

# THE RESTITUTION HERALD

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## The Renaissance of Primitive Christianity

By G. Eldred Marsh

*“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 for your souls. But they said, We will not walk therein.”—Jer. 6:16.*

OUR theme suggests both a question and an answer to the question. The phrase, “Primitive Christianity”, suggests the question; and the word “Renaissance”, the answer. Placing the accent upon the word, primitive, would imply that while Christianity exists at the present time, the Christianity of today differs in some manner from its original form; that through the course of the ages it has lost something of its pristine vigor, something of its freshness and vitality, something of its power and interest. Assuming that this is true, the word, renaissance, would indicate the revival of Christianity from its long period of slumber, and the restoration of its ancient meaning and power.

To carry this thought to its ultimate decimal point would be assuming more than is justified by events at the present time. Christianity has not returned altogether to the “old past”. Christianity has not forsaken all of the false gods it had raised up unto itself.

There are significant transitions taking place in the religious world that indicate that thoughtful and devout men are beginning to “ask for the old paths, where is the good way,” that they may “find rest for (their) souls.”

The zealous intensity of the early disciples gave the church an initial impetus along the pathway of truth that heathen influences could not easily or quickly overcome. An arrow shot into the air will continue to fly in a straight line until it loses its original velocity; but when that first power of motion is exhausted, it may easily be turned from its way by the lightest passing breeze.

So it was with the church during the first few hundred years of its history. The memory and the inspiration of the Lord's presence remained with His people. They were constantly thinking about Jesus Christ and His coming again. The early disciples were motivated in all they did and

thought by that glorious hope. “When the heavens might part asunder at any moment, and reveal the final doom,” as Lightfoot expresses it, they had no time to consider the philosophical vaporings of “them that knew not God,” and much less were they inclined to be led away by them.

The theology of the primitive church was very simple. There was nothing elaborate or complex about it. No one dreamed in those days of attempting to compile any finished exposition of God's purposes in His relation to man. Duty was too pressing; the Lord's coming was too near. The fathers could not take the time to question vaguely about the triune nature of God and the immortality of the soul. Jesus was coming! The judgment was near!

“No, nothing else will matter when the King we see,  
And stand before the great eternal Majesty!

Nothing else will matter then!”

Such was the state of mind of the early believers. Intricate theological questions, labored interpretations of esoteric scriptures held no interest for the primitive church.

They who had heard the youthful Stephen preaching the Lord Jesus Christ as the promised Messiah of Israel; they who had witnessed his stoning without the walls; they upon whom his final words had fallen so wondrously sweet, so tenderly kind, as he offered to the Father his final prayer, “Lord, lay not this sin to their charge”; they who had been scattered abroad as a result of the great persecution that arose against the church at Jerusalem carried with them, wherever they were driven by the relentless fury of their enemies, just one big thought, one great inspiring idea: *The Lord is coming!* Such, history, sacred and profane, declares to have been the first tenet of Christian faith.

It is true they believed in God; but it was the God of Israel in whom they believed, the One of whom it was

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# EDITORIAL

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F. L. AUSTIN, Editor

MARY A. GESIN, Assistant Editor

## WATCHMAN, WHAT OF THE NIGHT!

**S**TEALTHFULLY, but rapidly, the world is unwittingly entering deeper and ever deeper into the darkness of the night of man's rule. Ever more trying and more difficult seem to be life's ways. While the world was by jealousy or enmity kept separate in nationalities it seemed to be quite possible for one or two of those families to be in the agonies of deep depression without affecting materially other members of the world family. But as the world becomes ever more closely inter-allied as a result of the rapid and marvelous perfection of instruments of communication, transportation and commercial exchange, it becomes more closely tied and knit together like the members of a private family. It becomes ever more difficult for one portion to be seriously afflicted without all the other portions suffering with it. Like the human body, if one member suffers, then all the members suffer with him. As this condition develops, the strain upon the world body as a whole becomes ever more serious.

It is of this very thing that prophecy has unburdened itself so fully and assigned the fulfillment to the closing days, yea, hours, of this Gentile dispensation. Daniel's prophecy of successive universal empires is by John in Revelation carried forward to a point of complete federation of all such powers. Revelation 13 certainly portrays an era, brief in duration, when all the world other than those standing obedient to Christ will be federated under one mighty blasphemous sovereign opposing God and all that is called God.

What of the night! To the writer it seems as though we are rapidly approaching this time of world-wide federation. Financial, commercial, political, religious tendencies all lead toward such a climax.

No cause for alarm here, that is, to the Christian. The voice of the archangel, the trump of God, the shout of the Messiah will all break forth to call and gather Christ's own elect unto Himself before this vicious federation of the world shall pour its anathemas upon unbelieving man. The signs of the night indicate this call soon.

Let him who is following the Master do so in the richness of Christian sincerity. Let him stand openly and gladly for Him whose soon coming will begin a world-wide correction, restitution, and final perfection.

Let us remember that God's promised word is that the

entire curse of earth is to be erased, that every opposing power will finally be overthrown and destroyed, and that the whole earth will be made new and radiate the righteousness and glory of God and the redemptive glory of Christ.

As we silently, unwittingly drift with the tide into the ever falling darkness of the night that precedes the early dawn, let us do so with our hearts of faith truly and firmly interlocked with the heart of the Master.

## ADIEU

**A**ND now the editor, after nine years of pleasant service, comes to the time of bidding farewell, editorially, to the many readers of THE RESTITUTION HERALD. Earnest though his effort has been to enter the unbounded field of opportunity and though prayerfully he has engaged in his work, yet he realizes that many weaknesses and errors have been revealed. For these he is sincerely and deeply regretful. But for the many words of appreciation, for the many hearts and hands of cooperation, for the many friendships formed and established, for the opportunity of service, he is sincerely thankful, as well as also for whatever Christian good and advantage may have been sent forth in these columns.

Bro. G. Eldred Marsh, who becomes successor as editor of THE HERALD, is one whom most of the readers know. He needs no introduction. It is with pleasure that in turning the work over to another, I turn it over to one who is so capable, so intently sincere, and so Christian in conduct. I bespeak for him the heartiest cooperation of all and ask that both writers and readers will reveal such fullness of confidence in him as to graciously abide by his editorial decisions and assist him in carrying them out.

Praying God's blessing to rest upon THE HERALD family and that God may lead and guide into fullness of truth unto salvation, I am

Yours in the Master's service,

F. L. Austin.

## APPRECIATION

**A**S BRO. AUSTIN severs his connection editorially with the National Bible Institution, I wish to express my appreciation of the opportunity I have had of laboring with



him as assistant editor. The duties that fell to me, though they may have been wearying at times, have been filled with joy, and they have their own recompense in the knowledge of the cooperation and Christian love that has grown between myself and you, my readers, all over this broad land. Through association with Bro. Austin and because of the opportunities of service thus afforded me, I feel today a greater consecration to my Master than I did two years ago. And if in any way I have been able to lighten Bro. Austin's load I am well repaid.

Mary A. Gesin.

## OREGON'S NEW PASTOR

AFTER our last conference was adjourned, the Executive Board having arranged with Bro. G. Eldred Marsh of Los Angeles, Calif., to oversee the religious phase of the work of the National Bible Institution, and the local church, having arranged with Bro. Marsh to become its pastor, the undersigned gladly consented to continue his work until November first to give Bro. Marsh ample time to make his change. But through the kindness of the Los Angeles congregation, arrangements were made whereby he would not have to return to California. He is therefore in position to assume all of his duties in Oregon at this time. Accordingly the writer offered to make this change at this time instead of waiting until November first. As a result, Bro. Marsh assumes duties with the National Bible Institution upon the morning of October fifth. The installation service as pastor of the Church of God at Oregon will be held on Sunday morning, October eleventh, the writer closing his pastorate with Sunday, October fourth. Asking God's blessing to rest upon Bro. Marsh in all of his labors, and asking all working with him to lend hearty and prayerful cooperation, I am

Yours in the Master's service,  
F. L. Austin.

## AN EXPLANATION

TO CORRECT a false impression that seems to be in the minds of some, both locally and throughout the National Bible Institution field, the writer wishes to say that he is not discontinuing his labors and efforts and interest. It is not correct, as some seem to think, that he has refused to carry any of the work. What he did refuse to do was to carry the responsibility of all departments as heretofore and in particular he notified the last conference in session that he would not continue the executive branch of the work, that is, the business branch.

The writer is just as much interested in the prosperity of the National Bible Institution in all of its departments as he has been from its organization. He hopes to be actively engaged in Christian work in one way or another

after a very brief rest. His address will be 5439 Ohio St., Austin Station, Chicago, Illinois.

## SOME DIFFICULT TEXTS

By C. A. Smead

*"Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."*

THE above text is quoted by inspiration of the Holy Spirit from Psalm 16:10, which signifies that the Lord uses the Greek word for hell, *hades*, as equivalent to the Hebrew word for hell, *sheol*. The English word, hell, meant "a hidden place" at the time the Authorized Version was translated.

*Sheol* is also translated "the grave," and "pit". If the passages where *sheol* occurs are carefully studied, it will be found that it properly means the condition of death. That condition is described in Ecclesiastes 9:10: "For there is no work, nor device, nor knowledge, nor wisdom, in the grave (*sheol*), whither thou goest." The above is a very good description of nothingness, cessation of all activity.

There is another word for hell in the New Testament, which is, *gehenna*, a transliteration of the Old Testament word, *gehenna*, which signifies the Valley of Hinnom, a valley outside Jerusalem where fires were continually kept burning for the destruction of the refuse from the temple and the city. What the fire did not consume, the worm did. See Mark 9:44.

In the future there will be a terrible day of judgment when the dead, small and great, will stand before God. Rev. 20:12. The unworthy ones will be destroyed; their dead bodies will be burned in fire, as the dead bodies from the temple were burned in the fire of *gehenna*. Therefore we should not fear man, who can kill; for that is all he can do to us. But we should fear God, who after He has killed, can destroy all hopes of future life in the fire of *gehenna*, Luke 12:5, which is unquenchable but will burn and burn until there is nothing left for it to burn. That is the "everlasting punishment" of Matthew 25:46. "Punishment" comes from the Greek word meaning "cutting off".

"Everlasting" is *aionian* in the Greek and signifies a period of time of indefinite duration. It means, forever, or as long as life shall last. For instance, one could become a servant forever, Deut. 15:17, or until death. Therefore if one were tormented in *gehenna* forever, he would be tormented just as long as it took the fire to put an end to his life. *Gehenna* is a place where all that are cast into it are cut off from life now and forever, there being no hope of a resurrection. After all the wicked have been destroyed the fire will go out from lack of fuel.

Then will God come and dwell on earth with men, and they shall be His people, and He will be their God.

## SAVING OR LOSING

By F. L. Austin

*“For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.”*

SALVATION is by man properly regarded as the greatest gift of God through Christ. All too frequently though the evangelist works upon the fears of the people, picturing extravagantly distorted visions of punishment and hell; and, contrariwise, strained visions of salvation, as though by the combination of whip and sweets they could rush men into salvation as floods rush over the valley. Men and women are urged to seek Christ and salvation as though salvation were a divine gift that could be given freely and as indifferently as leading politicians sometimes bestow favors upon those of their own cliques. But salvation is not to be realized in such a way. Indeed, man is urged, Phil. 2:12, to work out his “own salvation with fear and trembling”. It is a goal to be attained, to be labored for.

Just as it “is impossible for God to lie”, because a lie would be untrue to righteousness and thus break and destroy the very foundation upon which Jehovah builds, so also is it impossible for God to give salvation as a gift to one who at heart is unrighteous or is contrary to Himself. While salvation is a gift of God, yet it must be sought and worked for by man. Man is either following in the way of his forerunner, Adam, or in the way of his forerunner, Christ. The one way leads to death, to final nonexistence; the other way leads to life, to final eternal life. The one leads to salvation; the other to loss of life.

Toward the realization of salvation for man, God has provided an open way, a competent helping Hand, a competent Savior, a competent King to rule, to direct, to guide. God has done all that divinity can do. He has provided all that is necessary and that is usable by man.

If the acorn seed is to develop into the oak, the acorn, as such, must lose itself completely. If the boy is to realize manhood's ideals, the boy must cease to be the boy; he must lose his childhood. If the man of Adam is to realize fulness in Christ, salvation in its greatest degree, he must lose, must sacrifice, must devote his first and former self in order that he may realize the larger end in view. Salvation is a starting along the great pathway of God's processes toward the realization of God's purposes. And he who is going to arrive at that station and proceed farther must surely leave the starting point.

True Christianity is first made possible by God through Christ; but it is realized by the individual weaving his life into the warp provided by our Savior, and thus perfect the pattern that the Master would have perfected. True Christianity ends in salvation. Salvation is a commodity of great value which must be paid by him who would attain the goal. It costs the giving of one's life, the devoting of one's being, the sowing of the seed with such completeness and thoroughness that the seed shall become ruined as it grows

into the new structure.

It is undoubtedly this that must be comprehended in the statement of the Apostle when he said, Gal. 6:7, “Whosoever a man soweth, that shall he also reap.” And again in the verse following, “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.” To sow is to give; it is to give one's being unto apparent destruction that out of it the new may result.

And so salvation of the individual depends now upon the individual himself. God has wrought, wrought faithfully. Christ has wrought, wrought wholly. His gift and His work were complete, thorough. It is now left for man to do his part.

In giving himself to his Master he, at the moment of his dedication, renders obedience. But this momentary obedience, contrary to what is so frequently presumed, is not sufficient for salvation. Salvation requires continuous obedience, continuous devotion, continuous losing, giving of self.

And this giving is not merely in thought, or in words of praise and adoration. Rather it includes also that that is nearest and dearest to the individual, his lifelong devotion, his lifelong loyalty. It includes whatever man is possessed of that by the giving will further his Master's cause, will reveal himself as wholly interested in his Master's service. To save himself of such giving, to preserve unto himself that which were it given would be of value to the Master, is but to lose one's own salvation. But to give, even though human reason might say that it was the undoing of self is but to place one's self completely into the hand and keeping and power of his Savior, of Christ. To “lose his life” for the sake of service to the Master is but to “find it”.

## SOME DAY

“Some day,” we say, and turn our eyes  
Toward the fair hills of Paradise.

Some day, some time, a sweet, new rest  
Shall blossom, flower-like, in each breast.

Some time, some day, our eyes shall see  
The faces kept in memory.

Some time their hands shall clasp our hands,  
Just over in the morning lands.

Some day our ears shall hear the song  
Of triumph over sin and wrong.

Some day, some time, but oh! not yet;  
But we will wait and not forget,

That some day all these things shall be,  
And rest be given you and me.

So wait, my friends; though years move slow,  
The happy time will come, we know.

—Selected by Alice B. Curtis.

## COMMUNION

By George B. Alldridge

(Continued from last week)

THERE is so far only one feature of the slaying of the anti-typical Passover Lamb completed and that is the saving of the firstborn. What is to follow? the saving of the world of mankind. But be careful, brethren, how many you include in this. All Israel after the flesh was given the opportunity to enter the promised land, but only two of that great number that crossed the Red Sea entered—Joshua and Caleb. The question of the resurrection we will consider in another article. Let us in conclusion go back again to 1 Corinthians eleven.

What does Jesus command us to do? "Do this in remembrance of me." "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Under the type only those who were of the house of Moses could partake; in the antitype only those who are of the house of Christ. Read Hebrews 3:1-6.

In 1 Corinthians 1:24, Paul makes it very plain who these are. "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

In 1 Corinthians 11:29, we read, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." In other words, Paul means that if he is not a member of the Lord's body, as set forth in Colossians 1:24, and filling up that which is behind of the afflictions of Christ in my flesh," he "eateth and drinketh damnation to himself." For notice the following verse: "For this cause many are weak and sickly among you, and many sleep." Weymouth makes it a little clearer: "That is why many among you are sickly and out of health, and why not a few die." Solemn words are these, brethren!

Now if in the apostles' day they could not discriminate who were proper persons to partake, we had better not try to do so, who are living nearly two thousand years from that time.

Bro. Lyon, our pastor, is a clear thinker and a close student of the Scriptures. We meet the first Sunday in each month. (I prefer the fourteenth day of Nisan.) Bro. Lyon, who usually presides, never invites any to partake except those who have been baptized into Christ, and understand clearly that the death He is commemorating, means the death unto sin, and having a part with Christ in saving the world from sin and death when He returns again.

Dear brethren, this question of open and close communion wa had better not use as a test of a brother's or a sister's standing in the ecclesia, but leave it where the apostles did—with the individual and not the ecclesia. "But let a man examine himself, and so let him eat of that bread, and drink of that cup."

Brethren, I will not deal in recriminations, but will say

there are many things more important than quibbling upon this question, that are practiced among us that to our cheeks bring a blush of shame. To show what this leads to, an ecclesia in Cleveland, Ohio, probably claiming to be the strictest of the close communion bodies (that is, when it suits their convenience) rejected a brother from becoming their pastor because he had been pastor of a body accused of open communion. But in this case as the sequel has proven, their loss has been the brother's gain. I am sorry to say I signed the letter informing him of their action.

In most of these controversies, really in the abstract, what do they amount to? Jesus in the days of His flesh met the controversialists of that day. "The washing of pots and pans," etc. It seems to me as I stand on the sidelines and watch the game, that the struggle for preeminence among the brethren recalls to my mind Paul's words, "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase."—1 Cor. 3:3-6. "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"—1 Cor. 1:12, 13.

Amid all these controversies has this thought occurred to you that there is a unanimity of belief in the statement that, "because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead"?

"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."

So let us submerge our petty opinions and differences and unite as one brotherhood to proclaim as Jesus and His disciples did, that the kingdom of God only will end these days of depression and bring back to earth its rightful King, who will establish a condition of peace, equity, and justice upon this sin-troubled world. Let us give the right hand of fellowship to all who have obeyed the gospel in putting on in baptism the all saving name of Jesus, a symbol of death and resurrection.

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: 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."

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion of the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another."

## THE RENAISSANCE OF PRIMITIVE CHRISTIANITY

(Continued from front page)

said, "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 3:20-21.

It was not a mysterious, triune God, "having neither body, part, nor passion," but the great I AM, the God of Abraham and of Isaac and of Jacob, the God of their fathers, whom they worshiped. They did not look for Jesus to come as God. They expected Him to come with the power and with the authority of God; but beyond this simple conception their theistic philosophy did not go.

God was a very real person to them. They believed that He saw, heard, and felt. They believed that their beloved Lord Jesus Christ was actually on the right hand of God in the heavens on their behalf; that it was from there that He would soon come again to receive unto Himself His own.

They had nothing to say about the salvation of those who had died in the past—those who had died in ignorance of the one true and living God and His Son, their Lord. There were too many millions dying in sin and dying in ignorance right then, for them to divert their attention to any extent to the needs of past or future sinners.

*The Lord was coming!* The day of His coming had already been determined by the Father. Paul voiced the faith of the entire early church when he assured the Athenians that God no longer winked at the ignorance of men: "But now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:30-31.

Suppose they had worshiped "strange gods"? suppose they had bowed down before "gold, or silver, or stone, graven by man's device"? What did the past matter now? Jesus, the Judge of all the world, was coming. Let all else be forgotten; let that one great truth remain, vibrant in their hearts and lives! The early church must never pause; they must never loiter; they must never retreat; they must carry the glad tidings of a coming Savior to living men and living women. "Let the dead past bury its dead"; they must carry on!

If they gave any thought to the past, to those who had lived and died without knowledge of God, they probably said with Hezekiah, their ancient king: "The grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth."—Isa. 38:18-19.

We cannot preach to the dead, for "the dead know not any thing." But we can, and must, like our Lord and Master, "preach the kingdom of God to other cities also: for therefore (are we) sent."—Luke 4:43. Like the Apostle

Paul, they felt very deeply the responsibility that rested upon them. "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"—1 Cor. 9:16.

This constant urge to preach the gospel acted as a strong wall of protection against the entrance of false and demoralizing ideas. They thought about nothing, they cared about nothing, save the coming of the kingdom of Christ.

As the church grew in numbers and in influence, it drew to itself many who in the past had been "aliens from the commonwealth of Israel, and strangers from the covenants of promise," and, as far as salvation is concerned, they had "no hope, and (were) without God in the world."—Ephesians 2:12.

These strangers found in the church of God a sanctuary of beauty, surpassing anything they had ever known when they worshiped in the temple of their gods. But while they recognized and appreciated its glory, they were not altogether freed from their former religious ideas. Some of those false theories they brought with them into the church.

The Jewish element already in the church, and which formed at the beginning its entire membership, struggled long and valiantly against these encroachments of error. In spite of the prophetic warnings of the apostles, many such erroneous theories did creep into the rapidly growing body of believers, and soon demanded a place among the accepted doctrines of the church.

As Jews and Jewish influence diminished in the church, and Gentiles gained in numbers and in consequent power, the demands of the former Greek and Roman religionists were granted in a measure. Through the influx of foreign and unchristian philosophy, the church lost much of its early simplicity both in doctrine and practice. Among other losses of tremendous importance beginning some five hundred years after Christ, that which had ever been the greatest of all Christian doctrines, the hope of the coming of the Lord to establish His kingdom upon this earth, began to be questioned.

Under Constantine, the church became a national institution in a measure. It received national recognition and worldly emoluments from the rulers of Rome, which was still the Mistress of the World. This close association, and in a measure, cooperation, with carnal governmental affairs deadened the millennial hopes of the believers. Why should they look forward to the coming of Christ to establish His kingdom when they were in possession of one already? Could they consistently acknowledge the supreme authority of Rome and at the same time pray, "Thy kingdom come"? Could they devote their time to the furtherance of Roman political interests and at the same time really desire the Lord to come and overturn that government?

With the passage of the centuries, the one great hope of the humble followers of the Nazarene was buried deeper and deeper under the false theories of men. God did not permit, however, that blessed hope to be entirely forgotten. In the early centuries it had been incorporated in the most widely accepted statement of Christian faith in the familiar phrase, "from thence he shall come to judge the quick and

the dead", but interest in carnal politics had robbed the phrase of its power and meaning.

Another great doctrine of the early church closely associated with that of the coming of Christ was likewise cast aside in deference to the demands of the heathen philosophers who had entered the church. That was the doctrine which, perhaps, is the most distinctly and peculiarly "Christian" of all the teachings of the church: The resurrection of the body.

The church of God was founded on the resurrection of Jesus Christ. It was a cardinal tenet of Christian faith because, among other important reasons, it was the means God had employed to establish the truth of Christianity. Paul makes mention of this in the text we have quoted: "(God) hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:31.

The resurrection of Jesus was the vital element in Christian teaching for many reasons. Peter agreeing with Paul, as he always does in matters pertaining to essential faith, in adducing the resurrection of Jesus as an evidence upon which to build Christian hope of a future life, says, "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.

Paul makes the resurrection of Jesus more important from the standpoint of Christian evidence by affirming that by it God acknowledged the divine sonship of Jesus Christ, and declared Him to be "the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—Rom. 1:4.

The resurrection of Christ was more than the "chief cornerstone" in the foundation of Christian faith. It comprised the promise, the assurance, the evidence, of individual life after death. To attach to the resurrection of Christ an evidential value in support of his sonship and mission only is to overlook one of the richest purposes of that glorious event. For Jesus died to show unto us the way of life; He died in demonstration of our own mortality; He was buried that He might take every step in the road to life that other men must take; and then He rose from the dead to show the possibility and the certainty of life after death, and, equally important, the manner in which future life will be obtained. Thus, the resurrection of the body occupied a very important place in the theology of the primitive church, if so simple a system of belief may be termed "theology".

When the church and the Roman Empire were wedded, as we have seen, the church lost its interest in a future kingdom on the earth because such a kingdom was out of harmony with their desires. In losing their interest in an earthly kingdom to be set up in the future, they naturally lost all desire to be restored to life after death upon the earth. By the introduction of heathen philosophy and political power into the church, the two most important and most uniquely Christian doctrines were discarded.

Now, however, as one of the most impressive signs of

the times, interest and belief in both of these primitive apostolic articles of faith are being gradually developed. Religious leaders are not yet ready to acknowledge all their errors of the past. They must cling a little longer (perhaps they will cling too long), to some of the heathen ideas that have found their way into the church.

One significant truth which they have recovered and are now generally confessing is that the future life cannot be complete without the body. Further, that the hope of the Christian is not going to heaven at death, but the coming of Christ and the resurrection from the dead. Life, radiant and deathless, in a new and glorious body—such is the desire and hope of thoughtful men, and that this hope is to be realized at the coming of our Lord and Master Jesus Christ.

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## PREACHING AND SHOWING

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"AND it came to pass afterwards, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God, and the twelve were with him."—Luke 8:1.

Commenting on the above text in a sermon at the recent Virginia Conference, Bro. H. A. Sheets said: "God has given us as followers of the Lord Jesus Christ but one great task to accomplish, and that task is to preach and show the glad tidings of the kingdom of God. In His miracles of healing, He demonstrated the manner in which the love of God would be poured out upon mankind in the kingdom of God."

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"Ask, and it shall be given you; seek, and ye shall find: knock, and it shall be opened unto you: for every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened."  
*Matt. 7:7, 8.* "Ye ask, and receive not, because ye ask amiss."—*James 4:3.*

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*Bishop Perowne*—"The immortality of the soul is neither argued nor affirmed in the Old Testament."

*Olshausen*—"The doctrine of the immortality of the soul and the name, are alike unknown to the entire Bible."

*Archbishop Whatley*—"In fact no such doctrine is revealed to us. The wicked are never spoken of as being kept alive, but as forfeiting life."

*Dr. Parker*—"Christianity treats man not as immortal but as a candidate for immortality."

*Wm. E. Gladstone*—"Another consideration of highest importance is that the natural immortality of the soul is a doctrine wholly unknown to the Holy Scriptures and standing on no higher plane than that of an ingeniously sustained philosophical opinion."

## "FOR MY SAKE"

Three little words, but full of tenderest meaning;  
 Three little words the heart can scarcely hold;  
 Three little words, but on their import dwelling,  
 What wealth of love those syllables unfold!

"For My sake" cheer the suffering, help the needy,  
 On earth this was My work, I give it thee;  
 If thou wouldst follow in thy Master's footsteps,  
 Take up My cross, and come and learn of Me.

"For My sake" let the little ones be tended,  
 All that I gave unto the needy keep;  
 I took them in My arms, received, and blessed them,  
 Do now the same for Me, Feed now My sheep.

"For My sake" let the harsh word die unuttered,  
 That trembles on the swift, impetuous tongue;  
 "For My sake" check the quick, rebellious feeling  
 That rises when thy brother does thee wrong.

"For My sake" ever press with patience onward,  
 Although the race be hard, the battle long;  
 Within My Father's house are many mansions,  
 There thou shalt rest and join the victor's song.

And if in coming days the world revile thee,  
 If "for My sake" thou suffer pain and loss,  
 Bear on, faint heart, thy Master went before thee;  
 They only wear His crown who share His cross.

—Selected.

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## THE PENTATEUCH

By Harvey Krogh

THE first five books in the Bible contain more than any other books found in God's Word. A good outline of God's complete plan is found in these first books. After studying them we see the greatness of God's plan; we marvel at the manner in which types and signs are woven into the history of Israel, God's chosen nation. We are impressed by the wisdom of every inspired word of God's great Work.

Genesis may well be termed, "The Seed Bed of the Bible." "In the beginning God created the heaven and the earth." He created all vegetation and the living creature. Then He made man in His own image. God placed man on trial in the garden of Eden. Man failed and was condemned to death. All of his posterity inherited his sin and all inherited the sentence of death. At the pronouncing of this sentence God promised a Savior. The world became very wicked and God caused a flood to destroy all flesh except Noah and his family and the animals which were in the ark with him.

Abraham was the next righteous man with whom God

dealt. God promised him a large tract of land in which his descendants were to dwell. God also promised him that in his Seed, that is, Christ, all families of the earth should be blessed.

During the great famine the grandson of Abraham, Jacob, and his family, went down into Egypt where Joseph had stored corn enough to last seven years. Jacob, whose name was changed to Israel, became a great nation in the land of Egypt although in slavery.

The book of Exodus, the book of redemption, begins with the names of the children of Israel and the birth of Moses. Moses spent forty years in the courts of Pharaoh and forty years in the land of Midian before he was fitted for his great task. God called him and showed him miracles to strengthen his faith. Moses then went to Pharaoh and after bringing upon him and his people many plagues, he succeeded in taking Israel away from Egypt. As soon as they were in the wilderness they began to murmur against Moses for delivering them into a fruitless land to starve rather than die by the hands of Pharaoh's taskmasters. The Lord heard them and gave them manna.

Moses went up into Mount Sinai and God gave him the law, the ten commandments, and its interpretation. God gave Moses instructions how to make the ark of the covenant, the altars, and all of the tabernacle and its furnishings in perfect detail. The priest was appointed and his garments were made. The kinds of offerings and the manner in which they were to be given were also described to them.

The next book, "Leviticus," is the book of worship. The Hebrew word which is translated "Leviticus" has nothing to do with the word translated "Levi". This little word literally means, "And He Called," which really pertains to the Levites whom God did call to take the place of the firstborn that He saved in Egypt.

In this book we have the instructions for the sacrifices and offerings and the law governing each. The Levites were separated and were consecrated to the Lord in the place of the firstborn. The Levites were set completely apart from the rest of Israel to wait upon the Lord and to do His service. The Lord was their inheritance and they received only the tithe and the sacrifices. Many minor laws and ordinances were given at this time. They were told in what manner they were to punish one who had committed a certain kind of sin, what offerings were to be offered for them, etc. Laws for the tithe and the clean and unclean beasts were also given.

The fourth book of Moses is called "Numbers". The Hebrew name for this book is rendered, "In the wilderness". It is the book of sojournings. God told Moses to first take the sum of all the children of Israel, and then He told him to place each tribe in its camp. There were three on the east, three on the north, three on the south, and three on the west. The Levites were numbered and were placed in the center of the camp around the tabernacle. Each group of Levites was given a definite service to do in the tabernacle. They carried the tabernacle when they marched,

(Continued on page 10)

## EXPECTATION, REALIZATION, JOY

By M. A. Woodward

BRETHREN, have we ever had a better paper published than this September twenty-second number was from start to finish? What splendid seed-thoughts, starting with, "Between Death and Resurrection", by Bro. Marsh. We began to wonder just what he would tell us. After reading it I said, "If only every person who has formerly believed in the immortality of the soul and going to heaven at death, would prayerfully read this article, hiding his creed and former theology behind Christ's own words, 'I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live'."

"*Though he were dead.*" Christ was talking to the sisters whose brother was dead. He gave them the hope of seeing him alive at the awakening of the dead, no thought of his being in heaven, but in the grave, and it was from the grave the Savior called him. O, that people would believe the Bible words and not pagan theology!

Following this article was Bro. Austin's editorial, "The kingdom of God". O, how it thrilled every nerve with joy! For forty years my beloved husband and I journeyed together from state to state, from the Atlantic to the Pacific, telling the good news of the kingdom. That was the message Jesus came to deliver, and never did we tire of telling it to eager listeners. And again I stopped to thank God for a son, so willing to sacrifice and give some of the best years of his life to the dear ones who have so splendidly developed into "workers together with God."

Then followed Bro. Marsh, with his splendid thoughts for our Bible Training Class. Turning the leaf we read Bro. Williams' splendid article, "Beauty for Ashes". Brethren, if you have not yet read it, do not wait a minute, but sit down and read it. It will fill your mind full of food for a whole day, and at night you will rest better thinking of the glorious transformation from ashes to beauty, at the resurrection.

And that delightful article from Bro. Judd's niece, Kathryn. How I did thank God for her! And I prayed He would give her strength to carry on and "keep smiling" in that far away field of labor, where it is so necessary that His truths be taught and the Bread of Life given them. For Jesus says, John 6:35, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

Following her good words was the clipping from dear Sr. Holland, "New Evidences of Scripture Truth." Beautiful, glorious; how glad we are of every evidence that will beat back the awful tide of skepticism that is sweeping the world today. Even the fleeing swine and the evidence of the "steep rock wall" prove Christ's power to banish evil spirits from man and bring him to the light of God's love.

Again we turn the page and find Bro. D. G. Harvey re-

alizing "The Great Lack in Everyday Life." Aunt Mary Renner and I were just talking of this and of our failure to stop our stubborn wills from thinking and acting impatiently, instead of keeping them stayed on the divine will. It is so hard to stay sweet always, when we want to say something cutting and sharp, and we can only stay the angry word by quickly asking for divine help. I began to read Bro. Harvey's article and said, "Aunt Mary, here is just what we need tonight", and I read the article aloud, for our dear Sister Renner is now nearly blind. We could not keep the tears back when we read, "Shall we say we are afraid to trust God?" We have the promise that all things work together for good toward us. (Rom. 8:28.) We thanked God for this article and again asked the dear Father to subdue our wills, make us patient and just toward all. We wiped away our tears as we read, "Be ready for our King when He comes," and thanked God for Bro. Harvey.

As we read Sr. Gesin's, "Faithful Stewards," we said, "O, Sr. Gesin, you surely wrote this under inspiration. You have given so many good thoughts for our dear young people." I laid the paper away, praising God for a son who had helped so many lift and carry the banner of the cross, and I prayed God to give him more years in which to work. I also prayed for our dear Bro. Marsh and family, who now will have a heavy load to carry. But God is ever ready to help and to him we leave the work.

This morning I took up the little *Bible Faith Mission Standard*, and the first thing I saw was, "One Hundred Years of Adventism", from a sermon by our dear Bro. M. W. Lyon, one of the first boys who went out from the Training Class, now doing such splendid work for the Master at Cleveland, Ohio. His words filled us with joy in the thought of the soon coming Christ to restore all things and to teach men what the gracious Father and His Son will do, when this mortal will have put on immortality, and all the earth is made new. Praise God for His promises!

We cry out with Horatius Bonar:  
 "Great Master, touch us with Thy skilful hand;  
 Let not the music that is in us die!  
 Great Sculptor, hew and polish us, nor let,  
 Hidden and lost, Thy form within us lie!  
 Spare not the stroke! do with us as Thou wilt!  
 Let there be naught unfinished, broken, marred;  
 Complete Thy purpose, that we may become  
 Thy perfect image, O our God and Lord!"

One day a harsh word, rashly said,  
 Upon an evil journey sped,  
 And, like a sharp and cruel dart,  
 It pierced a fond and loving heart.  
 A kind word followed it one day;  
 Flew swiftly on its blessed way.  
 It healed the wound, it soothed the pain,  
 And friends of old were friends again.  
 It made the hate and anger cease,  
 And everywhere brought joy and peace.

—Selected.



## THE PENTATEUCH

(Continued from page 8)

and set it up when they stopped. Several miscellaneous laws were given and the altar was dedicated.

After the children of Israel were given orders as to how to march and how to follow the cloud over the tabernacle, they journeyed in the wilderness. They became discontented and murmured. They wanted to eat meat as they had done in Egypt, and so God sent quail over the land. While they were eating gluttonously of the meat, God sent a plague upon them and many died.

When they neared the promised land Moses sent twelve spies to search out the land. Ten of them gave an evil report when they returned, and the people, having little faith, were afraid and would not go and possess the land as God commanded. Because of this God told them to turn again into the wilderness. All who were above the age of twenty years except Joshua and Caleb, the two faithful spies, were to die in the wilderness without seeing the promised land. The people mourned and said that they would conquer the land anyway, but God was not with them then, and they lost in battle. Some instructions were then given for the day when they might enter into the land.

A son of the tribe of Levi and a son of the tribe of Reuben gathered some of the people together and rebelled against Moses. The Lord consumed these men with fire and the children of Israel murmured against Moses and gathered against him and against Aaron. God told Moses and Aaron to come out from among the people that He might consume every one of them. But Moses and Aaron immediately burned incense and made atonement for them. Fourteen thousand seven hundred died of the plague before it was withdrawn.

God told Moses to take twelve rods, one for each of the tribes of the children of Israel, and to write their names upon them. He was to write Aaron's name on the rod of the tribe of Levi. The next day Aaron's rod had budded, bloomed, and produced almonds. This was a sign unto them that Aaron and the Levites were still God's priests and to remind them of the rebellion and its results.

Aaron died and Eleazer his son took his place. The people again spoke against God and Moses, and God sent fiery serpents among them and they were bitten and many died. They saw that they had sinned and they came to Moses. He made them a serpent of brass and whosoever looked upon it after being bitten would live. Thus the people were rebuked for idol worshiping.

Israel was numbered for their inheritance. The Levites received no land but the Lord was their inheritance. Laws and instructions for offerings were given. Laws for vows and other laws were also given at this time.

The Midianites were destroyed by Israel as God commanded. Israel destroyed their cities and brought back the spoil. The land on the east side of Jordan was divided and given to two of the tribes by lot. The instructions were given for the cities of refuge so that anyone who com-

mitted a great sin by accident might flee to one of these cities to be given a trial.

The Hebrew title for the book of Deuteronomy is "The Words". The book of Deuteronomy is somewhat a "copy of the law," the meaning of the word, Deuteronomy. The people are given instructions and warnings of all kinds that they may live righteously in the land when they came to possess it. Moses used most of this book in exhorting the children of Israel to obey God, to keep wholly from evil of all kind, to place God first and to always keep His commandments. Moses told them of the many blessings that had been given them when they followed God and of the curses that came when they disobeyed. God set before them a blessing and a curse, and they had the privilege of choosing the right or the wrong.

Moses also gave them instructions concerning the year of release. He reviewed the three fasts, the passover, etc., and gave them instructions as to the place and manner of them. In addition he gave them many civil laws.

Moses spoke the words of a song to the people. This song tells them of God's goodness, of their wickedness in forsaking Him, of the judgment He would pass upon them, and of His not forsaking them.

Moses went up into the mountain of Pisgah and the Lord showed him all of the promised land, for his eyes were not dim. Who kept his vision clear? Moses died there without entering into the promised land.

These first five books of the Bible are the basis of all God's written works. God told us of the beginning and gave us His laws upon which all law is based. We are given hints of the redemption of the human race from sin. There are types and signs all through these books pointing to Christ, to the church, and to the kingdom. May we diligently study these words of God, the most wonderful of all written words.

## WHO ARE THE HEATHEN?

THE following story tells the truth in plain language:

A Chinaman applied for a position as cook in a western family. The lady of the house and several members of her family were members of a fashionable church, and the Chinaman was questioned closely.

"Do you drink whiskey?"

"No, I Christian man."

"Do you play cards?"

"No, I Christian man."

He was employed and gave great satisfaction. He did his work well, was honest, upright and respectful. After some weeks the lady gave a euchre party and wine was served. John Chinaman was called in to serve refreshments, which he did without much comment. But the next morning he waited on the lady and told her he wanted to quit work.

"Why, what is the matter?" she inquired.

John replied, "I Christian man. I tell you so. I no work for heathen American."—*Selected.*



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"BEHOLD, THE FEAR OF THE LORD, THAT IS WISDOM; AND TO DEPART FROM EVIL IS UNDERSTANDING."—JOB 28:28.

"'Today' unsullied comes to thee—newborn,  
Tomorrow is not thine;  
The sun may cease to shine  
For thee, ere earth shall greet its morn.

"Be earnest, then, in thought and deed,  
Nor fear approaching night;  
Calm comes with evening light,  
And hope and peace. Thy duty heed today."

### KNOWLEDGE

How often we hear the expression, "If I had only known!", or, "Why didn't I find out?" If we would only take the trouble to learn when we have the opportunity, we could save ourselves trouble and sorrow.

Boys and girls go through school doing as little studying as possible. Their object is simply to pass examinations and not to acquire knowledge. If they could only know how often they would look ruefully back in later years upon the opportunities that they passed by so lightly. When these same students realize that they cannot come near to the realization of their ambitions in life, they will spend any amount of time and money to learn the things that they "slid over" in their school days.

Knowledge is not always gained from books. Books contain the results of others' observations and investigations. We are given eyes, ears, and other faculties with an unlimited scope of territory in which to exercise them. We should use every opportunity possible to enlarge our store of knowledge of any subject. Stored away in the recesses of our brains it helps us to make our decisions and fills us with self-confidence.

It is through observation of the work of God's hand that we come to know Him. One may say, "I am not interested in botany or astronomy or anatomy". But there is no true science which will not increase our knowledge of God, if we delve into its intricacies. By knowing the things which He has created we come to know Him and realize His presence in everything about us.

And God's Word—what a treasure house! If only our minds were capable of grasping all the knowledge set forth

upon its pages. And we need not question its statements as we often do those of men, for we know that "all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

### WISDOM

WHAT is wisdom? It is the application of knowledge. In Job 28:28, we are told, "The fear of the Lord, that is wisdom, and to depart from evil is understanding."

The Lord appeared to Solomon in a dream and asked him what he most desired. Solomon asked that he be given wisdom to discern good and evil. The Lord was pleased by the choice that Solomon made and gave him honor and riches, so that there would be not another like him. He was to be given long life if he walked in the Lord's ways as did his father, David.

In many places the wisdom of Solomon is well proven. In one instance two women came unto him, each saying that the living child was hers, and the dead child was the other one's. Solomon said to bring in a sword and to divide the living child. The woman to whom the child really belonged prayed that the child be given to the other woman, so that it should not be slain. The other woman said that it should be divided. Solomon gave the first woman her child, and all Israel heard of the wisdom of Solomon's choice.

Ecclesiastes 2:13: "Then I saw that wisdom excelleth folly, as far as light excelleth darkness."

Josephine Hammond, Anaheim, Calif.

### A BIBLE GAME

The letters of the alphabet may be written on paper cut into squares. These squares are placed with blank side up in a pile before the circle. Some one turns up a square quickly in full view of all. The purpose is to see who can first give the name of a Bible character whose name begins with the letter on the square. The same name cannot be given twice. The same letter can be written on several squares.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### PAUL IN CORINTH

WHEN Paul left Athens, he went to Corinth, the capital of Greece. It was a center for commerce and known as a very wicked city. All strange beliefs and forms of idolatry were to be found there. It required one with much courage to preach to and live among these people. But we have already seen how courageous Paul could be.

All Jews had been ordered by the Roman emperor Claudius to leave Rome. Among others who had fled to Corinth were two tentmakers, Aquila and Priscilla. Now Paul had also learned to make tents, and so he found Aquila and Priscilla, and lived with them and worked with them to earn his living.

However, every sabbath Paul went to the synagogue and reasoned with the Jews and Greeks.

Silas and Timothy finally arrived from Macedonia. Then Paul went to preaching more earnestly, telling the Jews that Jesus was *the* Christ. But, of course they would not believe him, and so he shook his clothing as if to show he had given them a chance, and if they refused it he was not to blame. He said, "I will go unto the Gentiles."

Accordingly, Paul began preaching next door to the synagogue in the home of Justus, one who really worshiped God. Many came to hear this teaching, and after hearing, believed and were baptized—even Crispus the chief ruler of the synagogue. Paul must have been greatly encouraged. Then one night God spoke to Paul in a dream, and this is what He said, "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."

Wasn't that wonderful to Paul to have God again promise to be with him and protect him? How his courage must have been increased!

Just so will God be with us when we are brave enough to speak the truth and tell others what we know about God and Jesus.

#### SOMETHING TO DO

1. Read Acts 17:22-32.
2. How was Gallio careless? Read Acts 18:12-17.
3. Read 1 Corinthians 13. What words describe Paul's character?

ARE WE as charitable as Paul teaches in 1 Corinthians the thirteenth chapter?

WE BELIEVE the dead are unconscious. "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish."—Psalm 146:4.

#### NATURE QUESTION

23. The Israelites longed for cucumber, melons, leeks, onions and garlic. Numbers 11:5.

24. Under what tree did Deborah sit while judging Israel?

#### MY PLACE

Some flowers in the garden  
Are beautiful and tall,  
And then there are some others  
Quite sweet but very small—  
Still for a proper garden  
The gardener needs them all.

I cannot sing like Susie;  
I have no curls like Grace.  
I wish I hadn't any  
Brown freckles on my face.  
Still in God's children-garden  
I have my own wee place.  
—Alice Crowell Hoffman.

"ENJOY your own life without comparing it with that of another."

#### THE NEED OF TOLERANCE

There is an old Eastern tale which has been published from time to time through the years, and which is supposed to illustrate the need of tolerance. The story is of four men, strangers, who happened to be making the same journey together and who knew but a little of each other's language. The subject of fruit was mentioned, and each expressed his preference. The Turk said the best of all was *azum*; the Arab thought nothing was equal to *aneb*; the Persian contended for the superiority of *angar*; while the Greek claimed excellency for *staphylion*.

As they journeyed they disputed the question, and were getting angry, when they met a gardener with a donkey laden with grapes. "Azum!" exclaimed the Turk. "Aneb!" shouted the Arab. "Angar!" cried the Persian. "Staphylion!" said the Greek. For each had found his favorite fruit.

## With Our Sunday Schools

LESSON 3. — October 18, 1931

### PAUL IN THESSALONICA AND BEREIA

Acts 17:1-15; 1 Thessalonians 2:1-12

Devotional Reading: Psalm 119:9-16

#### GOLDEN TEXT

Open thou mine eyes, that I may behold wondrous things out of thy law. —  
Psalm 119:18.

#### A STUDY OF THE SUBJECT

Topic: Two Kinds of Hearers.

**Basic Truth:** "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 Godhead; so that they are without excuse."—Rom. 1:20.

**I. All Have Heard.** With regard to hearing God, the Scriptures repeat that all have heard Him. God's righteous wrath "against all ungodliness and unrighteousness of men", Rom. 1:17, 18, is justified in vv. 19, 20 because "God hath shewed" unto men, "being understood by the things that are made", "his eternal power and Godhead". Even the invisible things of God are manifest by the visible things created. In quoting by inspiration from Psa. 19:4 Paul thus reveals to his Roman brethren the great truth of David's that the words of the heavens of God have "gone out through all the earth, and their words to the end of the world". Therefore, Rom. 1:20, they are without excuse.

**II. All Are Responsible.** Possibly not unto Christ, but surely unto Himself, God is holding all the world responsible. Of Judas Jesus declared, "It had been good for that man if he had not been born."—Matt. 26:24. He very clearly infers Judas' responsibility for having betrayed his Master. Through all of Pharaoh's hardness of heart and opposition to God, nevertheless God preserved him and used him as an example of God's exceeding great power superior to that of Egypt. See Ex. 9:16. But Pharaoh was held responsible for his choice of rejection.

**III. The Difference in Hearing.** As in hearing God, so in hearing Christ, some being devoted hear to understand and to obey, others being resistant hear to criticize and oppose. The former advance toward the Father or the Son. Their faith increases; their life grows. The latter become hardened, rebellious, and defiant. Joshua well placed the responsibility upon Israel when he said, 24:15, "Choose you this day whom ye will serve." Elijah placed like responsibility upon his people in 1 Kings 18:21; Ezekiel, in 20:39; Jesus, in John 6:67, when He said, "Will ye also go away?"

#### PRACTICAL APPLICATIONS

**Worthy of God:** Paul and his collaborators in their work at Thessalonica endeavored to get the people to "walk worthy of God". 1 Thess. 2:12. They encountered many hardships in this effort. The opposition soon developed into an organized campaign against them. They accused Paul and his aides of "turning the world upside down" and preach-

ing "another king, one Jesus". Opposition did hinder, but could not stop this God-backed movement. Many did walk worthy of God, which meant,

they received the Word of God as of God and not as the word of men, 1 Thess. 2:10-13;

they allowed the Word to effectually mold their lives;

they became ensamples to all that believe, 1 Thess. 1:7;

they embraced the hope of Christ's return to earth, 1 Thess. 1:10; 2:19.

No individual can walk worthy of God that does not walk in accordance with the foregoing. In walking with God we must be in agreement with God. Amos 3:3. When an individual walks with God, he is in agreement with God, and when he is in agreement with God, he pleases God. Enoch walked with God, and he pleased God. Gen. 5:22; Heb. 11:5. —C. E. R.

#### THE GOLDEN TEXT

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psalm 119:18.

When Paul was in Thessalonica, our lesson text tells us that the Jews caused much trouble. Paul tried to tell them that Jesus was the Christ, and had they been well versed in the law and prophets, they ought to have known that Paul was heralding the gospel message. But they did not believe. Had they been as David and prayed that their eyes might be opened, they no doubt would have recognized the Christ.

The law was given to the Jews, and Paul said it "was our schoolmaster to bring us unto Christ." We are not under the old law, but we are guided by a law given by Christ; and it is just as needful for us to pray that our eyes may be opened that we may see the wonderful things that were given by Christ as it was for the Jews to "behold wondrous things out of thy law."

Let us not be negligent, but let us profit by learning all we can concerning the law of Christ, and then be careful to keep the spirit of that law that we may be accepted of Him when He comes.—L. A. R.

#### SENIOR AND ADULT CLASSES

The two classes of hearers are those that hear and heed and those that hear and heed not. The former class is subdivided by our Master in his parable of the sower and the seed. (Matt. 13:1-23.) (1) The "shallow soil" group who readily accept but soon fall away because they cannot stand temptation or loss of popularity. (2) The "thorny

ground" group of worldly inclined ones who allow the "cares of this world and the deceitfulness of riches" to "choke the word." (3) The "deep soil" class that hear, understand, accept and continue in the word.

The second division, those that heed not, are subdivided into two classes. (1) Those that have no interest in the eternal, (2) those religious ones who follow "theology" instead of the truth.

When the people of this latter class discovered that Jesus was teaching doctrines different from the opinions (commandments) of men handed down in Talmudic writings, they began to plot against His life. One writer has said: "An opinion on any matter is the medium between knowledge and ignorance, and to maintain an opinion because it is yours, and not because it is true, is to prefer yourself above the truth." The scribes and Pharisees did prefer their "opinions" to the truth and tried to vindicate their position by opposition to the followers of truth.

It might be well to ask a few questions: Should the gospel be tested by theology or should theology be tested by the gospel? Is theology the power of God unto salvation, or was Paul correct when he said that the "gospel is the power of God unto salvation" (Romans 1:16)? If Paul was correct, then should we continue to accept theology even if written by doctors of divinity? Should we "teach for doctrine the commandments of men", thereby worshiping God in vain (Matt. 13:8, 9), or should we accept God's revealed Word? Our answers will determine what kind of hearers we are.—H. A. S.

#### INTERMEDIATE CLASS

Let us follow Paul and Silas on the map from Philippi, where we left them last Sunday, southeast, about thirty-three miles to Amphipolis; then southwest, about thirty miles more to Apollonia; and then west, almost forty miles beyond that to Thessalonica. What place did Paul look for first on his travels? Why? How was he received here? Vv. 4, 5. Always they trumped up some sort of charge.

On they journeyed to Berea, a city about fifty miles west of Thessalonica. History tells us that it was a city of beautiful trees, flowing streams, and charming scenery. The people must have partaken of the beauty of nature about them and it was instilled into their lives. For they heard Paul gladly and "searched the scriptures daily", to see "whether those things were so" that he was telling them. What did the "scriptures" consist of which they searched?

Let us also spread the glad news wherever and whenever we can.—M. G.

## DOINGS AMONG THE CHURCHES

### FAREWELL TO BRO. AUSTIN

On Friday evening, October 2, the members and friends of the church gathered in the church basement and tendered a farewell banquet to our beloved pastor. At the conclusion of the supper, toasts were given by the following:

Bro. Fred Knodle, "To our departing pastor"; Sr. Rogers, "On behalf of the choir"; Sr. Ruth Gesin, "The love of the young people for their pastor"; Sr. Mary Gesin, "How our pastor has aided our Sunday School"; Bro. Andrew, "Our beautiful new church"; Bro. Conner, "To my fellow minister"; Bro. Marsh, "To my predecessor"; and Bro. Austin, "To my successor". Toasts were also interspersed, "To Bro. Austin's smile" and "To our pastor's mother and his wife." Our laughter and tears intermingled as events of the past nine years were reviewed.

At the conclusion of the supper we assembled upstairs to the strains of the organ, where we enjoyed a beautiful musical program given by Sr. Leila Mae Doeden, soloist, and Mr. Franklin Lundstrom, violinist, under the direction of Sr. Rogers. A purse was presented by Bro. Carpenter to our departing pastor on behalf of members and friends of the church.

At the close, the audience united in singing, "God Be With You Till We Meet Again", and a fervent silent prayer arose from our hearts that God would be with our pastor wherever his labors may lead him.

### BIBLE TRAINING CLASS

The following students were on hand for the opening of the N. B. I. Training Class at its opening session on October 5: Lucille and Richard LeCrone, Harvey and Dorothy Krogh, Ida Lapp and Gerald Cooper. Clarence Lapp and Cecil Smead were expected to arrive during the day from South Bend and Burr Oak, Indiana, where they were holding services on October 4.

Sr. Lucy Lapp, daughter, Ida, and son, Paul, a high school student, formerly of Sunnyside, Washington, are now located at Oregon, Illinois. The church gladly welcomes these new members into its midst, and trusts they will enjoy and profit by their stay here.

Brothers Vernon and Lawrence Robins and Sisters Ednah and Margaret Cooper accompanied Bro. Gerald Cooper to Oregon and attended Rally Day, October 4.

### DIXON'S RALLY

Rally Day at Dixon brought out 60 to Sunday School and about 80 at church services in the morning. The program consisted of special music by the choir, a solo by Mr. Curtis Rice and a cello solo by Mr. Samuelson. We listened to a wonderful sermon by Bro. Conner on "The Coming of Christ, and What It Means to the World".

Basket dinner in the basement was enjoyed by about 60 members of the Dixon church and surrounding towns. The program given in the afternoon by the Sunday School was well attended, the church being full. The young folks, as usual, did their best and the program was most enjoyable. The Dixon folks are very happy over their Rally Day.

Grace Drew.

### Our Prayer Column

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6. "Pray without ceasing."—1 Thess. 5:16.

#### REQUESTS FOR PRAYER

In the closet of daily prayer, in the family circle of prayer, at the "Prayer Meeting" of the church, "always in every prayer of mine for you all", Phil. 1:4, may God-fearing believers in prayer make "request" of God "with joy" for these our brethren, who are in special need of God's blessings.

The prayers of all those who believe in specific and persevering prayer have been asked for those whose names follow. And we ask that they will respond with faithful testimony. Other will be gladly added upon request.

Sr. C. E. Randall, Fonthill, Ont.  
Sr. H. L. Luper, Arkansas City, Kansas  
Sr. J. S. Hindman, Winfield, Kansas  
Sr. Harriet Reed, Arkansas City, Kan.  
Sr. Franklin Moore, Niagara Falls, N. Y.  
Sr. Riley Hoskins, St. Cloud, Minn.  
Wilbur Hagenbush, Argos, Ind.  
Mrs. Alice V. Blakesley, Rt. 1, Bx. 25  
Sumas, Washington

Bro. and Sr. Chas. Stedman, Miami, N. M.  
Sr. C. Seely, 710 Brown St. Healdsburg, Calif.  
Mrs. Daisy Pietenen, daughter of Sr. Seely.  
Sr. Angeline Harrington, Tring, Alta., Canada  
Bro. Stephen Cronkrite, Brantford, Ont.  
Sr. Melvin J. Osborn, Culver, Ind.  
Bro. C. H. Nye, North Anson, Maine  
Sr. Agnes Murray, Pasadena, Calif.  
Sr. Sarah Dashwood, Dunville, Ont.  
Mrs. Florence Hanson, Knappton, Wn.  
Sr. Ada Daniels, Alma, Mich., Rt. 3, Bx. 46

#### INCREASED POSTAGE TO CANADA

Your attention is called to the fact that it now requires three cents postage to send a letter to Canada. Where insufficient postage is put on the letter it is often held at point of mailing and a post card sent me announcing that a letter is being held there because of insufficient postage. It takes three cents postage to send a letter after the first one, besides it causes at least a week's delay.

C. E. Randall.

#### GRAND RAPIDS, MICHIGAN

While the pastor was at Blanchard for Conference Sunday, September 27, Bro. Coursan, of Grandville, filled the local pulpit.

Several carloads of our local church motored to Blanchard for the fall conference, leaving the adult attendance at home quite reduced.

Sr. Craig continues to be confined to her bed, but we feel she is improving.

Sr. McCroden of Dutton, well known for many years in Michigan church circles, recently had a slight stroke. Her friends are thankful for the prospects that she will come out of it all right.

The Dorcas society held its first meeting of the season on October 1.

We hope next week to be able to report a successful Rally Day.

F. E. Siple, Pastor.

### AT RIPLEY, ILLINOIS

Next Saturday evening and Sunday, October 10 and 11, Bro. C. E. Lapp will hold services at Ripley. We are trusting that a full attendance will be present at these services.

#### FALL CONFERENCE AT MORA

The Minnesota Fall Conference will be held at Mora, commencing October 23 and holding over Sunday, the 25th. We will be glad to have anybody come that would like to come. We trust God will bless us at these meetings.

Mrs. Thos. M. Savage, Sec.

#### ACTIVITIES IN IOWA

The Hickory Grove church near Maxwell, Iowa, held an all-day meeting on September 20, with Bro. G. Eldred Marsh in charge, assisted by Bro. Arlen Marsh. Several from Ames, Nevada, Colo and Stanhope attended.

The Quarterly Conference of the Churches of God in Iowa, will convene, the Lord willing, at Eagle Grove, on October 10 and 11.

Bro. Williams will also give a sermon at Stanhope on Monday evening, October 12, on "The Coming Earthquake." All who can please attend.

Esther Sealine.

#### ELDORADO, ILLINOIS

Our series of meetings began on September 20, and came to a close on September 27. The sermons by Bro. C. E. Lapp were not only interesting but were filled with exhortation and instruction. Each service was well attended. We enjoyed good attention and special music. To make it more interesting a carload from Herrin drove over on Sunday evening, September 20—Bro. and Sr. Margrave, Sr. Donleson, and Bro. and Sr. Jeffrey. We were very glad indeed to have all with us again.

Our Sunday School is progressing nicely, with an attendance of 44 last Sunday. The beginners class, has Juanita Loyd as teacher; intermediates, Ethel Davenport. We had a social on September 26. There were 28 present and it was a very enjoyable time for the children. On September 25, after preaching service, the young people all gathered at Sr. Davenport's and had an enjoyable evening.

It is plain that Bro. Lapp's efforts are appreciated and enjoyed by this little congregation. The seed he has sown will assuredly come up in due time.

Fred Shain.

#### BRUSH CREEK, OHIO

We are glad to report a good interest in the church work here at Brush Creek. On Tuesday evening, September 22, just before our Berean meeting, three were baptized. These are Bro. and Sr. Harry Kipp, and Bro. Ralph Klepinger. The first two are husband and wife of middle age, and the latter is a young married man. Both men are members of our male quartette, and the church should be benefited much by their talent of song.

Arrangements have been made for our meeting with the Lawrenceville church the fourth Sunday of each month for services. We trust to be able to help them and are indeed glad to be given opportunity.

Sunday, October 4, is set as Rally Day for our Church. A report of the attendance will be given next week.

Sydney E. Magaw, Pastor.

## CLEVELAND, OHIO

## Rally Day

We are planning for October 11 to be a red letter day for our Sunday School and church rally, and hope not only to have one hundred percent attendance but to see new faces with each of our members. Let us make this not only a Rally Day, but a Rally Week in all departments of our church work.

At our Sunday School teachers' meeting last Monday evening, plans were made to raise funds for Sunday School expansion and equipment purposes. We are outgrowing our present quarters and need better facilities for the beginner and primary departments.

## Ladies Aid

The ladies are giving a "Chili" supper on Thursday, October 8, to start their fall activities. None will want to miss this or any future suppers, for the writer knows how good they are from experience.

On Thursday, November 5, the Ladies Aid will hold a Bazaar and are asking all who can to contribute to its success.

So please mark the above dates in your little red book and let us start our winter activities in real earnest.

## Beauty and Convenience

At one of our church official meetings last August, someone suggested we have cluster lights installed on the walls of our church auditorium, not only to beautify but for convenience in class work.

Last Sunday the lights were in operation; thanks to Brothers H. Stadden, Sr.; Herbert Stadden, Jr.; and Richard Lindstrom for their electrical ability and desire to beautify God's house. This proves how a worthy idea can soon become a reality if we all do our part in the great cause of the Master.

W. J. Halls, S. S. Supt.

## ORGANIZATION AT KOKOMO, INDIANA

The brethren at Kokomo, having decided that much greater work could be accomplished in our locality by organized effort, held a business meeting on September 13, after Sunday School services. Twenty members attended and the following officers were elected: Elders, Omer Parker, Deo Harvey; Deacons, Harold Bengel, Bert Maroney; Deaconesses, Mrs. Martha Parker, Mrs. Margaret Bengel; Secretary, Edgar Harvey; Treasurer, Mrs. Martha Parker; Trustees, Jesse Dowden, Elzie Pritchard, Otis Dowden.

After the election a communion service was held.

The work at Kokomo started with a small Sunday School class at the home of Bro. and Sr. Parker four years ago. At that time there were six members of the church in Kokomo. At present there are thirty-one members enrolled.

We are greatly indebted to our state evangelist, Bro. J. H. Anderson, for the success of the work here. We are also grateful to Bro. V. Long and C. Drabenstott for their kindly assistance during our first two years.

With all due respect for our brethren at Hillisburg, we feel that a united effort cannot be put forth without a local organization, and we have therefore requested that our names be withdrawn from the list of Hillisburg membership.

Services will be held each Sunday as follows: Sunday School, 9:30, a. m.; Adult Bible Study, 6:45 p. m.; Scriptural Talk by the Elders, 7:30 p. m. The Senior Berean Society meets each Monday at the church at 7:30 p. m.

When passing through Kokomo, please accept our cordial invitation to attend these meetings.

In the Master's service,  
Edgar Harvey, Sec.

## RALLY DAY AT OREGON

From 9:45 in the morning until 8:45 in the evening the services on Rally Day were a continual inspiration to all. Attendance at Sunday School numbered 158, Golden Rule Class having the largest number of visitors. Our new Cradle Roll numbered eight, and the Home Department, which is also a new feature, numbered nineteen. At the morning and evening services the church was filled, being Bro. Austin's final services as pastor. After the morning sermon we rejoiced to witness the baptism of Bro. Hugh Welch of Chana, Illinois. Several others will be received into the church by letter next Sunday morning, at which time Bro. Austin will conduct the installation services for our new pastor, Bro. Marsh.

Basket dinner at noon was enjoyed by a large company, all enjoying the fellowship with Bro. and Sr. Austin and Bro. and Sr. Marsh and Arlen.

The day from beginning to end was filled with joy and yet with sadness; joy because of the evidences resulting from the rally efforts put forth by our pastor and his committees during September, and sadness because we realized that this day terminated Bro. Austin's pastorate with us.

The choir, under the direction of Sr. Rogers, added very much to the services by beautiful music. One number, the chorus of women's voices, was a new departure and was greatly enjoyed by all.

We trust that the growth of Rally Day will be a permanent one and that we will be able to maintain the goals we have reached and even surpass them, to the honor of God and His Son, our Savior.

## PARK HILL (IOWA) CHURCH ACTIVITIES

Quite a number of our people attended the Iowa State Conference at Waterloo, and greatly enjoyed the meetings and congenial fellowship of other members of the fraternity, as well as the outing, sleeping in tents, etc. There will be an increased interest and better service during the coming year on account of the annual gathering. We are glad to note that Bro. J. W. Williams was returned to his former circuit.

Thursday, September 17, 1931, was a notable day in this vicinity. The people from Koszta, Waterloo, and Cedar Falls, as well as this place, gave a surprise picnic dinner and entertainment to Bro. and Sr. Williams, the occasion being the twenty-first anniversary of their wedding day. No bells were rung, but music and other festivities took the place of the aforesaid ceremony. About thirty-five partook of the refreshments, and no one went away hungry. The bride and groom were permitted to take the bouquet of lovely flowers (given by Mrs. Lily Starbuck of Cedar Falls) and the pink and white frosted wedding cake, intact, home with them, with congratulations and wishes for many happy returns of the day.

We are contemplating the organization of a senior Berean class soon. It is as much needed as the junior class, and we look forward to a good attendance and well learned lessons. The juniors have been somewhat remiss in meeting of late, but we believe they will soon renew their meetings with new vigor and interest. We still continue our weekly Bible lessons, and interest and enthusiasm increase with knowledge.

Publicity Committee.

## OUR BLANCHARD TRIP

It had been ten years since we were at Blanchard. So many changes had taken place, but it was a real privilege to meet with the brethren there again for a week of meetings. We made our home with Bro. and Sr. Decker,

who in the meantime have passed their golden wedding anniversary, and are still faithful defenders of the cause.

Blanchard has a good church building, and possibilities for a very active work if things can be started in the proper way. We trust that the prayers and desires of some may be realized and that some regular work can be undertaken this fall.

F. E. Siple.

## REPORT OF IOWA CONFERENCE

The Forty-fourth Annual Conference of the Churches of God in Iowa is now history. The attendance was not great but was an interested one. It was encouraging to note the large number of young folks, and many who were there had not attended for several years.

Brothers Paul Hatch, Melville Lyon, and F. L. Austin, out of the state speakers, were much enjoyed, as well as those in the state, Brothers J. W. Williams, O. J. Allard, and C. W. Howe.

New and interesting thoughts were brought out in the Bible sessions lead by: adult class, Brothers Paul Hatch and O. J. Allard; young people's class, Bro. M. W. Lyon; junior class, Bro. J. W. Williams; primary class, Sr. Virginia Phillips.

Mrs. Harry Fisher of Waterloo held the audience spellbound with her lecture on her trip to Palestine.

The election of officers resulted as follows: H. S. Hunt, president; C. W. Howe, vice president; Florence Allard, treasurer; Mayme Jones, recording secretary; Esther Sealine, corresponding secretary.

Esther Sealine, Sec.

## REPORT FOR SEPTEMBER

Sermons: Pleasant View, 2; Rensselaer, 2; Plymouth, 1; North Salem, 1; Burr Oak, 1; Hillisburg, 3; Brumfield, Ky., 5.

Money received in Indiana: Pleasant View, \$26.00; Rensselaer, \$30.00; Plymouth, \$15.00; North Salem, \$6.00; Burr Oak, \$10.00; Hillisburg, \$34.00. Expense, \$15.00. Paid to Conference Board, \$36.00.

Note: We still have a few tracts, "Rich Man and Lazarus," 10 pages, 5 cents; "Present Conditions in the Light of Prophecy—the Cause and the Remedy," 24 pages, 10 cents.

J. H. Anderson,

Michigantown, Indiana.

## THE RESTITUTION HERALD

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Receipts.—The change of date on your address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

Change of Address.—When ordering change of address be sure to send us both old and new addresses.

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.

## Doubling the Security of Your Investment

**I**N THESE days of depression and financial uncertainty many conservative men and women are withdrawing their funds as rapidly as possible from banks and corresponding institutions and suffering the consequent loss of interest in order that they may at least preserve their capital. Others whose investments consist of bank stock are endeavoring to dispose of such securities because they have reason to fear the possibility not only of sustaining the loss of the total amount so invested, but also a double loss in the event of a bank failure, as in such an event they would be required to furnish an additional sum equal to the face value of the stock held. Still others who have invested in bonds and other securities, the value of which is rapidly diminishing, believe it is better to dispose at once of such securities even at a considerable loss in order that they may be able to salvage something out of the financial wreck.

Under these depressing conditions it is time for the Christian investor to consider the assurance he may enjoy by investing in the business of Almighty God! There is no form of investment equal in its certainty and in the largeness of its return as is assured to the one who places his money at the disposal of the Father to be used in the carrying on of His work. For God has promised a hundred-fold return on all that we may invest with Him in the present time and in the world to come life everlasting.

You believe the Lord is coming soon, and that when He comes all present business institutions will be swept into oblivion. What better investment, then, could you make,

and what investment more in harmony with your faith, than to place a few hundred or a few thousand dollars in the active service of the Lord *before He comes?*

The Church of God, YOUR CHURCH, as represented by the National Bible Institution, is very much in need of funds to meet immediate demands. The Institution is willing to pay six percent interest for the use of such funds and pledges itself to use them only in the Lord's work, and in harmony with the desires of the brotherhood as expressed at the last General Conference. To secure these funds in a practical, business way are the entire properties of the National Bible Institution, consisting of the Golden Rule Home and Greenhouse, the two-story brick building occupied by our offices and printing plant, together with our entire equipment. Six percent from the National Bible Institution today, with your investment fully secured, and one hundred percent from the Heavenly Father "in this present time" in satisfaction and assurance!

The time to invest in the business of God is limited. *The Lord is coming!* So send in your available funds and such other funds as you may be able to secure through the disposal of unprofitable and uncertain securities which you may now hold. Place them at the disposal of your own National Bible Institution, your own Church, and in the immediate service of Him who guarantees both temporal and eternal interest on your investment!

G. Eldred Marsh, Secretary.

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## REASONS FOR NOT TITHING

1. THE first objection to tithing is that it is so difficult to find out with accuracy what one's income is. I reply that, if there were no other advantage in the practice of tithing than the fact that it compels a man to find out what his income is, that of itself would commend it as a good practice. As stewards of God, have we a right not to know what our income is? We are beginning to recognize very generally that we are stewards of God in all that we possess. We own nothing in our own right as toward God. As toward our fellow men, we have our property rights, but not toward God. The Bible tells us that "it is required in stewards that a man be found faithful." Have we any right as stewards of God to pass on from year to year without knowing how much of God's substance has been committed to our trust? What would you think, if you had a business and employed a man to conduct the business for you and, on the day of settlement, he had said, "I have no idea how much this business has made this year?" It is our duty to keep accounts, not only because we are stew-

ards, but also for many other reasons, and if there were no other advantage in tithing, it would have the advantage of compelling us to keep accounts.

But is it impossible for us to ascertain what our income is? I have known people of a great variety of occupations to practice tithing; lawyers, physicians, ministers, public officials, merchants, bankers, farmers, teachers, clerks in stores, seamstresses, almost every sort of calling in life. The occupation of farming presents the greatest difficulties in reckoning one's income with accuracy. But successful farmers have told me that the questionnaires sent out by the Government for reckoning the income tax will enable even the farmer to arrive at a correct estimate of his income. It is, at least sufficiently accurate to satisfy an exacting Government, and, no doubt, sufficiently accurate for tithing for religious uses.

If the case were reversed and God were to tell you that, if you would give a reasonably accurate statement of your income, He would add one-tenth to it, instead of taking one-tenth from it, you would have little difficulty in forming a satisfactory estimate of your income.

—From a tract.



# THE RESTITUTION HERALD

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NUMBER 2

## The Heaven of Human Desire

By G. Eldred Marsh

*"Now they desire a better country, that is, an heavenly."—Hebrews 11:16.*

MEN of all time and of all races have dreamed of a "home at the end of the road," a time and a place where the frustrated hopes of a lifetime will be realized, where the severed cords will be rebound, where the cause of sorrow will be vanquished, where the "creeping palsy" of old age will be stayed, where "the inhabitant shall not say, I am sick"—Isa. 33:24—where "there shall be no more thence an infant of days, nor an old man that hath not filled his days," where "youth is renewed like the eagle's"—Psa. 103:5—where sorrow and pain and death shall be no more.

Such, I say, has been the dream of the ages; such has been the desire of every human heart. And hence, men have painted their pictures of "Heaven" in the blended colors of their dreams! Vain are the dreams and vain are the hopes of men unless their expectations rest upon a sure foundation of truth.

When we turn to the Bible, to the amazement of the many we find revealed in the promises of God a vision of "The Heaven of Human Desire" that broadens out wide enough to satisfy the richest and deepest longings of the human heart!

"Lo the poor Indian, whose untutored mind

Sees God in the cloud, and hears Him in the wind—" looks forward to a "Happy Hunting-Ground" at the end of his journey that is filled with the abundance of forest and field, the rivers of which teem with fish, while birds and beasts await the hunter's flying arrow on every side.

So the Indian draws his picture of the "home at the end of the road" according to the visioning of his own mind, according to the desires of his own heart. Yet, behind those "longings, yearnings, strivings" that animate the savage bosom, there lies a great truth, and a hope that is justified by the promises of the eternal Father of us all. Resolved into its simplest terms, the hope of the Red Man is the hope

of a fruitful land, a land of sunshine and plenty, a land where the eye of the Great Spirit rests kindly upon His children of the earth.

And that is the promise God has made; that is the assurance He has given! The time is coming when the earth shall be filled with fruitage and the forest teem with life. But the conditions prevailing then will be quite different from those pictured in the Indian's dream of a "Happy Hunting-Ground". When that day shall dawn, neither man nor beast shall "be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday."—Psalm 91:5-6. For "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."—Isaiah 11:6.

Here, surely, is a "Heaven of Human Desire" that all men can understand. It is not located upon some distant sphere, but upon this earth. It is not peopled by invisible and mystical spirits of the dead, but by living men and women and children like unto those whom we know and love today. The soft hand of childhood twines itself into the tawny mane of the lordly lion without fear and without danger; the feathered songsters flit from bough to bough unharried by the fowler's shaft. The peace, the quietude, and the safety of forgotten Eden prevails throughout the earth! The reason for this wondrous condition is clearly stated: "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."—Isaiah 11:9.

"The Heaven of Human Desire" differs in its attractions and in its allurements according as one man's desires differ from another's. Yet there is something there for all!

*(Continued on page 26)*

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*“Teach me, O Lord, the way of thy statutes. Give me understanding. Make me to go in the path of thy commandments. Incline my heart unto thy testimonies. Turn away mine eyes from beholding vanity. Stablish thy word unto thy servant.”*

## THE EDITOR'S PRAYER

**M**OST GRACIOUS FATHER: Into the feeble and inexperienced hand of Thy servant has been consigned the editorial supervision of THE RESTITUTION HERALD, a journal dedicated solely to the promulgation of the Gospel of the Kingdom of God and to the upbuilding of Thy people. The responsibility is heavy and the task beyond human strength to bear alone. “Give, therefore, thy servant an understanding heart . . . that he may discern between good and bad:” give unto him wisdom and ability; give unto him devotion and sympathy and love that he may be able to carry forward the great work of religious education and evangelization through the columns of this Thy paper in harmony with Thine own eternal purposes in Jesus Christ our Lord. Amen.

## OUR EDITORIAL POLICY

**U**NDER the able supervision of Brother F. L. Austin, THE RESTITUTION HERALD has maintained an editorial policy consistent with the lofty ideals and purposes of the Church of God. A constant effort has been made to emphasize the spiritual phase of Christianity without neglecting the practical and the dogmatic. It will be the aim of the present editor to continue the same general policy. No sudden or radical changes are contemplated. Committing our way unto the Lord, we purpose to do all we can to increase the influence of THE RESTITUTION HERALD for good, and to broaden its field of activity as far as possible.

Beyond this plainly stated purpose we make no promises.

## OUR ASSOCIATE EDITOR

**T**HE service rendered so efficiently in the past by Sister Mary A. Gesin as Assistant Editor of THE RESTITUTION HERALD will be continued and extended in the future, as Sister Gesin has been appointed *Associate Editor* by the incoming management. Among the diversified duties that

will devolve upon her will be the supervision of the department headed, “Doings Among the Churches.” It is the desire of the editor to make this department even more interesting and beneficial than it has been in the past. If local work can be planned sufficiently in advance, information concerning forthcoming services and other activities of the churches may be given to the public through these columns to the great advantage of all concerned.

## FULNESS OF JOY

*“Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore.”—Psalm 16:11.*

**T**HESE words of the Psalmist suggest a walk with God more beautiful and rich than is generally experienced by His children. It brings before us the possibility of communion and association with the Father that is both intimate and sympathetic. It recognizes and confesses to the leadership of Jehovah and expresses an abiding confidence in Him. It looks forward into the unseen future and finds “fulness of joy” in such contemplation.

Too many of us live by anticipation alone. We stretch forth our hands into the future; we long and pray for the life that is to be when Jesus comes. We concern ourselves more with questions pertaining to the future than with those that have to do with the present.

Not that a looking forward to better things is wrong. Far from it, indeed! It was for the joy that was set before Him that Jesus endured the cross and bore up under the shame of His crucifixion. The hope and the expectation of future reward is a constant incentive to service and to sacrifice. Moses chose “to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; . . . for he had respect unto the recompence of the reward.”—Heb. 11:25, 26.

But the blessedness of Christian experience is not reserved altogether for future enjoyment. There are blessings to be obtained at the present time—blessings which God takes pleasure in pouring out upon His people now, and one of the greatest of those blessings is that suggested in this



text: "In thy presence is fulness of joy!"

"Just to trust in the Lord, just to lean on His Word,  
Just to know I am His ev'ry day;  
Just to walk by His side, with His Spirit to guide,  
Just to follow where He leads the way!"

## THE BLESSED LIFE

CHRISTIANITY is more than a religious theory, more than a moral philosophy, more than an organized system of theology. Christianity is a walk, a life, an actual present experience. Those of us who have not as yet met with this experimental stage of our religion have missed much of comfort and much of assurance.

We have believed the truth about the gospel of the kingdom of God. We are looking forward joyfully to the Lord's coming. We are fully persuaded that when He does come all will be well with us and with the world. But the realization of our faith all lies out in the future. It all rests beyond the advent of our Lord. We have little or nothing to clasp to our hearts now. And, after all, that *present joy* and that *present comfort* and that *present assurance* are what we need the most.

As Dr. F. B. Meyer declared so truly, "There is a Christian life, which, in comparison with that experienced by the majority of Christians, is as summer to winter, or, as the mature fruitfulness of a golden autumn to the struggling promise of a late and cold spring. . . It may be termed the *Blessed Life*."

## GODLINESS

WE HAVE said that Christianity—*Godliness* were the better term—is more than a religious theory. It is more than a doctrine. It is much more than a mere statement of faith. "The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets," (Mark 1:1-2) is contained in the "glad tidings of the kingdom of God," that glorious and world-wide Empire of Righteousness over which Jesus is to reign as King of kings and Lord of lords. That Kingdom is still in the future.

Wondrous pictures of it are painted by inspired artists in the Word of God. Wonderful promises are to be fulfilled to the church, to Israel, and to the nations when the Kingdom comes. It is the culmination of the divine purpose. It is the summing up and the completion of salvation.

There is, however, a Christianity for today. There are hopes that may be realized now. There are blessed experiences to be known by the faithful follower of Jesus Christ before He comes again, in this present life.

Remember the Master's words when Peter said, "Lo, we have left all, and followed thee. And he said unto them, Verily I say unto thee, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive *manifold more in this present time*, and in the world to come life everlasting."—Luke 18:28-30.

No, it is not necessary for the Christian to wait for all of his hopes to be realized until the Lord comes! Some of the blessings will be bestowed upon him now.

## THE CONDITION OF THE DEAD

By John Denchfield

ALWAYS, at any time or place, truth is better than error. We read the words of Paul which are found in 2 Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Just as men always strive for health rather than endure disease, so may we always attain unto truth rather than abide in error. May we consider the subject, "hell," with an earnest endeavor to find the truth concerning it.

The word "hell" is a translation of the Hebrew word, *sheol*, and the Greek words, *hades* and *gehenna*. At the time our King James version of the Bible was translated (1611) the word "hell" did not carry the same meaning as that which we generally derive from it today. At that time it merely meant to cover or in some way to render unseen. Such phrases as "helling the potatoes" or "helling the house" were of common usage. For instance, "helling the house" meant covering the house as with shingles or

other roofing material.

The Hebrew word, *sheol*, from which "hell" is translated is found sixty-five times in the Old Testament. Three times it is translated "pit"; thirty-one times, "the grave"; and thirty-one times, "hell". It signifies oblivion, the state or condition of the dead.

May we give the rendering of *sheol* in a few scriptures? Gen. 37:35: "For I will go down into the grave (*sheol*) mourning." Jacob is very sad when informed that his son Joseph has been killed and says that he will go down into the grave, into *sheol*, which is also translated "hell", mourning. Psa. 16:10: "For thou wilt not leave my soul in hell (*sheol*), neither wilt thou suffer thine Holy One to see corruption." Here we have one example of the word, *sheol*, translated "hell".

The one word *sheol* in the first case is translated "the grave" and in the last, "hell". There is no difference in the meaning of the word *sheol*. The only difference was in the minds of the translators, and we must also remember that at the time this was translated the meaning of "hell" was not the same as it is now. We find this same contrast of translation throughout the entire Old Testament. Always *sheol* signifies the state or condition of the dead.

(Continued on page 22)

## GOD'S PLANTING

No wind that blows can ever kill  
 The tree God plants.  
 It bloweth east; it bloweth west;  
 The tender leaves have little rest;  
 But any wind that blows is best.  
 The tree God plants  
 Strikes deeper roots, grows higher still,  
 Spreads higher boughs, for God's good-will  
 Meets all its wants.

There is no frost hath power to blight  
 The tree God shields.  
 Its roots are warm beneath soft snows;  
 And when spring comes it surely knows,  
 And every bud to blossom grows.  
 The tree God shields  
 Grows on apace by day and night,  
 Till, sweet to taste and fair to sight,  
 Its fruit it yields.

There is no storm hath power to blast  
 The tree God knows,  
 No thunderbolt, nor beating rain,  
 Nor lightning flash, nor hurricane.  
 When they are spent, it doth remain.  
 The tree God knows  
 Through every tempest standeth fast,  
 And from its first day to its last  
 Still fairer grows.—*Selected.*

## WHERE DO YOU BELONG?

*By Samuel E. Haney*

*"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of the heaven shall be shaken." Luke 21:26.*

**F**EAR, worry, and trouble are interchangeable terms, one the begetter of the other; fear usually being the initiative. Man becomes frightened over something imaginary or real—usually the former—which puts into action a train of somber thoughts impelled by worry. \*Fortunate is the one who can head off fear, thereby avoiding the chronic (habitual) stage called trouble. Often the whole affair is engendered by a decoy of the enemy.

This analysis applies to fallen nature. The Christian is exempt only to the degree of sincerity of his consecration and his fidelity to God's commandments.

There are different degrees of faith which develop different resultant effects. But no fear is more vital to man's whole being—body, soul, and spirit—than is the effect of the fear of our text.

To this end let us note a few Greek scholars' versions of it: "Men fainting, or expiring," R. V. "Men fainting, or dying," Roth. "Men swooning with panic and foreboding," Moffatt. This fear being in evidence by the facial appearance, words, and acts of sane adults in all walks and phases of life has ceased to be conjectural. It has become a mental infectious dis-ease-ment, as obnoxious and deteriorating to the whole organic system as was the world's flu plague. It accounts for the increase of insanity, death by "heart disease" and suicides. The causes of this fear are rapidly on the increase; the maximum—Daniel's time of trouble—is just around the corner where a spark, some day ere long, will ignite it.

The worldly wise influential men of affairs—national, financial, political, and nominal religion are straining every nerve to quench the rapid advancement of God's wrathful indignation.

Many theoretical panaceas are proffered, but nobody seems to have a practicable idea; all are quicksand foundations which intensify fear, worry, and trouble.

The latter clause of verse twenty-five is concurrent with our text and with current events, namely, "Upon the earth distress of nations, with perplexity; the sea and the waves roaring." Again we refer to R. V., Roth., and Moffatt, respectively, "Roaring of the sea and the billows." "And on the earth anguish of nations in embarrassment—sea and surge resounding." "While on earth the nations will be in dismay with bewilderment at the roar of sea and waves."

Jesus is here referring to prophecy, Psa. 65:7, "Which stilleth the noise of the sea, the noise of their waves, and the tumult of the people." Recent current events prove that these words have a literal precursory application relative to our Lord's return and to our release from this wilderness of sin and misery. Read again Matthew 8:26.

The reading public has been almost daily reminded during the past decade of the literalness of the words of Jesus in our lesson: tidal waves caused by hurricanes and submarine earthquakes at sea and devastations inland caused by extraordinary protracted rains of such destructive magnitude as hitherto unheard of. Fifty-millions, one-eighth of China's population, have been suffering beyond description during the past few weeks by deluge of water from sea and clouds. Myriads have drowned and millions made homeless and suffering with starvation.

"For the power (the devil's authority) of the heaven (other versions are plural, 'heavens') shall be shaken". Earth's orb or spherical atmosphere seems to be the original thought. Paul clarifies the point in Ephesians 2:2, "In which at one time ye walked, according to the age of the world, according to the prince of the authority of the air of the spirit that now energizeth in the sons of disobedience." Roth.

"And then shall they see the Son of man coming in a cloud with power and great glory." V. 27. The "they" refers to the present "blind" world. But verse 28 is addressed to the "watching" ones with their oil-filled lamps, trimmed and burning.

Jesus' final admonition to the church is recorded in Mark 13:32-37, "But of that day and that hour knoweth

no man, no, not the angels which are in heaven, neither the Son, but the Father. Take heed, watch and pray: for ye know not when the time is . . . lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

These words are often quoted as proof that no one shall know the time of the Lord's return. But for three reasons such a position is absurd and untenable. First, the warning is given in the present tense. Second, the object of watching is not to be caught "sleeping", unaware—as the world will be—when the "master of the house suddenly cometh." Third, any other conclusion would be irreconcilable with verse 28 of our lesson, namely, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption ('deliverance,' Diag.) draweth nigh."

Dear reader, which of these two classes are you in league with—the ones in fearful anticipation of imminent trouble, such as never was, or the ones who are "looking up" with joyful expectancy of their future everlasting joy? There are many these days of the former class who are "taking a gambler's chance" of getting into God's kingdom some time, and in some way other than the Way prescribed by the Lord. But, while there are "tricks in all trades," many are likely to discover, when too late, that there are no *tricks* (John 10:1) in God's plan of man's redemption. Read again John 3:1-9; Romans 6.

On the other hand, if you are of the "looking up" class our text, to you, is joyful news, because you can see "these things have begun to come to pass", and can understand their glorious significance, causing cheerfulness instead of fearfulness, and placing you in a position where you can hear God and His Son speaking to you: "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.

And the Psalmist extols, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."—Psalm 46:1, 2.

And why should not Christians sing as they see their deliverance drawing nigh? These lines come to mind: "How Thou canst think so well of us, and be the God Thou art,

Is darkness to my intellect, but sunshine to my heart."

We cannot quite understand it, but it is so. Let us therefore get it into our hearts, if we do not quite get it into our intellect; and be strong in faith, giving glory to God.

Dear one, God has permitted that trouble of yours—be it what it may—to come to you just for an opportunity to get you out of it, that it may be another stepping-stone nearer His throne, "by way of the cross".

Child-like implicit faith, void of fear and doubt, obedience to God's Word and an abandonment of self and the

world constitute the simple solution of fear, worry and trouble.

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## RECONCILIATION

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*By Gerald Cooper*

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WE FIND that the word, reconciliation, means "restoration to harmony or friendship." Thus when we speak of the reconciliation of man to God, we mean the restoring of the friendship once manifested between God and man.

In the beginning God created the heavens and the earth and found them good. Then He created man in His own image and placed him in the garden of Eden. Man at this time was sinless and thus was very close to God. But we find temptation entering in the form of a serpent, and man fell, sinning for the first time. God then pronounced the curse of death on the race for the punishment of sin.

Later we find that God chose Abram and told him that his descendants would be His people. Following the wanderings of these people, we find that God instigated the tabernacle service for them. The tabernacle contained two parts: the Holy Place and the Holy of Holies, wherein God dwelt. The high priest was the only one who could enter the Holy of Holies, and this but once a year. The people brought their offerings to the high priest to kill and offer to God in the Holy of Holies, but before he could do this, he first had to offer a bullock for his own sins, because he could not offer himself.

We see then that the high priest made reconciliation for the sins of Israel by taking their offerings and presenting them to God. This continued for a long time, but God saw that Israel did not continually fulfill His wishes, and so He rejected them.

Thus we find that man and God were not reconciled to each other during the first four thousand years of this old earth. But there came a time when God foresaw the need of someone to again bring the world to a closer friendship with Him. Acting accordingly, He created Christ, who lived on the earth, teaching and preaching the coming kingdom. He was tempted in all points as we are, so that He would be the more able to be a faithful High Priest. So, as Aaron and his descendants were the high priests who made reconciliation to God for the people of Israel, Christ is our High Priest who makes reconciliation to God for us. He used no substitute, as did the old order of high priests, but offered Himself to God for reconciliation between man and God.

We find in several instances the Bible plainly stating that Christ is our High Priest and that by His crucifixion and shedding of blood we are again reconciled to our God in heaven. "But now in Christ Jesus ye who sometimes were far off were made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken

down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."—Ephesians 2:13-16.

"Therefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."—Hebrews 2:17.

Studying on, we find that there will be a time when man is once more completely reconciled to God and that God will once more walk on earth and dwell with men. "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." We also find, because of reconciliation of men unto God through Christ who reconciled them, that the curse of death, pronounced when man first became estranged from God, will be removed.

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him."—Rev. 22:3.

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It required Eliphaz to show Job that his fear was the result of self-pity and self-"uprightness", "for the thing which I greatly feared is come upon me, that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came."—S. E. H.

## THE CONDITION OF THE DEAD

(Continued from page 19)

"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 (*sheol*) whither thou goest." Eccl. 9:10. This is a most positive statement respecting *sheol*. There is no work, device, knowledge, nor wisdom in *sheol*, the condition of the dead. Again in Psalm 6:5 we find a clear statement proving the unconsciousness of man in death. "For in death there is no remembrance of thee; in the grave (*sheol*), who shall give thee thanks?"

*Sheol* does not mean the literal grave or tomb in the sense of a four by six plot. There is another Hebrew word used for grave, as grave literally. It is *qeber*. We find the Hebrew word, *qeber*, used in Genesis 50:5. "In my grave (*qeber*) which I have digged for me in the land of Canaan, there shalt thou bury me."

Jonah was not in a literal grave when he was swallowed by the whale, yet we find in Jonah 2:2, he says he was in *sheol*. "Out of the belly of hell (*sheol*) cried I, and thou heardest my voice."

In Psalm 49:14 we find this statement, "Like sheep they are laid in the grave (*sheol*)." Sheep are not put into graves as men usually are, yet sheep do go into the state

of death. Men like sheep enter into *sheol*, the condition of the dead.

Psa. 89:48: "What man is he that liveth and shall not see death? shall he deliver his soul from the hand of the grave (*sheol*)?" This question, with its implied answer that none can escape; all must be delivered into the hand of *sheol*, shows us clearly that all men must pass into that state or condition of the dead, which is called *sheol*.

The Greek word, *hades*, which is found eleven times in the New Testament is the equivalent of *sheol* in the Old Testament. May we draw a comparison between two verses, one of the Old and one of the New Testament which will show conclusively that the meanings of these two words agree? Psa. 16:10: "For thou wilt not leave my soul in hell (*sheol*): neither wilt thou suffer thine Holy One to see corruption." Here the Psalmist is speaking of Christ, for we find the inspired comment in 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." The two words, *sheol* and *hades*; one Hebrew, the other Greek, are here used in practically the same way, under the same circumstances, referring to the same condition.

Once, of the eleven times used, *hades* is translated "grave". 1 Cor. 15:55: "O death, where is thy sting? O grave (*hades*), where is thy victory?" Thus we find that all which holds true regarding *sheol* is also true of *hades*. It is the state or condition of the dead.

*Gehenna*, a Greek word used in the New Testament and six times translated "hell", has no connection whatever with either *sheol* or *hades*. It refers to the Valley of Hinnom, which was just outside the walls of Jerusalem. It was into the fire which was kept burning in this valley that all the refuse of the city, the remains of beasts offered for sacrifice, and the dead bodies of criminals were thrown for the purpose of destruction. This valley is first mentioned in Joshua 15:8. In olden times it was used as a place of worship to the idol Moloch. *Gehenna* as used in the New Testament always means destruction, complete destruction by fire. It is that final destruction as spoken of in Revelation 20:14, "And death and hell were cast into the lake of fire. This is the second death." The lake of fire is *gehenna*, which is the second death, simply meaning destruction and nothing else but destruction.

"Hell," translated from the Hebrew word *sheol* and the Greek *hades*, is the state or condition of the dead. In it there is no knowledge, work, or wisdom. It is a state of oblivion. There is no escape; all men must at some time enter into it; no man has the power to release himself from it. As far as he himself is concerned he would never have so much as a hope of release.

There is One who has power over death; that One is Christ. He gave His life that He might be able to release mankind from death. We must all pass unto death, into *sheol*, the condition of the dead, but what precious hope that some day Christ will release us from the power of death to reign with Him! "Then shall be brought to pass the saying that is written: Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

## THE REVELATION OF JOHN

By Lyman Booth

(Continued from issue of September 22)

IT IS a singular circumstance concerning this book that its authenticity was generally, if not universally, admitted during the first two centuries, yet in the third it should be questioned! This seems to have grown out of a misconception of the millennium, which was based upon this book, by those who held those opinions and therefore endeavored to discredit their tenets by denying the authority of the book itself. But this was too late, for its divine original had been established by the clearest and most positive evidence. No doubt it was written by John, the Apostle, to whom the title of "the divine," or "the theologian," was added some time after. The reason for this was the deep and mysterious truths relative to the nature and counsels of God, with which his writings abound, or because he spoke so much about the divine person of the Lord Jesus and His glory.

The book is styled the Apocalypse, or the Revelation, as consisting of matters mostly prophetic which were immediately revealed to John from Jesus Christ. This was given while he was on the Isle of Patmos in the Aegean Sea. The book opens with the Apostle's account of an extraordinary vision which he had of the Lord Jesus Christ appearing to him in glory. Then follows seven short epistles from Jesus to the seven principal churches in Asia, after which follows a series of prophecies, some of which a great many writers claim have been fulfilled, while others claim they all relate to a future era. But as to either opinion one should exercise great caution before venturing to adopt one.

Some who are called Christians and also ministers of the gospel have derided every attempt to explain the mysteries of the book, while others have shown a desire to be wise above what is written and have applied private interpretations in a presumptuous manner. This should teach others the lesson of modesty and reverence for the teaching of the Holy Spirit in all their interpretations. But if we are enabled to study and write, in this manner, there can be no doubt but that we may derive much useful instruction and an increasing impulse to our faith.

They who censure and dissuade the study of this book do so because they have not studied it themselves, and they imagine the difficulties greater than they are. Our opinions, whether correct or false, cannot change its truthfulness, for it is still "the sure word of prophecy," and men of learning cannot be engaged in better employment than in the study of this book, provided they do it as Lord Bacon advised, "with great wisdom, sobriety, and reverence."

The folly of interpreters has been, as Sir Isaac Newton observed, to foretell times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy into contempt. But this was not God's design. He gave this and the prophecies of the Old Testament, not

to gratify man's curiosity by enabling him to foreknow things and events, but that after they were fulfilled they might be interpreted by the event, and his own foresight, not that the interpreter's opinion might be manifest to the world. It should, however, be admitted to give the pious and attentive reader a general assurance that the cause of truth and righteousness shall finally fill the whole earth.

When the most learned and respectable men attempt with manifest exactness to explain those predictions which are evidently not fulfilled, it usually happens that others oppose their interpretations by some other scheme, supported by plausible arguments; and while several are thus engaged, each in defending his own conclusions against those who oppose them, their readers become perplexed instead of being convinced.

The difference between that which is fulfilled and the unaccomplished predictions seems to disappear. The evidence arising from the fulfillment of prophecy, and demonstrating the divine inspiration of the Scriptures, fails of producing its full effect, and very frequently the whole subject is laid aside as uncertain, seeing the most learned men advance such varied opinions. In most other controversies, truth is supposed to lie on one side, or the other.

(To be continued)

"Suppose I am in debt. Should I pay my debts before tithing my income? No. As well talk about not paying the interest on the money you borrow to use in business because you owe your grocer or other debts. Your Tithe is of all debts the most sacred. Under such a rule, all you would have to do to escape all obligations to give or pay anything would be to keep in debt. Besides, the universal experience of the very large number who have commenced tithing while in debt has been, that with the remaining nine-tenths they were able to pay their other debts more easily and promptly than they had previously succeeded in doing.—From *How to Tithe and Why*.

## THE UPWARD LOOK

I don't look back; God knows the fruitless efforts,  
The wasted hours, the sinning, the regrets;  
I leave them all with Him who blots the record,  
And mercifully forgives, and then forgets.

I don't look forward; God sees all the future,  
The road, that short or long, leads home.  
And He will face with me its every trial,  
And bear for me the burdens that may come.

But I look up into the face of Jesus;  
For there my heart can rest; my fears are stilled;  
And there is joy, and love, and light for darkness,  
And perfect peace, and every hope fulfilled.

—Annie Johnson Flint.

## "HE LEADETH ME"

In pastures green? Not always; sometimes He  
Who knoweth best, in kindness leadeth me  
In weary ways, where heavy shadows be;  
Out of sunshine, into darkest night.  
I oft would faint with sorrow and affright,  
Only for this—I know He holds my hand;  
So whether in the green or desert land  
I trust, although I may not understand.

By waters still? Ah, no!  
Ofttimes the heavy tempests round me blow,  
And o'er my soul the waves and billows go;  
But when the storm beats loudest and I cry  
Aloud for help, the Master standeth by,  
And whispers to my soul, "Lo, it is I."  
Above the tempests wild I hear Him say,  
"Beyond the darkness lies the Perfect Day;  
In every path of Thine I lead the way."

So, whether on the hilltop high and fair  
I dwell, or in the sunless valleys where  
The shadows lie, what matter? He is there,  
And more than that, where'er the pathway lead,  
He gives to me no helpless broken reed,  
But His own hand, sufficient for my need.  
So, where He leads me I can safely go;  
And in the blest hereafter I shall know  
Why in His wisdom He has led me so.

—Selected by Bro. A. L. Brady.

"Shew me thy ways, O Lord; teach me thy paths."

## WITHOUT CHRIST

THERE is a good deal of "Christianity" without Christ. Many today are assuming that they can appropriate the fruits and results of Christianity and leave out the central fact of Christ, who Himself is our Atonement and Atoner. A missionary in the Philippines writes an interesting comment on this, quoting from a sermon he recently heard, which brought out the fact that the very word Christian implies that a Christian is one who depends upon Christ. "For if the word 'Christ' is removed from the word 'Christian,' nothing is left that makes any sense."

"Whereupon I began to think of what is left of the word Christian when the part Christ is taken away, and I discovered but three letters: i-a-n. Is it true, I asked myself, that this syllable has no meaning of itself? After trying to twist these three letters about to make them spell a word, I decided to try building a sentence with them. This is what I found: I - A - N . . . I - AM - NOTHING. How very true it is that 'apart from me (Christ) ye can do *nothing!*'"

—Selected.

## MIRACLES

By George B. Alldridge

THE late Andrew Carnegie remarked in one of his books, "Knowledge is power." This saying is not original with him. A wise philosopher, four hundred years before the Christian era, expressed this same thought. The Bible writers, from Moses to the Apostle Paul, wrote a great deal about wisdom and knowledge.

Cowper, the poet, points out the difference between these two. He said,

"Knowledge and wisdom, far from being one,  
Have oftentimes no connection. Knowledge dwells  
In heads replete with thoughts of other men;  
Wisdom in minds attentive to their own.  
Knowledge, a rude, unprofitable mass,  
The mere materials with which wisdom builds,  
Till smoothed, and squared, and fitted to its place,  
Does but encumber whom it seems to enrich.  
Knowledge is proud that he has learned so much;  
Wisdom is humble that he knows no more."

God, through the Prophet Isaiah, invites us to reason: "Come now, and let us reason together, saith the Lord," Isa. 1:18. Since reason is one of the greatest faculties of the human mind, it is very apparent that God desires us to exercise it. I do not know of any subject in which this can be exercised to better advantage, than considering this question of miracles. Skeptics take delight in trying to embarrass the child of God by pointing out to him the impossibility of miracles harmonizing with the laws of nature, according to the phenomenal descriptions of them recorded in the Bible.

In this article I wish to write only upon three. All the others, though, can be treated in harmony with faith, reason, and sound common sense. The three are, the children of Israel crossing the Red Sea; Joshua and his host passing the River Jordan; and the sun and moon standing still at the command of Joshua.

The child of God lives by his faith, and that is not based upon credulity. "Faith is the substance of things hoped for, the evidence of things not seen." As evidence proves or shows facts, we are therefore compelled to prove the facts recorded in the Bible itself.

### THE CROSSING OF THE RED SEA

THE other morning when you opened your paper, the front page had a glaring headline: "Terrible Hurricane at Belize, Honduras, Great Loss of Life."

Suppose we read a verse or two from the narrative as recorded in Exodus 14:21, 22: "And Moses stretched out his hand over the sea; and the LORD *caused the sea to go back by a strong east wind all that night*, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left."

Now, my skeptical friend, is not this in harmony with

natural law and reason? Why do you think God had recorded the fact that He caused a strong east wind to blow all night, if it was not to reveal to you by what means this miracle was performed? Did you question the power of the hurricane at Honduras the other morning, or of the tidal wave that swept the city?

"Oh," you say, "Explain the wall. How could the water stand up like a wall?" Now read it again and leave out "were"—it is not in the original: "A wall unto them on their right hand, and on their left." It was the waters on their right and left protecting them as a wall protects you in a dwelling. It was the strong east wind that held the waters back from overwhelming Israel.

Civil engineers who have visited that section report that a strong east wind blowing all night would bring about this condition. As a boy I witnessed that during the spring tides, the waters at ebb-tide, if the wind was blowing from the north, would flow back a great distance, leaving the bed of the sea dry.

History records the fact that Napoleon with his cavalry crossed in this same region at low tide. Since the tide rises and falls eight or nine feet at this point you can appreciate the stupendous part the tide and wind played at this time.

Read Exodus 14:23-27. Note what happened to the Egyptians. "And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea." V. 27.

The same element that protected Israel destroyed the Egyptians. The rapids at Niagara convey to the mind what a current of water, flowing rapidly in one direction, will accomplish, and that is just what happened to Pharaoh's hosts.

#### THE PASSING OVER JORDAN

RECENTLY I finished reading a very interesting book, *Living Africa*, by Bailey Willis, Research Associate of Carnegie Institution, Washington. He gives his impressions as a geologist wandering through the Riff Valley.

On Page 121, he says:

"Not long ago Lake Karu (or rather the valley it fills) drained northward to the Nile. But volcanoes arose along its course; their lava flows laid a dam across the valley, and it became a lake basin. In a few decades the waters rose to a low pass at the southern end, flowed out there and produced the Awzizi River. Its deep gorge is a fine example of youth. Some of the rivers that are tributary to Lake Tanganyika trace back to the same origin."

In Joshua 3 we read the record of this wonderful event. Verse 13: "And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap." I have not space to quote the remaining verses, but note especially verse 16.

The city of Adam is about twenty miles; then there is a narrow gorge. It is said that "in the year 1267 a dam was formed here by a land slide, which left the bed of the Jordan dry below it, for several hours." This is just what happened when Joshua and the host of Israel crossed over. The record says, "That the waters which came down from above stood and rose up upon an heap very far from the city of Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho."

Probably the best way to describe the water in a lock of the Welland Canal is, "And they shall stand upon an heap". To an observer below, standing on the deck of a ship on its way to the River St. Lawrence, while looking up, the water the other side of the lock would to him appear standing upon an heap.

(To be continued)

## PRAYER THOUGHTS

By M. A. Woodward

I COULD not sleep Sunday evening after hearing and seeing so much of the church booming along so nicely, and my mind (strange thing this mind of ours) would stray from the Rally Day exercises to my class of bright boys. Such active lads, every muscle and nerve in their bodies asking mutely for activity! I thought, if I can be a help in starting these minds in the right direction, it will not have been in vain that my life has been prolonged thus far.

Monday evening Sr. Crysler came in with a clipping from a Toronto paper. I said, "O Sr. Crysler, that is just what I want to help my boys to learn to make the home altar a happy place. It may help some mother to see the need of teaching the children to pray at the family altar, or to ask a blessing at the table."

It is entitled, "Grateful Hearts". The first especially favorite prayer is, "Make us mindful of the needs of others, Lord, and give us grateful hearts."

The article continues: "A mother of my acquaintance has adopted this for her three year old boy, and he refers to it, not as grace or blessing, but as grateful hearts. This little family was having lunch down town the other day, and after they had begun the meal he stopped suddenly and said, 'O, Mama, we haven't had our grateful hearts.' They all bowed their heads and repeated the little favorite prayer and then proceeded with the meal."

We hope the lad will always remember to be grateful to the Giver of every good and perfect gift.

Here is another:

"We thank Thee, Lord, for this our food,  
For life and every good.  
May manna for our souls be given,  
The Bread of life sent down from heaven."



If the children learn how to thank the dear heavenly Father in their youth, it will not be so hard for them to take up family worship when they have homes of their own. It is such a relief to go into a family and hear them at the family altar offering prayer. In our home the children were early asked to lead at family worship, and it was not unusual for them to be asked to pray in church. They were not embarrassed, for they were used to it at home. O, brethren, let us all have a family altar, where the children may be heard in prayer, and where they may hear Father and Mother pray.

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## THE HEAVEN OF HUMAN DESIRE

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*(Continued from front page)*

Something that will appeal to the old and to the young, to the weak and to the strong, to the one who is filled with a consciousness of strength and vigor demanding action, and to the one who has grown weary of the toilsome road and is longing for rest.

To the young and ambitious person, the church of God today, and the kingdom of God tomorrow, offer wider and more promising opportunities for service and assurance of richer and more lasting rewards than any other possible vocation or calling.

The pictured "Heaven" of our fathers no longer appeals to young men and young women who have tasted somewhat of the joy of service. They have learned to find pleasure in work, in the perfecting of plans, and in the fruition of their own efforts. They do not look with satisfaction upon a picture of "Heaven" where they are assigned a place in the orchestra of the angels, strumming a harp throughout eternity!

Young people of this age of research and of learning have discovered that true satisfaction is found only in accomplishment. A "Heaven" of perpetual idleness does not appeal to their sense of the desirable. They demand activity. They demand development. They demand an opportunity to increase in knowledge and power and service.

And that is what the kingdom of God promises to the young man and the young woman of today—an endless and limitless capacity for growth! For it is said of Him whose "name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," that "of the increase of his government and peace there shall be no end. . . ."—Isa. 9:6,7. Where growth continues without cessation, where increase goes on forever, there is opportunity for the continued learning of new things, and unending fields for active service.

Paul assures us that Christ "must reign, till he hath put all enemies under his feet."—1 Cor. 15:25. All the enemies of man are not enrolled among the soldiery of the world. When "all kings shall fall down before him:" when "all nations shall serve him" (Psalm 72:11), there will still remain rich fields for future conquest. All of the mighty forces of Nature must be subdued. All of the hid-

den resources of the earth must be revealed. All of the vast riches of the ocean's depths must be explored. The earth, the air, and the waters of the sea open up before us limitless vistas of opportunity and research. As limitless as the universe are the possibilities of those who, through faith, become "heirs of God, and joint heirs with Christ."—Rom. 8:17.

The promise has been made "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29. And what is included in this promise? "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. "Joint heir with Christ!" "Abraham's seed!" "Heir of the world!" All this is assured to the one who believes in the Lord Jesus Christ and is united with Him in baptism.

But all are not young and ambitious! Many have grown tired of the struggle and are longing for rest. And this is how the kingdom of God, the "Heaven of Human Desire," provides for these weary ones of the earth. "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy."—Isaiah 65:17, 18.

Does this beautiful picture possess a meaning for Israel alone? Surely it reaches farther than that favored nation! When "the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; . . ."—Luke 1:32, 33—we shall reign with Him; for He has promised, "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. When "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"—Isa. 24:23—He shall not reign alone. When "Jerusalem is a rejoicing, and her people a joy," we shall be there to see and to enjoy it all with them!

Rest—yes! Glorious, eternal rest, such as men have never known; rest untroubled by fears of coming evil; rest of body and mind and spirit! "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"—Isa. 40:31—for "in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."—Isa. 11:10.

"The Heaven of Human Desire!" How inspiring the thought! And soon those "desires" of the human heart will be realized by some! Will you be among them when Jesus comes? Will you be of that number of glorified children of the Most High who will join in the glad song of eternal rejoicing? "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for 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."—Rev. 5:9, 10.



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"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 TIMOTHY 1:12.

### THE DANGER OF UNBELIEF

MANY years ago, a certain vessel named the Thetis was cruising in the Mediterranean in search of a shoal, said to exist beneath the treacherous waters. The Captain, after all his efforts to find the rock had failed, decided to give up the search, declaring "that the reported danger was all a dream."

An officer on board, being of a different opinion, went out by himself on an expedition afterwards into the same waters, and there discovered a reef of rocks which he reported to the Admiralty, and it was inserted into the charts, the discoverer being rewarded with a high appointment.

The news came to the Captain's ears; he could not believe in the discovery. He was a shrewd, practical, clever man, but unscientific, incredulous, and obstinate.

"The whole thing is a falsehood," he exclaimed one day, adding, "If I ever get the keel of the Thetis under me again in those waters, if I don't carry her clean over where the chart marks a rock, call me a liar and no seaman."

Two years after, he was carrying in the same vessel the British Ambassador to Naples. One night when the wind was blowing and the waves running high, he and the master went up to examine by the light of a lantern the chart, when suddenly the latter pointed out very hurriedly the sunken rock on the map.

"What!" exclaimed the old seaman, "Is this invention to meet me in the teeth again? No! I declared I would sail over the spot the first chance I had, and I'll do it."

He went down into the cabin, and merrily related the story to the company, saying, "Within five minutes we shall have crossed the spot." There was a pause—then taking out his watch, he said, "Oh, the time is past; we have gone over the wonderful reef."

Presently, however, a grating touch was felt on the ship's keel; then a sudden shock, a tremendous crash—the ship was floundering! Through great exertions most of the crew were saved, but the Captain would not survive his own folly—the last seen of him was on the dark hull of the Thetis, as the foam dashed around her bow and stern.

He perished! and why? He possessed a chart, a good chart, but he neglected its warning note. HE WOULD NOT BELIEVE.—*Selected.*

### PRAYER

"THERE were three hours of prayer in the daily round of the Godly Jew. They were the time of the morning and evening sacrifices (Ex. 29:38, 39) and on another occasion (Psa. 55:17; Dan. 6:10). Why should any who know and follow the Lord do less? We profess to have greater light and gospel knowledge in our day. Do we pray? The apostles and early disciples continued to go to the temple, as the epistles had not yet been written, and gradually the truths of Hebrews 10, 12 and 14 came to them during the transition period. These types and shadows were removed at the removal of the temple in A. D. 70 (Matt. 23:37). Those temple services and sacrifices have not been renewed. These disciples were going in to public prayer. Private prayer is a needful preparation for public prayer."

"THE greatest thing that men can learn to do is to praise the Lord."—*From a sermon by H. A. Sheets.*

### SELF-DENIAL MONTH

OCTOBER is "Self-denial Month" in Illinois. Probably the amount that most of us will have to spend on "luxuries" this year will not be as much as in previous years, but let us see if we cannot find just as many pennies as ever to put into the fund for relief work. Those needy ones will need our help more than ever. Can we not deny ourselves just a little more than ever this year?

### BIBLE MOUNTAINS

1. What mountain did God say should not be touched? 2. On what mountain did Aaron die? 3. Near what mountain did Moses see the burning bush? 4. Of what city is it said, "The mountains are round about"? 5. On what mountain did Elijah put to the test whether Baal or the true God should be worshipped? 6. From what mountain did Jesus ascend to heaven? 7. On what mountain did Moses die? Who wrote, "Flee as a bird to your mountain"?—*Selected.*

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### THE TRUST

MARK was very happy.

"I trust you to take this package safely," said his father. "Go straight home, and do not stop on the way."

Mark carried the package very carefully.

"Hello, Mark! come see my rabbits," called Tom. But Mark never stopped.

"See the new knife my uncle gave me," called Ned. But Mark walked on. At last he reached home. That night his father said, "You did well, Mark. I can trust you, for you came right along home today. I want to tell you about another boy who could be trusted.

"His name was David. Once his father sent him out to watch his sheep. Now, David was very careful, and he loved the sheep. One day a lion came, and the heavenly Father gave David strength to kill the lion. Then a bear came, but David took care of the sheep, for the heavenly Father was with him. When David's father heard about it, he was pleased.

"A boy who can be trusted in little things will some day become a man whom all trust."—*Junior Home Magazine.*

#### HOW OLD WAS

1. Jesus when He first visited the Temple?
2. Moses when he died?
3. Josiah when he began to reign?
4. Enoch when he was translated?
5. Jairus' daughter when she was raised from the dead?
6. Mephibosheth when his nurse dropped him, and he became lame?
7. Adam when he died?

#### EVENTS IN CHRIST'S LIFE

1. Where was Jesus' first miracle performed?
2. Where was Jesus when He read: "The Spirit of the Lord is upon me"?
3. In what river was Jesus baptized?
4. Where was Jesus when He called Peter and Andrew?
5. Where did the centurion's servant whom Jesus healed, live?
6. How many brothers had Jesus?
7. Where did Jesus feed the five thousand?
8. Where did Jesus meet Zacchæus?

THE following prayers were included in Sr. Woodward's article, and not having room for them on that page, we give

them here. We know that some of you will want to learn one of them. Here they are:

"Thank You for the world so sweet;  
Thank You for the food we eat;  
Thank You for the birds that sing;  
Thank You, God, for everything."

"We thank Thee, Father, for Thy care,  
And for Thy bounty everywhere;  
For this and every other gift,  
Our grateful hearts to Thee we lift."

"We thank Thee, Lord, for food and friends,  
And all the good Thy mercy sends,  
In Jesus' name, Amen."

"Dear Heavenly Father,  
We thank Thee for this bread and meat,  
And all the good things that we eat.  
May we strong and happy be,  
And always good and true like Thee."

#### THE PROMISE FENCE

IT WAS September when Harold's family moved into the pretty new house along the busy highway.

"There is so much to do about a new place," said Harold's father, "I don't see how I am going to get the fence built before winter sets in."

"Well, it wouldn't matter so much about the fence if Harold would stay in the yard. But he dare not play on this much-traveled road the way he did where we lived before," said Mother.

Harold's saw that his father's face looked much more troubled than ever.

"Would it help you out, Father, if I promised to stay right in the yard just as if there was a fence all around it?" asked the boy eagerly.

"Well, I guess it would!" said Father. "You would be building a promise fence, and that would be even better than a fence of iron."

"A promise fence!" exclaimed Harold. "I'll build it right now."

All fall Harold romped and played in the big yard and stayed within the promise fence. Several times he almost forgot and ran right over it, but this never quite happened. When other boys came to play with him, he told them about the promise fence, and they all played within it in safety.

"I don't believe we'll build the fence at all," said Father in the spring. "Harold doesn't need it. He knows how to keep a promise."—*Selected.*

## With Our Sunday Schools

LESSON 4. — October 25, 1931

### PAUL IN CORINTH

Acts 18:1-17; 1 Corinthians 13

Devotional Reading: 1 Corinthians 13:1-8, 13

#### GOLDEN TEXT

And now abideth faith, hope, charity, these three; but the greatest of these is charity. — 1 Corinthians 13:13.

#### A STUDY OF THE SUBJECT

**Topic:** Christianity in a Cosmopolitan City.

**Basic Truth:** "Covet earnestly the best gifts."—1 Cor. 12:31.

**Outline:** I. Christianity. II. Racial and Denominational Religious Prejudices. III. Strategic Points of Approach. IV. Christianity's Unifying Influences.

**I. Christianity.** The word, Christianity, is used with at least two distinct meanings; one, that likeness and power and spirit and truth of Christ which is gendered within the heart or life of the individual and which makes him Christian indeed; and two, that system of religion which is distinct from and above other religious systems. In this lesson we are using the word in this latter sense. With the Jews the doctrine of Christianity was a religious system, declaring Jesus to be the Messiah of Old Testament prophecy, and as such, in their fear, nullifying Moses and his teachings and exalting in his stead Jesus as the Messiah.

**II. Racial and Denominational Religious Prejudices.** As the Savior found the prejudices of the scribes and Pharisees to be of the greatest hindrance to the reception of His truth, so the apostles found their greatest opposition to arise from the prejudices of the different peoples unto whom they proclaimed Christ. E. g., Acts 16:20, 21; 5:26-28.

Prejudice is that state of mind reached by not having fully considered the evidences on both sides of a question. In this sense and to the degree that it exists, prejudice reveals ignorance of the question. Throughout the centuries prejudice more than understanding has prevented a comprehension of the truths of Christ.

In a large city made up of many races and creeds, prejudice is rampant, as it was at Corinth, and requires the most of honest cunning and of spirit energy that one can be possessed of to introduce a truth which corrects treasured error.

**III. Strategic Points of Approach.** To approach confused error in the masses with correcting truth, one needs, for the success of Christian truth, to carefully select his approach. Jesus approached Jewish error by healing their sick and raising their dead and through mighty works in nature. By these mighty works He revealed God's approval of Him. He was therefore worthy of their confidence. By entering their synagogues He revealed His sympathy with them religiously. He would be their true Friend. Such were His approaches.

On the day of Pentecost the apostles were

filled with Holy Spirit—their approval by God could not be questioned. Peter wrought an amazing miracle which revealed that he was their friend in the truest sense. Five thousand that day accepted Peter's religious correction.

Entering Corinth Paul, a Jew, sought the synagogue. Numbers recognized his service of God and sympathy with the people. Soon many recognized the truth of his teaching and became believers. His approach was well selected.

Those who today approach the promiscuous multitudes by some point of favor common to all hold best attention.

**IV. Christianity's Unifying Influences.** Jew and Greek, Syrian and Roman, having truly accepted Christ's teachings and promises, came to be unified in hope, brethren in life's efforts, friends and comrades' regardless of racial differences. The love of Christ through them included all, regardless of previous religious tenet or governmental claim.

#### PRACTICAL APPLICATIONS

Paul in his work at Corinth when "pressed in spirit", preached "Jesus was Christ". This truth all along had been a stumbling stone to the Jews. Every Christian must embrace this all important truth.

##### We must

- believe that Jesus is Christ;
- believe that He died for our sins;
- believe that He was raised from the dead;
- be in Him to be saved;
- be built upon Him to resist temptation;
- confess Him if He is to confess us;
- serve Him in order to be partakers with Him;
- live for Him, if we are to live with Him;
- believe that He is coming again.

There were three things which the Corinthians did during Paul's stay among them. Acts 18:8.

They heard  
They believed  
They were baptized

Note the order of events. Hearing preceded believing and believing preceded baptism. Is this the order one should follow to get into Christ? Should the last step ever precede the first two? Enumerate the things a person should believe and understand before he is baptized.—C. E. R.

#### THE GOLDEN TEXT

"But now these three remain,—Faith, Hope, Love,—but of these the greatest is Love."—

1 Cor. 13:13, **Diag.**

This thirteenth chapter of first Corinthians is known as the love chapter of the Bible. It contains much food for thought and is worthy of our closest thought and intense study. The word "charity" is used instead of "love" in the King James Version, but it is generally accepted that the true meaning of the word is "love", and is so given in different translations.

Love was from the beginning and will endure through eternity. The time will come when hope will be realized, and faith will be turned to sight, but love will never change. It was God's "love" that prompted Him to send His Son to die that we might live. Love endureth all things and will never fail. Prophecies will be fulfilled; tongues will cease; knowledge will vanish away; but love will last as long as the Father in heaven rules, and that will be without end.—L. A. R.

#### SENIOR AND ADULT CLASSES

##### Working for Christ

Within the heart of every person there is buried the desire to live endlessly. Some realize that the desire is there and others seem ignorant of its presence. The former class are usually to be found actively engaged in religious work. The latter class may be working for something that will survive time. One may build a mighty bridge that will perpetuate his name. Others will lead armies; some will paint beautiful pictures or carve eternal marble. Some write; others invent. Napoleon divorced Josephine and remarried that his name might continue to live in a son. Thus in some way or other each one tries to bridge death that he may continue to live in some manner or other. Man hates death and doesn't want to be conquered by it even for a moment. (This is one reason why the theory of the immortality of the soul is so popular.)

The universality of this latent desire is proof of its potential power. The gospel is the stimulus needed to release this potential power that it may become kinetic energy. Saul, on the road to Damascus, was potential (possible) power for Christ. Paul, after Damascus, was the great kinetic (active) power that carried the gospel to the Gentiles.

Paul's message was the hope of eternal life through Christ. He understood this hidden desire of the human heart and used it with all his God-given ability. The human heart can be touched by this theme today. Whether in the city or country, the theme is the same, even if the methods should differ.—H. A. S.

# DOINGS AMONG THE CHURCHES

## YOUR PAGE

The expression of confidence placed in me by our new editor, Bro. Marsh, is deeply appreciated, and the new office of associate editor is assumed in a spirit of humility and earnest desire to further as much as possible the cause of the Master we all serve. My fervent prayer is that at all times my duties may be discharged in a manner that will be acceptable to Him and that will never bring reproach upon His name. It is the desire of the editor to enhance the value and interest of the church page, and this can best be done by a hearty cooperation on the part of the brotherhood everywhere. Will you not all, then, assist me in making this page, in truth, Your Page?

Mary A. Gesin.

## FROM HERE AND THERE

Bro. Fred M. Brough of Jackson, Mich., formerly of Grand Rapids, has a very painful broken arm.

Sr. Pearl Hatten, who has been employed in Oregon, Ill., for the past two years, has moved to Aurora, Ill., during the past week. She will be missed at church services.

Sr. W. D. Tilton of the Oregon (Ill.) membership has been quite sick for the past month. She is now receiving treatment at the Oregon hospital and was reported yesterday as slightly improved.

Sr. Ida Lapp accompanied her brother Clarence to Ripley, Ill., last week end, assisting him with the musical part of his services. Bro. Gerald Cooper also took this occasion to visit the home folks and home church.

Sr. Alice Cryster of Golden Rule Home has been indisposed by a heart attack, but is again up and around, her cheerful self. Bro. Johnson, superintendent of the Home, also took a few days' vacation nursing a severe cold, but is again "back on the job."

The members of the church at St. Cloud, Minn., rejoice in the fact that they have a new pastor, Adna E. Hoskins, who began services with them in that capacity on October 11. May the Lord's blessing rest upon the workers in that place.

Sr. Helen Lewis of Ripley, Ill., has been quite ill for the past six weeks and recently submitted to an operation. A word of cheer to her would be very fitting. She may be addressed as follows: Mrs. Thomas Lewis, Marietta Phelps Hospital, Macomb, Ill.

We glean from Bro. Randall's bulletin that Sr. Franklin Moore continues to gain, though slowly. Let us persist in prayer for her. Also, Bro. George Rennard is still suffering from neuritis. He is now at Memorial Hospital, Niagara Falls. A word of cheer would be of benefit, we know.

We shall await with pleasure reports from Cleveland's Rally Day which was held on October 11. They have set their goal at 200. Judging from "Golden Rule News," all departments of the church are "pepped up," Sunday school, Ladies Aid, Berean society and all. The third anniversary of the dedication of their church must have been an inspiring service on Sept. 9.

## PRAYER COLUMN

For the present, at least, the prayer column will not appear in its previous formal style. Not that we have lost faith in fervent, sincere, and continued prayer to our Father in heaven! No, indeed! We know from our own experience that the God we worship is a prayer-hearing and a prayer-answering God. We believe that He is concerned with the least as well as the greatest of His creatures. We rest assured that He cares for our every necessity, if we are faithfully and continually striving to serve Him in the way in which He would have us serve.

Let us not forget one of the names which we have been bringing before our Father, but let us continue to petition Him for their several needs. And let us bring to Him others from time to time, as we see their desires noted informally through the columns of this page. Let us know, brethren, of the sick, the sorrowing, the distressed among us, and let us all remember them at the Throne of Grace. Associate Editor.

## LOS ANGELES ACTIVITIES

A very pretty wedding was solemnized by Rev. Wm. H. Derr on August 2, 1931, in Trinity Lutheran Church, Pasadena, when Miss Nina Blackwell, daughter of Mrs. S. H. Blackwell, formerly of Toronto, Canada, was united in marriage to Kermit J. Olsen, son of Mr. and Mrs. J. P. Olsen of Pasadena. After the ceremony, a reception was held at the home of the bride's mother, in El Sereno, after which the couple left for a wedding trip to Colorado.

This announcement of the marriage of Sr. Nina Blackwell is clipped from a local paper. The church secretary was out of town at the time and wishes to apologize to Sr. Nina for the delay in sending in a report.

Bro. Geo. J. Rahn is moving his family to El Centro again for the winter. We have enjoyed having them with us at services during the summer.

The annual business meeting of the Dorcas sewing circle was held on Oct. 1st at the home of the president, Sr. Emma Railsback. Our secretary-treasurer, Sr. Laura McCallister, gave a very encouraging report of the work accomplished in the last year. Sr. Nettie Crundwell, corresponding-secretary, reported progress in the work among the isolated sisters. A new committee to distribute tracts and Restitution Heralds in hospitals, etc., is headed by Sr. Georgia Fiscus. All officers were reelected. A quilting is planned for our next meeting to be held with Sisters Fiscus and Orchard at 1927 Orchard Ave., on Oct. 15.

Sr. Eva L. Stearns returned to her home in Rapid City, S. D., in September, after spending the summer months with her father and other relatives and friends in Los Angeles. The church hopes that she will come often.

Bro. and Sr. Howard H. Moore and little sons dropped in on our Bible study class on Sept. 30, having driven down on a brief business trip. They returned to Red Bluff on Oct. 3.

In the report of Work in Indiana for September there is a mistake. It reads, "Paid to Con. Board, \$36.00." It should be \$6.00.

J. H. Anderson.

## SERVICES AT PLUM RIVER

Bro. C. E. Lapp will be with the congregation at Plum River (Ill.) next Sunday morning and evening, Oct. 18. Sunday school at 10 o'clock, preaching services at 11 and 7:30. All those finding it possible to attend are urged to do so.

## NEW PASTORATE BEGUN

Bro. G. Eldred Marsh began his services as pastor of the church at Oregon, Ill., in their prayer meeting on Thursday of last week. The evening was a most inspiring one, bringing pastor and congregation together in a mutually uplifting service to the Father in heaven. A full report of the installation service of October 11, will appear next week.

## THE TRAINING CLASS

In the last minute scramble of getting the news ready for this page last week, we unintentionally omitted the name of Arlen Marsh among the list of students in the Training Class of 1931-32. Arlen is by no means a negligible factor in the student personnel. The first week of class has been most enjoyable on the part of both students and teachers, and the sessions give promise of interest and profit.

## THE BLANCHARD MEETINGS

The quarterly meeting of the Michigan Conference convened at Blanchard on Friday evening Sept. 25 and continued over Sunday, with Bro. F. E. Siple conducting the services in a manner that was a real inspiration and spiritual uplift. The burden of his discourses was the nearness and the importance of the coming of the Savior.

On Sunday a large delegation from Grand Rapids and other sections was present and a potluck dinner was enjoyed. Arrangements were made to secure, if possible, the services of Bro. Siple, for meeting at regular intervals at this place. It is felt that much good will accrue from this series of meetings.

L. Bridegam, Sec.

## MONTHLY BOARD MEETINGS

In conformity with the policy of the newly elected Board of the N. B. I. at the close of General Conference, the Board continues to meet regularly on the first Tuesday of each month, to consider all matters pertaining to the work of the Institution.

In an effort to meet the requirements of the present general financial depression, a consistent effort to reduce expenses in all departments has been inaugurated. Among other efforts made along this line, the business manager has accepted the resignation of Mr. Charles W. Moore, the efficient and faithful grower employed for some time, and has placed Mr. Raymond Wallace, Mr. Moore's former assistant, in charge of the work.

Our new treasurer, Brother T. J. Ellis of Waterloo, Iowa, has appointed Miss Hazel Wilde as his assistant. Miss Wilde is thoroughly conversant with the business of the Institution, having been employed for the past year as our bookkeeper. It will be her duty hereafter, as the office representative of Bro. Ellis, to receive and account for all funds, and to keep the treasurer informed of everything pertaining to his office through weekly reports.

**RALLY DAY AT BRUSH CREEK, OHIO**

The morning attendance at our Rally Day services was one hundred nineteen at Sunday school and about the same for the morning worship. At our evening service the church was well filled. A count was not made, but the attendance was near the two hundred mark.

At the close of the morning sermon Mrs. Weaver accepted the gospel invitation, and at the close of the evening sermon Mr. Macy, one of our young men, came forward in answer to the call. A baptismal service will be held on Sunday, October 11, and a report more in full will follow in reference to our recent additions.

We are glad to know God is blessing the Brush Creek church with additional members, and trust that under divine guidance the interest may continue to develop.

Monday morning, October 5, we had the pleasure of addressing the high school students of Tippecanoe City. These numbered about one hundred seventy-five, gathered in a regular chapel service.

Sydney E. Magaw, Pastor.

**RALLY DAY AT EDEN VALLEY**

"At our services of Rally Day at Eden Valley (Minn) church we had a total attendance during the day of 575—at Sunday School, 202; morning church service, 183; evening service, 190. The collection, which was taken for the National Berean relief work, amounted to \$17.09. This has been sent to Sr. Sanford. Altogether we feel greatly encouraged over the prospect of our work here," writes Bro. John Denchfield, formerly of the N. B. I. Training Class, now pastor at Eden Valley. "The more I get acquainted, the more good workers I find. We are enjoying the maps we received for new subscriptions, finding them of help in our studies, and we desire to thank the N. B. I. for them."

We all rejoice with Bro. Denchfield in his new opportunities for greater service for the Master.

**GRAND RAPIDS, MICHIGAN**

Rally Day at South Lawn Park church was a big success in every way. Not only were there 262 eager faces in the various classes, but God's Book was exalted in the service and impressed on the hearts of all.

Bro. Townsend and his committees had worked hard. The pulpit end of the church was curtained off and a large Bible about seven feet tall stood in the center. While Sr. Doan very effectively read parts of Bible history, the great Bible would open and the characters in their order step forth, dressed in in costumes of the ancient days.

The ones on the program and their helpers had labored hard, and the service was impressive. Some special musical numbers were enjoyed, too.

And now we turn toward our fifth birthday, Oct. 25, and pray for the success of the meetings to begin that day.

F. E. Siple, Pastor.

**HERALD RECEIPTS**

McFarlane Children's Home (by Rockford Ladies Aid); Mrs. Victor Smith; Mrs. Etta Elton; L. A. Wright; Mrs. Etta Hatch; Mrs. E. C. Gates; G. A. Driskill; Aaron Leatherman; Mrs. Ella Skeels; Mrs. Lottie Graham; Fred C. Smith; Mrs. C. L. McCallister; Mrs. Lillias Sweeney; Pearl Hatten; Mrs. C. C. Ezell; Mrs. J. S. Hindman; Mrs. J. Hoffman; Mrs. J. A. Hutchins; Mrs. Elizabeth O. Frier; Mrs. Lucy Lapp; Mrs. Edna Gruber; Mrs. Lillian A. Greiner; Mrs. F. Moran; C. E. Randall; William Austin; Fred M. Brough; C. H. Belshaw; C. B. Compton.

**"IT PAYS TO ADVERTISE"**

We have been interested at headquarters to peruse the church news as featured in Bro. Lyon's "Golden Rule News" from Cleveland, Ohio, and in the first copy of the "Church of God Messenger," a bulletin issued in the interest of the churches of Fonthill and Niagara Falls. Both of these are full of interest and are good advertising for their respective churches. "It pays to advertise," even in the Lord's business.

**HOLBROOK, NEBRASKA**

On Sun. Sept. 26th the pastor, Bro. Gordon baptized Miss Ethel Tibbetts.

We rejoice to know that this splendid young lady has taken a stand for her Master. May she ever be faithful and true to Him.

Sunday, October 4, was Rally Day in Holbrook. The attendance at Sunday school was sixty, at church services, ninety.

The pastor, Bro. Grover Gordon, preached an interesting sermon from Revelation 6:12. The special musical selections added much to the exercises of the day. Following the sermon, the right hand of fellowship was extended to Sr. Ethel Tibbetts.

At noon eighty-three enjoyed a basket dinner in the basement of the church.

At 2:30, Bro. A. Hornaday gave a splendid Bible lesson from Psalm 132.

The day was an unusually happy one for the Holbrook brethren.

**CONTRIBUTIONS RECEIVED**

Instead of mailing acknowledgments to our contributors, we will list them here each week. If you have remitted to the Dollar-A-Month Club or have sent a special contribution to the N. B. I. and do not see your name listed here, drop us a card. Contributions have been received from the following since Oct. 5:

Happy Woods Sunday school, Hammond, La.; G. L. Huffman; Irena Margrave; Mary E. Carter; Mrs. Chas. Blomquist; Mrs. R. V. Gardiner and daughters; Miss Janet Nicholson; Margaret J. Donaly; Mr. and Mrs. Chas. Netts; Mrs. Anna Beck; Sunshine Class of the Lawrenceville church and Lawrenceville (Ohio) church; Harvey Krogh, Sr.; Dorothy Krogh; Vivian Magaw; T. M. Savage; W. M. Bowers; Sadie Savage; Mrs. J. H. Adams; Lutrella F. Hollenback; Mrs. H. E. Russel; C. B. Compton; C. A. Kelly; Mrs. C. Seely; W. A. Reid; Lila Lathrop; Elder G. A. Brown.

**MEETINGS AT BRUMFIELD, KENTUCKY**

On the afternoon of Sept. 28, Bro. J. H. Anderson and son Harold and Mr. Raymond Coffman, of Michigantown, Ind., with Bro. Omer J. Parker of Kokomo, Ind., arrived here at the Brumfield church, where Bro. Anderson began a meeting which continued until Oct. 2. Bro. Anderson gave us some very fine sermons which were appreciated by all, especially the one he gave on the light of prophecy. Bro. Parker very ably assisted us in the song services. This was his first visit among the brethren here. We appreciated his coming, and hope he enjoyed it enough to return again at some future time.

On Thursday evening after services, the members gathered at the home of Bro. B. F. Skeels, where the Lord's supper was made ready. Bro. Parker led in prayer and very beautifully impressed upon our minds that as often as we do this we show forth the Lord's death until He comes. This service is one which brings us closer together, and makes us feel the need of each other more and more. David says, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Bro. Anderson is one who can say with Paul,

"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation." The weather was ideal and a fair sized audience greeted each service. Bro. Anderson will be with us again on Monday night, Oct. 12, as he will be passing through on his way to North Carolina. Before closing I wish to say to brethren who might be passing through Kentucky, that the church is located about eight miles west of Brumfield, and all who care to stop will find a welcome here.

We trust that good seed has been sown, and that we may remain faithful to the name of Jesus, and be able to gain the crown of life.

Yours in faith,  
Quincy L. Carpenter.

**THE END TIMES**

The rapid thickening of the political-social-business skies should spur every Bible student and worker to increased zeal and earnestness in Sunday School work, as also in every line of Bible work. Children and young people have need that their seniors will ever keep the prophetic Beacon encircling its far flung rays upon present world conditions. They have not yet attained years to especially attract their attention to the meaning of current happenings and conditions.

Upon the rapidly increasing financial and labor distress the searchlight of James 5 may well be intently focused.

Upon those accomplishments which make possible the great increase of transportation under greatly increased speed, Daniel's distinctive prophecy of 12:4 may well be blended with 2 Tim. 4:1-5. It is amazing, when one stops to analyze, how pleasure and crime are furthered by increased traveling facilities.

Upon the fact of the tendency of nations to unify, harmonize, and federate their problems and the solution thereof, may well be concentrated all those prophecies foretelling these, and still more far-reaching, results: Rev. 13:1-8; Dan. 2:43 with 44; 7:24, 25 with 26, 27; 2 Thess. 2:1-12.

Everywhere across the screen of current events may be seen the words of God as they are projected over our heads by prophets of old to the stage before.

Let us aid the young to understand the writings before them.

**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 RECOMPENSE OF YOUTH

By Arlen Marsh

AMONG the most important problems confronting the religious world is the question regarding the position young people should occupy in the church. One faction declares that youthful enthusiasm, quick and naive thinking, and ability to seize upon a new idea and carry it to a practical conclusion are necessary for church positions. The opposing faction insists that youth is too inexperienced, too undeveloped spiritually, too prone to recklessness to be entrusted with the responsibility of leadership. Youth itself replies that it can never develop unless granted actual experience, and that it resents the constant and frequently condescending supervision of its elders.

In 1 Timothy 4:12-13, Paul urged, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine." Timothy, at that time Bishop of Ephesus, was not merely to act as an example for other members of the church; but he was actually to take the responsibility of the most important positions in it.

But in 65 A. D. Timothy was forty. There is no wonder that Paul should have thus exhorted a man of middle age to be a leader. However, there still remains the question as to why Paul should have addressed him as youthful. The answer lies in the old, but justifiable, cry, "Times have changed!" In that day, no one was considered a man until he reached thirty; under that age, he was a "child," subject to his parents in all respects. It is not, therefore, surprising that Timothy was termed a "youth."

There are good reasons, moreover, why the young people, as we consider them young today, are quite as fit to govern as those whom the Jews of the first century considered young. Today, the average high school student graduates with a far better general education than that Paul received after years under Gamaliel; today, the training the school organizations offer students gives to their officers and members experience and consequent developed ability in leadership. The modern boy has had more experience in leading and has received a broader education before he is fifteen than Timothy had received when he was forty.

But the ability to lead and a broad general education are not the only requirements for church officers. Paul, in 2 Timothy 3:14-15, writes: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." It is quite probable that Paul would never have written Timothy as he did, had it not been for the biblical teaching given the young man in his early years.

This conclusion is substantiated by Paul's statement of the qualifications of bishops and deacons, in 1 Timothy 3:

1-12. It is certain that no young person under twenty can fulfill all the requirements outlined for church officials. Few are not "novices" or "newly come to the faith"; few are sufficiently educated in the Bible or of adequate ability to teach successfully. (Paul does, however, leave us with a remedy for this lack of knowledge in 2 Timothy 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.")

It is obvious that young people are incapable of ruling properly in the church. This is the province of those older; this is a province requiring vision, experience, spirituality, and knowledge, combined with a practical disposition. True, the young are visionary, and they may have knowledge; but they are not sufficiently pragmatical or spiritual to be permitted the reins of church government. Their experience should be gained elsewhere—in the Sunday School, in the Berean society—and not in the church proper. But when they are fitted for the position by their work with their own organizations, then—and not until then—they should be granted an official place in the sphere of church activity. It is theirs. They have earned it, and it should not be denied them.

## IS IT WRONG TO TEACH THAT TITHING PAYS?

AN OBJECTION urged against tithing is that the advocates of the tithe appeal to mercenary motives by representing that if we give the tithe, we will receive material blessings as a reward. We should be very careful not to set standards for ourselves higher than those set in the Word of God, and not to assume to be more righteous than the Scriptures.

TAKE THAT classic quotation from the third chapter of Malachi. The Jews had been greatly afflicted by drought and pestilence, by the locust and the caterpillar. They cried out in their distress and sought to know the reason for their affliction. God's answer to them through Malachi was, "Ye have robbed me," but they said, "Wherein have we robbed thee?" He replied, "In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." Then He gives them this challenge: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

God here challenges His people; He dares them. He says to them, "Prove Me, put Me to the test. Come back to your duty in paying tithes and see if I will not drive war and pestilence, the locust and the caterpillar from all your coasts. See if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—*From a tract.*



# THE RESTITUTION HERALD

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## THAT BLESSED HOPE

By Lottie E. Young

NOT so many years ago the Second Advent of the Lord Jesus Christ was a discredited subject among many of the established churches; but now it is a perfectly "safe" subject on which to touch as an introduction to a religious talk. Many affirm that this return has been in the past, or that the Lord of Life comes at death, which is not all in harmony with the Scriptures. The doctrine of the return of the Savior is a

*Personal doctrine.* "This same Jesus" was to come back as He went away, with hands and feet, a head and a body. Not an unsubstantial spirit, unseen by men, but One "whom every eye shall see." It is also a

*Primitive doctrine.* It is no new belief, as the first adventist was Enoch, the seventh from Adam, who prophesied, "Behold, the Lord cometh with ten thousands of his saints." In addition it is a

*Prophetic doctrine.* It was foretold by worthies of old. Isaiah told not only of the One who should sit upon the "throne of David" when "of the increase of his government and of peace there shall be no end"; but he also told of the "man of sorrows and acquainted with grief". Daniel had wonderful visions of the time "when all peoples, nations, and languages should serve him"; while Zechariah foretells when "his feet shall stand upon the Mount of Olives." It is likewise a

*Principal doctrine.* It is a fundamental doctrine of man. There can be no Kingdom of God on earth without Christian faith and teaching. It is the "blessed hope" of the church, for without it there is no glorious future for the coming of the King. In like manner it is a

*Prominent doctrine.* It is mentioned more often in the Old Testament than the first advent of Christ, and in the New Testament it is spoken of three hundred eighteen times. It is the burden of the last prayer in the Bible, where John calls longingly, "Come, Lord Jesus," while the hymns, prayers and sermons of the early church are permeated with the doctrine. Nevertheless it is a

*Plain doctrine.* There is no mystery about it; it is stated in the clearest language. Jesus said on the last night He was on earth, "If I go away I WILL come again". None need be in doubt or ignorance concerning this glorious truth. Yet it is a

*Perverted doctrine.* It has been denied by many of earth's learned ones. It has been scoffed at, misrepresented, and explained away. Modernism laughs at the thought, and there were some even in the days of the Apostle Peter who said, "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". To this the answer was given, "The day of the Lord WILL come as a thief in the night." Unbelief, selfishness, worldly ambition have no use for the doctrine; STILL it shines forth from the pages of the Book. For it is a

*Precious doctrine.* It is full of comfort, blessing, encouragement, and hope to the Christian. It gives us something worth while to look forward to, to live for, and to work for. The thought of His coming fills us with cheer and gladness, for it means deliverance from sin and sorrow, when pain shall be unknown and even death—"the last enemy"—shall be conquered forever. And more than all else, it is a

*Practical doctrine.* It exalts Christ as does no other view of Him. Some day every knee shall bend, and every tongue shall proclaim Him Lord over all. It magnifies other Bible teaching. There is no other doctrine in the Bible that becomes so great an incentive to sober, righteous, and godly living right here in this wicked world as that of the second personal coming of Christ.

No one can be a faithful student of the Bible and deny this doctrine. The knowledge of His soon coming should transform our lives and send us forth to be living epistles of the "blessed hope". May God keep us faithful unto the end and soon send back to earth His only beloved Son to be our King,

# 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.  
G. Eldred Marsh, Editor Mary A. Gesin, Associate Editor

*“He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.”—From Book of Proverbs.*

## THE EDITOR'S PRAYER

**O**UR FATHER: In Thee we recognize the Author of “every good and perfect gift” which we enjoy. From Thee come all the necessities and comforts of life. Permit us, therefore, Father, to show the appreciation we feel for these multiplied blessings by remembering the poor in their time of greatest need. We offer our praise and we invoke Thy continued mercy in the name of Thy Son our Lord. Amen.

## “REMEMBER THE POOR”

**A**MONG the “necessary things” which the apostles and elders at Jerusalem required of the Gentile Christians who came into the church under the teaching of Paul was that they should “remember the poor” (Gal. 2:10). As this requirement of Christian service has never been abrogated, it must still be binding upon the disciples.

The heavenly Father insists both in the Old and in the New Testaments that His children should exercise great generosity with regard to the care of the poor among them. In His law for Israel as revealed in Exodus 23:11, He required that each seventh year the land should be permitted to “rest and lie still; that the poor of thy people may eat.”

This requirement is enlarged upon in Deuteronomy 15:7 and 10: “If there be among you a poor man of one of thy brethren . . . , thou shalt not harden thine heart, nor shut thine hand from thy poor brother: . . . thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.”

## HONORING GOD

**T**HE wise preacher of old declares, “He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.”—Prov. 14:31. When the

rich young man came to Jesus seeking the way of life, the Master commanded him, “Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven.”—Mark 10:21.

It is true that the requirement of Jesus regarding our care for the poor is not the natural attitude of humanity, but no element of Christian faith or practice is according to nature. It is not in accord with our carnal inclinations that we should “lend, hoping for nothing again” (Luke 6:35).

The spirit of Christ, however, which animates the “new creature” prompts us to think and feel and act as Jesus would under the same circumstances. So we come to sympathize with the poor and to desire to share our blessings with them.

The approaching winter will witness a great deal of privation and suffering among the less fortunate. May each member of the body of Christ be moved by tender compassion to their relief, especially to the relief of the needy ones in our own congregations.

## THE DISPENSING OF RELIEF INTELLIGENTLY

**H**OWEVER regrettable, it is nevertheless true that selfish people sometimes embrace the opportunity afforded by a general time of need to impose upon the charity of the public. Experience has demonstrated that those who are the most worthy and who suffer the greatest need are the last to ask for assistance, while others who are really able to care for themselves will call repeatedly and insistently for relief.

It is advisable, therefore, for those who are the husbandmen of the Lord's bounty to consider carefully the actual condition of those whom they are asked to assist. The need is too great and the number requiring assistance too vast for us to apply any funds available for the relief of the worthy poor to the enrichment of designing men.

In order to avoid being imposed upon in a time like this, it would be advisable that the larger part of such relief be dispensed through established agencies which are



prepared to investigate the worthiness of each individual case. The Relief Committee of the National Berean Society, of which Mrs. Orpha Sanford, 5424 Race Ave., Chicago, is Chairman, is such an agency. Money or other forms of relief for the poor will be distributed by Sr. Sanford judiciously and in such a manner that those who are most greatly in need will be the first to receive assistance.

## THE GOSPEL ACCORDING TO ST. MATTHEW

By C. E. Lapp

*“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.”*

THERE are many Old Testament scriptures predicting the day of Christ's coming, but the above from Zechariah 9:9 presents Him very forcibly coming as King of the Jews and as He was written of by Matthew. He was prophesied of as a King coming unto the Jews and yet what a contrast between His coming and that of an ordinary king. We think of a king as one who comes with royal pomp, splendor, and great power, with many attendants waiting on his every wish and desire. Christ came in an entirely different manner. He came to redeem men from their lost condition; He came meek and lowly, serving others instead of being served and humbly, riding upon a colt.

Matthew first gives the genealogy of Jesus and the place of His birth which was at Bethlehem. He was born during the reign of Herod the Great, who was at that time ruler over the Jews. Wise men came from the East to Jerusalem seeking Jesus and said, “We have seen his star in the East and have come to worship him.” Herod and the high priests showed great concern, and Herod inquired diligently where Christ was to be born. The wise men said, “In Bethlehem of Judea.” He then called the wise men and told them that when they had found the young child to return and let him know that he might also go and worship Him. But the wise men were warned by God in a dream to return another way and not to notify Herod because he wanted to take Christ's life.

After the wise men saw Jesus, Joseph was warned of God in a dream to flee into Egypt because of Herod. A decree was sent out over the land to kill all the male children under two years old, but the Child, Jesus, was in Egypt and so was saved. Herod was soon judged by God for this act of debauchery, and he died a painful death. God again told Joseph to return with Mary and Jesus to the land of Israel, and he did as bidden and dwelt in Nazareth. God's protecting hand was made manifest many times by the way He cared for Christ.

The next we hear of Christ He is being heralded by

John the Baptist. John told the people to repent, for the kingdom of heaven was at hand. And how could there be a kingdom without any king? He then came to John the Baptist for baptism, and as He was baptized God's Holy Spirit came upon Him enduing Him with great power from on high. Immediately after His baptism Christ was taken of the Spirit into the wilderness to be tempted or tested of the devil to ascertain whether He was worthy of being King. After these testings Christ started to teach and preach concerning the kingdom. He first gave the famous sermon on the mount, teaching His disciples the great truths of the kingdom and the ethics governing it. He also taught them in parables that some might see and others might not see.

After the kingdom had been proclaimed to the people, Christ proceeded to proclaim the King that was to rule over the kingdom. He did not do it so much by word of mouth as by the miracles He performed, by showing His power to heal the sick, to make the lame walk, and the blind to see, and by showing His authority to cast out evil spirits and to forgive sin. He also showed His authority over the elements, when He spoke to the wind and the waves, and they became calm. In all His works He proclaimed Himself King by showing His power and ability to rule.

Christ then took Peter, James, and John into a high mountain and was transfigured before their eyes that they might see the glory which He was to have, when His kingdom should be established. He told them of the suffering He would have to bear before He could be glorified in His kingdom. He taught His disciples in parables how He was to be rejected of men, how they would refuse to believe on Him and try to kill Him, and finally how one of His own disciples was to betray Him to be crucified. He also taught concerning the rewards of those that were faithful and served Him diligently.

Christ and His disciples then went to Jerusalem, and as they neared the place He sent several of them to find the colt that no man had ever sat upon. It was on this beast that He rode into Jerusalem. People welcomed Him with great rejoicing. Then He went into the temple and cast out the moneychangers and those selling doves for offerings. It was during the next day that He cursed the fig tree, thereby showing His authority over even the trees of the field.

Jesus then continued to speak to His disciples in parables teaching how the kingdom was to be rejected. He also taught them of things that were to happen to Him, that is, concerning His death and resurrection, but they did not understand. They asked for a sign of His coming again, and Christ gave many prophetic glimpses of the future when He should come in power and great glory.

He and His disciples then went to the upper room and ate the last supper together. It was at this supper that Christ revealed who should betray Him. He also instituted the communion service and gave them a lesson in humility.

After the supper was over, Jesus and His disciples went out into the garden of Gethsemane. He left the disciples

(Continued on page 42)

## BRINGING BACK THE KING

The air is full of party strife,  
 And conflicts loud and long;  
 Each leader has some new device  
 To remedy the wrong.  
 Men vainly strive from age to age  
 Earth's golden age to bring;  
 But tell me why is there never a word  
 Of bringing back the King?

The earth is waiting for her King;  
 The whole creation cries;  
 No other hand but His can bring  
 The rest for which she sighs;  
 His power alone can right her wrong  
 And heal the serpent's sting.  
 O Earth, break forth in the glad, new song,  
 He's coming back, our King!

—A. B. Simpson.

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## MIRACLES

By George B. Alldridge

(Continued from last week)

### THE SUN AND MOON STANDING STILL

THERE has been, and is today, more controversy over this miracle than probably any other recorded in the Scriptures. Many of my brothers, some of them ministers, actually believe that the sun and moon stood still.

According to the narrative the Gibeonites, to save their lives and cities, entered into a league with Joshua. Joshua 9:3-18. The five kings of the Amorites became fearful of the Gibeonites for making a treaty of peace with Joshua. Joshua 10:1-5. The Gibeonites appealed to Joshua to save them from the five kings and their armies.

Joshua was instructed by the Lord to make war upon the Amorites, and was told that they would be delivered into his hand. Joshua 10:8.

“And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died of hailstones, than they whom the children of Israel slew with the sword. Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand (margin ‘be silent’) thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.” Joshua 10:10-12.

The Amorites were sun worshipers. Joshua knew that if the sun failed to shine, the Amorites would feel that

their sun god was angry with them and that it would not be so propitious for winning a victory as it would be if the sun were shining upon them.

Joshua prayed that the sun would “be silent” or dumb. Notice: “Joshua therefore came unto them suddenly, and went up from Gilgal all night.” Joshua 10:9. So it must have been before day break when the attack began.

Does the sun shine during a terrible hail storm such as here recorded? Why were so many Amorites killed by the stones falling from heaven, and why was Israel immune? It says, “As they fled from before Israel.” It was a stampede, and men travel very fast in a stampede. More were killed by the stones than by the sword of Israel because they ran too fast for Israel to overtake them.

Since Joshua had prayed for daylight to be prolonged, why did he make an appeal for the assistance of moonlight? It must have been a full moon, and Joshua desired the light of both sun and moon to be obscured. There is nothing unusual in the phenomenon of a dark day. God could hear and answer Joshua's prayer by clouding the light of the sun and the moon. Besides, even though the sun and the moon actually stood still, the earth kept on revolving, and it would be only a few hours, before Gibeon and Ajalon would have passed their meridian and the sun would, as it does now, pass on to the west.

But, you say, explain, “So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.” Read on, brother. It is quite interesting to find what happened to the five kings who hid in a cave.

Now we are down to verse 27: “And it came to pass at the time of the going down of the sun (or sunset), that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this day.”

So upon this day, as upon all other days since God made two great lights—the greater light to rule the day, and the lesser light to rule the night—the sun went down true to the schedule God had established when He created it and placed it in the heavens.

In conclusion, verse ten gives the key, “And the Lord discomfited them before Israel.” This means, according to Strong, “To make an uproar or agitate greatly.” As the darkness and the storm continued unabated, the Amorites were terrified and believed that their god's, the sun and the moon, no longer fought for them. They, like the prophets of Baal at a later period, realized that their gods had abandoned them. See 1 Kings 18:21-40.

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### THE BIBLE IS PICTURED AS:

1. Mirror—revealing (James 1:25).
2. Lamp—illuminating (Psalm 119:105).
3. Milk—nourishing (Hebrews 5:12-13).
4. Meat—developing (Hebrews 5:13-14).
5. Honey—delighting (Psalm 19:10).
6. Water—cleansing (Ephesians 5:26).
7. Gold—enriching (Psalm 19:10).
8. Fire—refining (Jeremiah 23:29).—*Sel.*

## THE REVELATION OF JOHN

By Lyman Booth

(Continued from last week)

IT is a well known fact that where there are several discordant opinions advanced upon any subject only one can be right, and even that may be wrong. Debates often produce a kind of skepticism in the minds of many, so that they begin to doubt the whole matter. In order to avoid this great care must be exercised to mark strongly the differences between that which is fulfilled and what is not; to draw the line between these as exactly as may be, that the uncertainty as to the grand outlines may not appear to attach to those parts which have already received their accomplishment, but be wholly confined to the other part. Even in respect to those predictions which are supposed to be fulfilling in this, the most wonderful period, peculiar caution is very necessary, because an unexpected turn in the affairs of nations may, after a few years, confute some of the most plausible and confident opinions of the expositors, and weaken the credibility in the minds of men, even of those interpretations which are well founded.

It does not appear that the prophecies being fulfilled in any age should be clearly understood any more than that impartial histories should be written by men of their own time. It cannot be always readily known how the success and advancement of some, and the subversion of other powers may terminate, and until that is known the application of the transactions of our own age to the events predicted in Scripture must be attended with a greater or less degree of uncertainty. Our nearness to the objects tends to magnify them to us, and we are too apt to conclude that such important transactions must have a prominent place in prophecy.

The prophecy in this book resembles a map of the world on a small scale, in which only countries and their capital cities, and perhaps some very remarkable places are given notice, so that they who dwell near cities of considerable size are disappointed in not finding them on the map. Thus the events of a century of any country or even a continent, being told in a few verses, or even in a whole chapter, we shall look in vain for many transactions which may appear to us of very great importance. But they who shall come after us, on reading the history of the country and comparing it with the prophecy, will doubtless perceive a sufficient coincidence, to enable them to say, "Thus it is written and thus it must be". They may find the accomplishment of the prophecy differing much from what the most of us suppose it would be.

This fact is made plain in the case of Israel concerning the coming of their Messiah. They had concluded from prophecy that He would come as a mighty conqueror, but instead He came as a babe. As they were so badly mistaken in their interpretation of prophecy, we may also find the accomplishment of the prophecies in this book differing greatly from our present interpretations.

It is impossible to construct an exact classification of modern interpreters of the Revelation. They are generally placed in three great divisions. The first is the historical or continuous expositors, who teach that the Revelation is a progressive history of the future of the church from the first century till the end of time.

The second division is the praeterist expositors, who hold that the Revelation has been almost altogether fulfilled in the time which has elapsed since it was written; and that the book refers to the triumph of Christianity over Judaism and paganism, signalized in the downfall of Jerusalem and of Rome. The German critics favor this interpretation.

The third class are the Futurist expositors, whose views show a strong opposition against some extravagances of the preceding schools. They believe that the whole book, excepting perhaps the first three chapters, refers principally, if not exclusively, to events which are to come.

There may be objections raised against all of these divisions, but we believe less against the Futurist. My reason for this view is gathered from the reading of verse ten of chapter one. The Apostle says plainly that he was "in the Spirit on the Lord's day." We understand that the Lord's day refers to the millennium, which has not yet arrived. He was simply transported in vision forward at least eighteen hundred years and saw these things concerning which he wrote.

The book is a revelation of Jesus Christ which was given Him by His Father, for the purpose of showing to His servants the things necessary to have done speedily. (Diaglott.) Then Jesus sent and signified it by His angel to his servant John. The term, "to have done speedily", does not carry the idea that it had to be done immediately after the order was given, but when the time for its doing arrived it was to be done speedily. This view is offered as my opinion, not as an absolutely correct interpretation regarding the three schools.

(To be continued)

### PROOF

If radio's slim fingers  
Can pluck a melody  
From night and toss it over  
A continent or sea;

If the petaled white notes  
Of a violin  
Are blown across a mountain  
Or a city's din;

If songs, like crimson roses,  
Are culled from thin, blue air,  
Why should mortals wonder  
If God hears prayer?

—Ethel Roming Fuller.

## ARE YOU ASHAMED OF JESUS AND HIS WORDS?

By Rufus A. Curtis

*"Whosoever therefore shall confess me before men,  
him will I confess before my Father."*

POSSIBLY, if the terms of discipleship did not exact self-denial, and said nothing about presenting "your bodies a living sacrifice" unto God, and His truth, as "your reasonable service," more people would be willing to march under God's banner, which has been displayed because of the truth. (Matt. 16:24; Gal. 5:26; 6:14; Heb. 6:20; Rom. 12:1; Psa. 60:4.)

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." 1 Cor. 1:26. It was "the common people" that "heard him gladly." (Mark 12:37.) The plan of salvation is not dependent upon popularity for its success. Deliverance from the deluge was not decided by numbers. (1 Peter 3:20.)

If "the high and lofty One that inhabiteth eternity," "whose years shall have no end," condescends to reason together with frail creatures of earth, whose transient life is compared to "a vapour, that appeareth for a little time, and then vanisheth away", does it not seem like monumental stupidity to be ashamed of Jesus, and the joyful news of life through His name? (Isa. 57:15; Psa. 102:27; Isa. 1:18; 1 Cor. 15:47; James 4:14; John 10:10; 20:31; 1 John 5:11, 12.)

We need not tarry too long over the question as to whether few or many will be saved, or whether any of the rulers or noted personages believed on Him lest while doing so we might incur the gentle reproof, "What is that to thee? follow thou me." (Luke 13:23; John 7:18, 21.) Worthiness or unworthiness will come into the final reckoning, by the Judge of all the earth, who will do right, by extending mercy and abundantly pardoning the wicked man, if he will "forsake his way, and unrighteous man his thoughts," and submissively "return unto the Lord." (Luke 20:35, 36; Acts 13:44-46; Gen. 18:25; Isa. 55:6-9.)

If you would be on the side of final victory, it is imperatively necessary that you should be on the side of truth, even though to attain that position would necessitate your standing alone, forsaken of all men, but not forsaken of the Lord. (John 8:32, 36; Rom. 6:22, 23; 1 Cor. 15:54-57; 2 Tim. 4:16-18.) In the great conflict between truth and error, God calls for decision of character. "Who is on the Lord's side?" is a question of as vital importance today as it was in the days of Moses. (Deut. 32:25, 26.) "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." (1 Kings 18:21; Matt. 6:24; 1 Cor. 10:21.)

Jesus said, "He that is not with me is against me: and he that gathereth not with me scattereth abroad." (Matt.

12:30.) "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 8:38.

"And now little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John 2:28.

I append the following suggestive thoughts, concerning loyalty to Christ, and the kingdom of God which He preached.

### WOULD I? WOULD YOU?

One day in loved Jerusalem,  
There rushed a shrieking, maddened crowd  
Upon a lowly kneeling form,  
Before his God and Savior bowed,  
And when with cruel stones they crushed  
His beautiful and gentle life,  
He prayed the Father to forgive  
Their ignorance and raging strife.  
This man was Stephen. Lo, a Jew,  
Who died for Christ.  
Would I? Would you?

See! far upon a lonely isle,  
An aged man with snowy locks,  
Exiled to labor in the mines,  
His only temple wind-swept rocks.  
Ah! once he leaned on Jesus' breast,  
And gazed with fond adoring eyes  
Into that face where love divine  
Still beams upon us from the skies.  
This man was John beloved, a Jew,  
Witness for Christ.  
Am I? Are you?

A Galilean fisher stood  
Amid a fierce and angry throng,  
No tremor spoke of hidden fear,  
His face was peaceful, calm, and strong,  
And when they nailed him to a cross,  
As they nailed his blessed Lord,  
He gloried thus to die for Christ,  
And counted it a rich reward.  
This man was Peter, lo, a Jew,  
Who died for Christ.  
Would I? Would you?

A captive bound was brought one day  
To Nero's judgment seat at Rome;  
For Christ he wore the heavy chain;  
For Christ he had no wealth nor home;  
The noblest martyr Rome could boast  
Of all the thousands that she slew,  
The great Apostle sent by God  
To Gentiles with the message true.  
This man was Paul, e'en Paul the Jew,  
Who died for Christ.  
Would I? Would you?

## DEAD AND YET ALIVE

By Samuel E. Haney

"For ye are dead, and your life is hid with Christ in God."—Colossians 3:3.

TO THE unspiritual minded person this text should be a paradox—a self-contradictory statement. Logically—to the natural mind—how could a man be dead (lifeless) and yet have his life hid with Christ in God? How absurd! and yet, how well the Spirit simplifies the solution!

We are in fact considering a dual personage, two natures created and controlled at different periods by different spirits—evil and good—one having its affection set on the visible things of this crumbling world, the other enjoying prospectively the invisible things of God's kingdom. Paul admonishes the old and new natures thus: "Lie not one to another, seeing that ye have put off the old man ('old nature', Moffatt) with his deeds; and have put on the new man ('new nature'), which is renewed in knowledge after the image of him that created him."—Col. 3:9, 10. The Revised Version rendering, "For ye died", places the "old man's" occupancy of the body in the past tense, thereby making room for the "new man", or new nature. John discriminates between the old and new man thus: "He who has the Son, has the life; he who has not the Son has not the life." R. V. and Diag. The "old man" (Adamic nature) is entirely ignored by the A. V. thus, "He that hath the Son, hath life; and he that hath not the Son of God, hath not life".—1 John 5:12.

The Apostle in verse 19 clarifies and stresses verse 12, "And we know that we are of God, and the whole world lieth in wickedness ('in the evil one', R. V.)"—reckoned, therefore, by God as dead; and the only way to secure God's recognition and His special blessings is through repentance and a whole-hearted obedience.

We shall note a few texts by Paul bearing on reckoned, or symbolic death. "We that are dead to sin"; "He that is dead is freed from sin"; "If we be dead with Christ, we believe that we shall also live with him"; "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord"; "Wherefore, my brethren, ye also are become dead to the law by the body of Christ"; "Even when we were dead to sins, hath quickened us together with Christ"; "But she that liveth in pleasure is dead while she liveth". Note concordance.

Every tried and true Christian is well aware that this reckoned dead "old man" (flesh) is not a petrified corpse. Paul keenly realized this (Rom. 7). It has many aliases, and it often tries to assume indefeasible prerogatives, self being its chief *nom de plume*. Isaiah rips off the mask: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (64:6).

Let us now go to a greater than Paul; the greatest of all teachers of all time, whose word is like "the law of the

Medes and Persians, which altereth not". Now, inasmuch as "God is no respecter of persons" (Acts 10:34) Jesus' remarks here to Nicodemus (John 3:1-12) apply to every person born of woman, regardless of time; and also, God makes no distinction between Jew and Gentile. In verse two we are assured that Nicodemus recognized Jesus as "a teacher come from God". And everyone who has the same candid conception of the Son of God places himself in the shoes, so to speak, of this Pharisee, a ruler of the Jews.

Theologians all down the age have tried to invalidate Jesus' statements to Nicodemus in verse three. But being truth in the person of the Son of God, they have a Gibraltar anchorage: "Verily, verily, I say unto thee, Except a man be born again (from above, margin), he cannot see the kingdom of God." The same is true of verse five: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God". These divine statements are fiat, *ex cathedra*, not subject to discount.

"Born of water" relates to baptism (immersion). Paul confirms this by his reference to God's immersion of His typical people, Israel, into Moses (1 Cor. 10:1, 2), "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized ('immersed', Diag.) unto ('into', Diag) Moses in the cloud ('by the cloud', Moffatt) and in the sea". The water being banked up on either side, they were immersed by the great spray; doubtless all were thoroughly drenched. Antitypes are always more significant than the types, hence the emphasis "except" in verses three and five.

It is by baptism that the "old man"—Adamic nature—is both symbolically put to death and buried. The coming up from the watery grave symbolizes our resurrection. The whole procedure is a "likeness", being computed. Paul explains, "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. For if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection"—Romans 6:3, 5. This being God's method, it is the only way of ultimate success over the world, the flesh, and the devil.

If the above instructions of Jesus and Paul are intelligently, sincerely, and whole-heartedly adhered to the only sure, quick, and easy way of subjugating the "old man"—the flesh—will have been accomplished, thereby avoiding the spirit of necromancy and enchantment that is so prevalent in the religious world these days. The manifest effect of such a spirit is becoming more and more pronounced by the religious and secular world's tendency to remove the Christian religion further and further from practical results, therefore causing the impression that what religion needs is a little more applied Christianity that man, though he was "shapen in iniquity, and in sin conceived", may know that by accepting Jesus Christ as his Savior he can

(Continued on page 42)

## THE COMING REIGN

O, we dream of a day that is nearing,  
 A day of sweet promise and trust,  
 When the captive and long-trodden city  
 Of Zion shall wake from the dust;  
 When Salem in beautiful garments  
 Shall shake off her burden of pain,  
 And the north and the south without money  
 Shall loosen her captives again;

When the hoped for Messiah of Ages  
 Shall bring the bright mansions adown,  
 And shall take a gift from the Father,  
 Of earth's mighty kingdoms the crown;  
 When the fierce haughty rulers of nations  
 To him in submission shall bow,  
 And the cruel, cold steel of the warrior,  
 Be changed for the hook and the plow;

When the saints in their raiment of glory,  
 Shall sit with the Son on His throne,  
 And shall make to all nations and kindreds  
 The blessing of Abraham known;  
 When the band of the harpers shall praise Him  
 With song that none other may learn,  
 And the palm-bearing ones, give their service  
 Wherever His footsteps may turn.

O, we dream of a day that is nearing,  
 A day of sweet promise and trust,  
 When the earth in her vestments of beauty,  
 Shall be the bright home of the just;  
 When forgotten the day of our trouble,  
 The tears shall be wiped from our face,  
 And the sorrow and crying and anguish  
 Have never in Eden a place.

—S. Roxana Wince.

## BLESSINGS FOR TITHING

PONDER these words: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but tendeth to poverty;" or this: "Honour the Lord with thy substance and with the firstfruits of all thine increase; so shall thy barns be filled with plenty," or this, "Seek first the kingdom of God . . . and all these things shall be added unto you."

Once more, our Savior said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." In this passage, there is the unmistakable promise of material blessing to those who honor the Lord with their substance. The truth is, however, that the material and spiritual blessings are so interwoven with each other that it is difficult to separate them and unnecessary to do so.—*Sel.*

## RECONCILIATION

By John Denchfield

DR. BULLINGER, commenting in the *Companion Bible* on the word, reconciliation, says, "The word reconcile, which our translators adopted from the Vulgate, is simply the transliteration of the Latin *reconcilio*, to bring together again, to unite or re-unite."

Let us use an illustration in order to gain a clearer insight into the proper meaning of the Greek word. You are a land owner, and I a tenant on one of your farms. You have certain rules and regulations which, when I began work with you, I agreed to observe. All work proceeds nicely until one sad day I, knowingly and willingly, violate your regulations. I consequently lose my position with you; but you would like to have me come back. Certain steps are taken, but they are not sufficient to mend the break between us. Finally, your son, through a supreme effort and under your direction, succeeds in bridging the gap. I am reconciled to you, reunited, re-connected with you. Again work proceeds as it did formerly.

God created Adam, the first man. He placed him in Eden and gave him work to do. Adam worked faithfully until one day the serpent, Satan, introduced himself upon the scene, endeavoring to deceive Adam into disobeying God. The subtlety of the serpent was too much for Adam. He yielded to temptation, pitifully disobeying his Creator. God had said, "In the day that thou eatest thereof thou shalt surely die."

The penalty of death came upon Adam and upon all mankind after him. He became separated, estranged from God. But God loved man and did not want him to remain separated as he then was. He prepared a great plan whereby man might be once again reconciled to Him.

God ordained a tabernacle service for the Israelites, His chosen people, which, He tells us, "are the figures of the true". According to the old tabernacle service, the High Priest took the blood of the sacrifices into the presence of God in the holiest place with which he atoned for the sins of his people. This, however, was not reconciliation; it was but a type of that true reconciliation which was to be effected.

Christ, the Son of God, was born into the world. He lived a life of obedient service to God, the Father. He suffered untold agony in Gethsemane and on the cross that He might be the means of reconciling man to God. He died; by the power of God He was raised again, and entered into the holiest place by His own blood with which He made reconciliation for you and me. We read in Hebrews 9:24: "For Christ is not entered into the holy places made with hands, which are figures of the true: but into heaven itself, now to appear in the presence of God for us." And again, verse 26, "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

# THESE DO NOT CHANGE

By G. Eldred Marsh

*"Now abideth faith, hope, love, these three; but the greatest of these is love."—1 Corinthians 13:13.*

CAUGHT in the current of events ourselves, carried onward with breath-taking rapidity by the irresistible force of circumstance, we do not grasp the magnitude and the meaning of the changes that are occurring about us. We are a part of it. We are contributing to the transitory and illusive happenings ourselves, and we have no occasion, no opportunity to pause on the brink of the River of Time to study the perplexing situation thoughtfully.

It is only when we are whirled into an eddy for a moment that we turn to each other and say, "Why, these things have almost all happened in my lifetime!" And then we are swept on again into the resistless current of modern life.

Everything we know and see and have and are is subject to this same law of ceaseless change. Nothing seems to be permanent, nothing final. We are always wondering what is going to happen next. And when it does happen, it is generally the unexpected. However startling and revolutionary its nature may be, it is quickly swept aside by some newer development of equal strangeness.

And thus the years of our lives go by!

The prophet Daniel, having finished the message he had received of God, was commanded to "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."—Daniel 12:4.

This prediction applies with remarkable accuracy to the days in which we live. Never has there been so much "running to and fro" in every sense of the term as there is today. It is a development of the "last days." It is a characteristic tendency of the "time of the end."

Iconoclasm prevails: the old temples are being torn down; the old altars are being razed; the old gods of the world are being, one by one, overturned and destroyed. In science, in politics, in society, in religion—everywhere these tremendous changes are constantly occurring. We stretch forth our hands and grasp a supposed principle of nature itself, but in a moment it is snatched from our fingers by some "advanced" student or philosopher, and we are made to see that it was false.

It is confusing, disturbing, and altogether distressful to be unable to say of anything, "This, at least, is permanent!" We cannot stand still; we cannot rest. Pressed onward by those around us, we are compelled to change with them.

But in the midst of all of this uncertainty and doubt, in the midst of these shifting scenes indicative of growth, perhaps of improvement, we find certain great elements of bedrock truth that absolutely nothing can move. It is of

those that I desire to write at this time.

Let us begin with ourselves. Regardless of the sophistry of the metaphysician as to the unreality of the material, we know that *we live*; we know that *we are*. By no stretch of the imagination can we believe that any future discoveries of science will be able to destroy that fact. With all of the changes that occur and can occur, that at least remains unchanged. We exist as individuals.

But what is existence? Of what is it composed? What goes into its makeup? In other words, what are the necessary and permanent elements in human nature? the elements that make us men and women?

The changes to which I have referred are not so much in us, as they are around us. We remain unchanged. The style of our clothes changes almost with the changes of the moon. The contentious doctors, with their vitamins A, B, C, and D, and with their learned disputations about calories, are ordering constantly changing systems of diets for us. The dealers in motor cars are always inviting us to observe the "improvements" they have added to their new models.

But with all of these changes in "style" and "diet" and "wheelbase" through which we are passing, the gauntlet of change through which we are being driven by circumstance, *we* remain about the same. The elements of character that make us men and women are not affected by the riot and confusion of modern life.

The changes that have taken place have mostly been outside of the real man. They have been external rather than internal; they have been material rather than moral, functional rather than organic. The moral structure of the world has been affected but little by these outward evolutionary phenomena.

The primary needs and the primary emotions of men have been the same throughout the ages. With all the changes the world has experienced, with all of the improvements that have been made, people come into the world in the same way they did a thousand years ago. They live about the same allotment of years, and then they die exactly as their fathers died before them. Invention and science and discovery of whatever nature has not changed the basic facts of life.

It is with those basic facts that our text has to do. "Faith, hope, and love: these three," like life itself, are abiding principles; they are eternal principles. Without them, life would lose its meaning and its appeal; for they are the materials of which life is made.

Paul speaks in his familiar argument of certain changes that may take place, and assures us that such changes can-



not affect these three elements of truth. "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."—1 Cor. 13:8.

That is as near perfection as we may hope to come in this present life. We never graduate from the school of experience. We are ever learning some new thing; we are always acquiring some new fact. The new things crowd out the old; they take the place of the old. As the new ideas come to us, we throw the old ideas into the scrap heap of useless plunder. We have no further use for them.

But here are three things, three splendid ideas, which can never be crowded out; for they are a part of man himself. It would be like plucking his heart from his bosom to seek to take them from him.

No matter how many new things we may learn, we shall still exercise the function of *faith*. No matter how many new things we are given to enjoy, we shall still *hope* for something better in the future. No matter how many new things we come to cherish, no matter how many new sensations we may experience, *love* will continue to be the deepest and most precious emotion of our hearts. For "now abideth faith, hope, love, these three: but the greatest of these is love."

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## DEAD AND YET ALIVE

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(Continued from page 39)

avoid being a sinner by choice.

On the other hand, an indifference toward divine instructions makes the battle for eternal life appear insurmountable by increasing the difficulty of keeping the "old man" dead: a process of dying by inches. Jude says, "Snatch some from the fire, and have mercy on the waverers, trembling as you touch them, with loathing for the garment which the flesh has stained" (22, 23, Moffatt).

There are two classes of Christians these days who are typical of two historical people's characteristics, namely, Mrs. Lot and Paul. Mrs. Lot was warned not to look behind her "lest thou be consumed". Gen. 19:17. There are many such these days, whose heart and mind's eye are being enhanced by misplaced love of the things and customs of this sin-cursed world that is seething with moral putrefaction, and whose horrible desolation is very imminent. The warning to the just people of the plain was, "Escape for your life"! And this warning is being repeated today: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues".—Rev. 18:4.

But let us imitate Paul who gave no thought of "those things" behind him. "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".—Philippians 3:13, 14.

David and Paul remind us: "For he is our God; and we are the people of his pasture, and the sheep of his hand. To day (during the Christian era) if ye hear his voice (recognize Him as did Nicodemus) harden not your hearts, as in the provocation ('contention,' margin), and as in the day of temptation in the wilderness" (Psa. 95:7, 8; Heb. 3)—a type of the Christian's "wilderness" of sin. "For ye are dead, and your life is hid with Christ in God".

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"I BELIEVE that the Bible is to be understood in the plain and obvious meaning of its passages; for I cannot persuade myself that a book intended for the instruction and conversion of the whole world should cover its true meaning in any such mystery and doubt that none but critics and philosophers can discover it."—*Daniel Webster*.

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## THE GOSPEL ACCORDING TO ST. MATTHEW

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(Continued from page 35)

there and went apart from them to pray. Even Christ, though He was the Son of God, needed to pray to receive strength from the Father. He prayed now for strength to endure the coming trials. He returned to the disciples, and while he was yet speaking with them, Judas came with the soldiers and the multitude and betrayed the Christ into their hands. He was then taken before the high priests and the governors to be tried.

Many false accusations were brought against Christ, but no true witness could be found to testify against Him. He was taken before Pilate, the Roman governor, and Pilate said he could find no fault with Him and that He was a just man. But the Jews wanted to kill Him, and for fear of the crowd Pilate released Him to be crucified. Then after much abuse and mock servitude, they took Jesus and crucified Him.

When the Savior died there was a great earthquake, and even some of the dead were resurrected. The veil of the temple was rent from top to bottom, revealing the Holy of Holies. Christ had passed through the veil of death and had made the supreme sacrifice, and so there was no more need for the holy place in which to make sacrifices.

Joseph of Arimathaea took the body of Jesus and wrapped it in spices and a linen cloth and laid it in a new tomb. And near the morning of the first day of the week there was a great earthquake, and an angel from heaven came and rolled away the stone, and Christ was raised to be the Firstfruits from the dead.

Many saw Him after His resurrection, and He went into Galilee to be with His disciples. He spoke to them there and gave them that great commission to go and teach all nations, baptizing them, and He said, "Lo, I am with you always, even unto the end of the world." What a wonderful promise for those who take this great commission for their life work!

## National Berean Department

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"NOT WALKING IN CRAFTINESS OR HANDLING THE WORD OF GOD DECEITFULLY, BUT BY THE MANIFESTATION OF TRUTH, COMMENDING OURSELVES TO EVERY ONE'S CONSCIENCE IN THE SIGHT OF GOD."

### TESTIFYING FOR THE WORD OF GOD

PRESENT day education has brought forth a class of people who are apt to "stump" us when we try to prove that the Bible is the inspired Word of God. We have reached a time when only a few of our more learned and convincing scholars are able to cope with the situation.

We are unable to convince others that the Bible is without error or misstatement in its moral and spiritual teaching and as a record of historic facts, and so they go away in a scoffing mood, and the very cause of truth and righteousness which we are supposed to defend goes down in shameful defeat.

Have we accomplished anything? Does this same party reconsider at some future time, thinking that perhaps he was wrong? Indeed not!

Youth of today, unable to harmonize the conflicting thoughts which partisans claim can be proved by Scripture, are inclined to leave it all as unreliable. They point out that "the Roman Catholic finds in the Bible the primacy of Peter and the supremacy of the church. The Protestant finds in it the strongest refutation of the whole method and character of the priesthood." The Baptist and the Presbyterian are both convinced that they are right concerning baptism. The Kaiser found in the Bible the Lord of Hosts, leading his army to battle for imperialism, while the Quaker declares that "they who take the sword shall perish by the sword." The Stern Calvinist and the Universalist each find hundreds of texts in support of his view of salvation. The Mormon bolsters up his polygamy with certain picked phrases from the Bible, while the Shaker does likewise in advocating celibacy.

Is it any wonder that some feel inclined to reject the Bible entirely? Let us not dwell quite so strongly upon dogma with those who are so precariously balanced between acceptance and rejection of the Scriptures.

Suppose we start from another angle. Let us forget for a time the question of whether or not the narratives are literal and exact records of sober historical fact or that all the scientific references and conceptions contained therein are in agreement with the well established conclusions of modern knowledge. It will be time enough to discuss the

Bible from this side when we can prove every assertion that we make. Until then we do more harm than good.

There is a more vital question, however, concerning which every child of God should be able to speak boldly and convincingly. Using our own lives as an example, we can show how the terse vigor of the moral statement of the Bible, the depth of its spiritual insight, its sweep of vision, that certain divine something which it contains lifts us out of our lower selves into our real selves, making our lives more noble and self sacrificing.

The teachings of the Bible afford us those conceptions of God, of man, of destiny which reason and conscience may accept as valid beyond any other competing conceptions; they afford us helpful guidance when we would think upon the obligations and high privileges of human life at its best. The Bible proves itself "a lamp unto our feet and a light unto our path" by those who are seeking to walk in those ways of thought, feeling and purpose which tend upward; it makes men wise unto salvation and furnishes them thoroughly for all good work.

When we can prove that the Bible can do all this in satisfying measure, then one must admit that its teachings are true to life, true to our deepest needs, true to our highest aspirations, true in a sense that they get us where we want to go.

Once one has accepted the Bible as a guide to better living and higher ideals, even though he may not concede its infallibility and historic value, we have accomplished something. As he learns to love and use it as such he will gradually come to that knowledge which only familiarity with those pages can bring to one—that it is surely the inspired Word of God. Then studying to show himself approved unto God he will, by prayer and with God's help, rightly divide the Word of truth.

### NEW JUNIOR BOOK

The new junior Berean book, "The Hebrew People," is now ready for distribution. Send your order to National Berean Society, Oregon, Illinois.

# THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



Ephesus, Galatia, Asia Minor,  
53 A. D.

from heaven, even the Son of man which is in heaven."—  
John 3:13.

Dear Galatians:

Brethren, help one another in a loving way. You have been baptized into Christ, so that you are now under the law of Christ. This law may be expressed in one word—*Love*. "Thou shalt love thy neighbor as thyself."

If you are real Christians, you will naturally keep the laws of the land. But if you hurt one another, and say unkind things to one another or about others, you will be in a dangerous position.

Do not try to live like the "world". Many of the world live unclean lives, hating one another, fighting, killing, drinking. They envy one another, and try to "outdo" one another. Many give themselves entirely to selfish pleasures, and forget all about God. Thus they cannot inherit the kingdom of God.

These people are not walking after the Spirit, or in God's way. The fruit of God's way is love which harms no one, joy in making others happy, peace that comes from doing right, patience for things to work out God's way, gentleness, goodness, and faith in God and His promises.

Meekness and temperance are also fruits of the Spirit—and there is no law against them. By temperance you must live quietly, and not go to extremes in work or play. You must not eat or drink anything that will hurt your body or mind.

"If we live in the Spirit, let us also walk in the Spirit."

"Brethren, the grace of our Lord Jesus Christ be with your spirit." Amen.

Paul.

## SOMETHING TO DO

1. Read Junior Class in the Quarterly.
2. Later paste it into your scrap book.
3. Make a list of "fruits of the Spirit."
4. Find where Jesus gave this law of love in Matt. 22.
5. Read Romans 13:1-14.

## NATURE QUESTION

24. Deborah sat under a palm tree while judging Israel. Judges 4:5.

25. What insect does Solomon use as an example of industry?

WE BELIEVE that the dead are unconscious—"And no man hath ascended up to heaven, but he that came down

## TODAY IS THE DAY

Today is the day to live,  
For yesterday's passed away.  
So live every minute  
For all that is in it;  
You're sure at least of today.

Today is the day to smile;  
Let yesterday's sorrow lie.  
Be brave and courageous,  
For smiles are contagious;  
You need to be happy—try.

Today is the day to work,  
The task that is set for each one.  
Don't wait, for tomorrow,  
From future to borrow  
May leave your life's work undone.

Today's the day to forgive;  
Cast hatred and wrath away.  
For some day don't wait,  
It may be too late;  
Just clean off the slate today.

—F. W. Workman.

## A NEW COAT GETS INTO TROUBLE

Mark wore his new sweater one day. When the other boys saw it, each thought, "Wish I had a sweater like that!" And the more they saw it, the more they wanted it. And they said, "We don't want to play with Mark."

Now that made Mark feel very sad. He did not know what to do. "I'll get even with you some day," he said.

When he got home he was so angry that Grandma said, "I want to tell you some more about Joseph. He was proud of his new coat, too. But his brothers were very unkind to him. 'We wish we had a coat like yours,' they said. And the more they saw Joseph's coat, the more they wanted it. Then they made fun of Joseph's coat to make him angry. Poor Joseph did not know what to do.

"One day his brothers sold Joseph to some men who took him off into a far country called Egypt. Joseph was very lonesome for his father.

"One day a strange thing happened to all of them. But that is in our next story."

# With Our Sunday Schools

LESSON 5. — November 1, 1931

## WORLD'S TEMPERANCE SUNDAY

Galatians 5:13-26; Romans 13:1-14

Devotional Reading: Romans 14:13-21

### GOLDEN TEXT

And be not drunk with wine, wherein is excess; but be filled with the Spirit. — Ephesians 5:18.

#### A STUDY OF THE SUBJECT

**Topic: Reasons for Total Abstinence.**

**Basic Truth:** "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Gal. 6:7.

**I. For the Christian.** First, because he that maintains liberty in Christ does so by ever bringing forth the fruits of the spirit. He who bears such fruit will automatically love his neighbor as himself. V. 14. Such love of service and helpfulness will respect and observe every God-honoring law. The law of the land requires total abstinence; therefore, were liquor not even harmful to one's being, the Christian in the liberty of Christ must respect the law against its use.

It is undeniable that present day intoxicating liquor is injurious to physical well being. It is undeniable that its use is a response to the lust of the flesh. Scripture is positive that habitual yielding to the lust of the flesh forbids the abiding presence of God's spirit.

He who serves flesh lust does so at the expense of God's spirit. No individual, as a pleasure of the taste, ever partook of injurious intoxicants under the direction and leading of God's spirit. God's spirit never yet directed the smoking of one cigarette.

**II. For the Non-Christian.** Because every patriot is loyal to the laws of his country. Disloyalty is traitorism. To break the law merely because numbers dislike it, is to undermine, weaken, and eventually overthrow the country built upon that law.

Because intoxicants destroy individual ability and longevity, rob the home family of its rights, deprive children of their preparation for livelihood and despoil the nation of its prosperity.

Because propaganda for the increased use of liquor is put forth only by those who seek to benefit financially at the expense of him who purchases, with full knowledge that the purchaser does not get beneficial value received for his money.

The manufacturer seeks only a profit; the bootlegger seeks only a profit; the advertising and sustaining press seeks only a profit; the friendly politician seeks only a profit; the defending legalist seeks only a profit: all look to the purchaser to pay all profits. Apparently, all seek to live by injuring others. Hit, grab, and run, is the "racket". The user is the "hit" party.

#### PRACTICAL APPLICATIONS

Temperance is one of the fruits of the spirit. Gal. 5:23. It is a vital and necessary part of Christian growth. 2 Peter 1:6. It is not limited to a few things, but in striving for

the mastery, we must be "temperate in all things." 1 Cor. 9:25.

We must be temperate in our speech. "Yea, yea" and "nay, nay". Matt. 5:37.

Our communications must not be corrupt. Eph. 4:29.

Idle words should be restrained. Matt. 12:36, 37.

We should never speak evil of another. Titus 3:2.

Christian temperance leads to virtue and purity. The worth of these cannot be computed in dollars and cents. Prov. 31:10. Purity can never be attained unless the individual pursues temperance.

Some very interesting class discussion can be had by discussing some of the things in which the church of today needs to be temperate. Do you think that professing Christians of the present day are tending towards intemperance? Has the eighteenth amendment to the constitution aided in bringing about temperance as far as drinking is concerned, or has it created intemperance? Discuss what part Christian people who believe in temperance and are temperate should take in molding public opinion along the lines of temperance reforms and the securing of legislation to this end. Do laws that prohibit that which is wrong create intemperate conditions?—C. E. R.

#### THE GOLDEN TEXT

"And be not drunk with wine, by which comes debauchery; but be filled with spirit."—Ephesians 5:18, Diag.

Our text gives us two extreme conditions—the one so low that thinking men and women never stoop to that condition; the other so high that it is living close to the Father Himself, and for Him, and working with the Son and doing His bidding.

The one condition brings nothing but misery, poverty, loss of self respect and loss of everything else that is good. The other condition brings love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Take your choice and reap the results.

The wise man said, "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."—Prov. 23:31, 32. This of course means death, but being filled with spirit will result in life everlasting.—L. A. R.

#### SENIOR AND ADULT CLASSES

**Reasons for Total Abstinence**

There are a number of reasons why a Christian must be a total abstainer of strong drink.

(1) The law of our land forbids its use, and Christians are commanded to obey the laws of the land. See Romans 13:1-4. To the earnest, zealous, God-fearing Christian this one command is all-sufficient. (2) Drunkenness is forbidden to the children of God. See Romans 13:13. (3) No drunkard can inherit the kingdom of God. See Galatians 5:19-21; 1 Corinthians 6:10. (4) Drunkenness will keep a person from being ready for Christ's coming. Read Luke 21:34. (5) We are not to commune with a drunkard. Read 1 Corinthians 5:11.

The question is often asked, "Is there any harm in drinking a little if one doesn't get drunk?" There are three very good reasons why Christians should forego even this. (1) The law of the land forbids even that except as medicine. (2) One cannot take even an occasional drink without the danger of acquiring the habit. (3) We must live to be an example unto others. We might take an occasional glass and still not sin. But some weaker brother might try the same and be overcome. Paul said it was permissible for him to eat meat offered to idols because he, knowing idols were nothing, ate and blessed God. But because weaker brothers ate and blessed the idol, thereby sinning, Paul said he would eat no meat. If we mislead a brother we are not a "living epistle," but we are the "law of sin and death" to him.

—H. A. S.

#### INTERMEDIATE CLASS

**Topic: Reasons for Total Abstinence.**

This Sunday we have what is called the World's Temperance Lesson, and all over the world where the international lessons are being studied, Sunday Schools are studying about temperance. What does temperance mean? Does it refer only to strong drink? I'm sure you'll all agree that it includes many more things. First of all it means leaving entirely alone things like alcohol and tobacco and drugs that injure body and brain. Then it means using in moderation the things that are good for the body, such as food, exercise, and recreation, but which same things are harmful if taken in too large quantities.

We see on every hand people who are of no use to themselves nor to the world, because of bad habits, and we shudder when we think of what it would mean to our future if we followed in their steps. But we do not see so clearly what it means to overeat, overwork, or overplay. These things will harm the body just as surely as the more obvious ones, though more slowly.

Never forget that we are all our brothers' keepers.—M. G.

## DOINGS AMONG THE CHURCHES

### BIBLE TRAINING CLASS NEWS

The Bible Training Class assembled for its first business meeting on Oct. 5th. The following officers were elected:— Cecil Smead, Pres.; Clarence Lapp, Vice Pres.; Ida Lapp, Secretary; Dorothy Krogh, Treas.

The class has now been in session two weeks. The lessons are being greatly enjoyed by all, and much good is being received therefrom.

We of the Training Class wish to take this opportunity to thank all the dear brothers and sisters of the faith, who have contributed so liberally of their fruits and vegetables to help us through the winter. We feel very grateful to you, one and all, for the bountiful donations and as we say "Thanks" most sincerely, we also pray, "May the Lord bless you abundantly and keep you until He shall come."

The Bible Training Class,  
Ida Lapp, Secretary.

### RALLY DAY AT BLAIR

The Church of God at Blair held its Rally Day on Sept. 27. The program of the day was as follows: Sunday School at 10 a. m.; a short program by the children given at 10:45; sermon by Bro. Richard LeCrone at 11:00. A basket dinner at noon was held at the home of Bro. Harvey Krogh. A sermon was given by Sister Lucille LeCrone at 2:30; Berean class at 7 o'clock and sermon by Bro. Almus Adams of Omaha at 8:00. A good attendance was present at all services and much benefit was derived.

### ROCKFORD'S RALLY

Our Rally Day (Oct. 11.), although not attended by as many as we had expected, was, nevertheless, very inspiring and encouraging. The attendance at Sunday school was 49, which is one of the largest we have ever had, and our church attendance was also good—one hundred percent in so far as our own membership is concerned, with a few extra ones. The special musical numbers were much appreciated as was also Bro. Thayer's sermon on "God's Great Jubilee." We expect to carry our Rally Day activities throughout the year and hope to show a gain next Rally Day, both in numbers and spirituality.

In our Berean Class we are having some very interesting and helpful studies from Revelation. We were glad to have Bro. and Sr. Marsh and Bro. and Sr. Paul Johnson and little daughter from Oregon with us on Oct. 16.

Our Dorcas Society is now busy making little garments for Sr. Sanford to use in aiding the needy ones.

We are in receipt of a post card announcing the Rally Day of the Los Angeles Church, which has been set for November 1st. They are planning on several special features, which will add to the interest and value of the services. We pray God's richest blessings on their efforts.

A brief report of Cleveland's Rally Day is at hand, stating that their attendance at Sunday school was 212; and also that their collection on that day amounted to \$20.38, which is to be the nucleus of a building fund. That is fine! But we are wondering what you are going to build, Cleveland, a Sunday school addition to your beautiful little church?

### INSTALLATION SERVICES

On Sunday morning, October 11, an impressive service was conducted by Bro. Austin, assisted by Dr. Bickenback, retired minister of the Presbyterian Church, when Bro. Marsh was installed as pastor of the church body at Oregon, Ill. Beautiful music added greatly to the services. Dr. Bickenback spoke very fittingly on behalf of the ministerial body of Oregon, welcoming Bro. Marsh into its midst, and portraying some of the duties and opportunities of a minister, with special reference to his position before the citizens of the town in which his church is located. Bro. Austin then commended to the care and keeping of Bro. Marsh, the brotherhood of which he has been pastor during nine and one-half years, pointing him to the joys as well as the sacrifices in the life of a consecrated and earnest shepherd of a flock.

The following was then read and presented to Bro. Marsh by Bro. B. H. Carpenter:

"In behalf of the Oregon Church of God, we, the undersigned Elders thereof, do hereby appoint you, G. Eldred Marsh, to its Pastor.

"As such Pastor, you are requested to serve in all that is to be biblically understood by the word, including that of being, as chief Elder, Teacher, and Advisor in matters spiritual, Leader and Overseer of all branches and departments of our church work, and to so outline and direct our church activities as to best provide for our cooperation therein with a view to our best and greatest advancement in Christian development.

B. H. Carpenter  
F. H. Knodle  
Glenn M. Birkey  
Elders

Dated this October 11, 1931.

### GROWTH AT BRUSH CREEK

In addition to the three new members recently reported, four others were baptized on Sunday, October 11th. With the addition of these seven new members the church is much encouraged. The names and addresses follow: Mr. Ralph Klepinger, Brookville; Mr. and Mrs. Harry Kipp, Troy; Mrs. Zelma Weaver, Troy; Emory, Laurel, and Olevia Macy, Troy. The first four are married people, and the last three are brothers and a sister of high school age.

A service extending the right hand of fellowship to these newly baptized members will be given on Sunday morning, October 18th, after which the Lord's supper will be held in memory of the Savior's death.

We are indeed glad to welcome into our number these new members, yet we know there are many others that we should yet enlist in the Master's service, and we pray that the spirit of God may so lead that these too may come to a saving knowledge of the Lord.

Sydney E. Magaw, Pastor.

### KENNEDALE, TEXAS

Dear Brethren and Sisters in Christ: Our oldest daughter Annie Lee was operated on yesterday, Oct. 9, and is very low. Possibly you would like to write her some encouraging word. May we have an interest in your prayers? Write her at the above address and she will get it.

Yours in the Christ,  
Mr. and Mrs. T. A. Drinkard.

### FALL MEETING AT NIAGARA FALLS

Just as we were going to press the following telegram was received: "Annual Fall Meeting to be held at the Falls Church, November 1st. Full program in next issue.

"C. E. Randall."

We have just received an announcement of the marriage of Bro. E. W. Moses of Houston, Texas, to Mrs. Marie Braum, which occurred at that city on Oct. 10. We extend to Bro. Moses and bride our heartiest felicitations.

### GRAND RAPIDS, MICH.

Our church group is happy over the improvement in health of Sr. Craig, and that also at last word Sr. McCroden was better. Many prayers have arisen for these and others in poor health.

At present we are preparing for Anniversary Sunday, Oct. 25, and for the series of meetings to follow. A question box each night will be among the features which we trust will be of interest and profit.

A cordial invitation is extended all who can find it possible to attend our church.

F. E. Siple, Pastor.

### CONTRIBUTIONS RECEIVED

The following have contributed since last issue to the Dollar-a-Month Club and to the Training Class or other N. B. I. activities. We know that the Lord's blessings will be upon them for any sacrifice which they may have made for the furtherance of His cause:

Mrs. A. P. Leamon; Lillian S. Railton; Mrs. W. L. Robbins and daughters, Opal and Dollic Mae; Mrs. M. A. Woodward; Erton Story; Lottie E. Young; Mrs. C. W. Cropp; Mrs. Carrie E. Hilsabeck; Lydia Railsback; Ida F. Orem; Seraphine E. Cleek; Ella M. Siple; Albert Siple; Rachie Alexander; Fannie LeCrone; A. C. Boyer; Emilie R. Boyer; Mrs. M. Shea; Ellison Shea; Mrs. Sarah Emms; Mr. and Mrs. M. Fettes; Leona Lathrop; Mrs. Eva L. Page; Mrs. Julia Ordnung; Elizabeth Ordnung; Conrad Dickel; Alice L. Beavers; Mrs. G. M. Siple; Mr. and Mrs. Wm. Hanson.

### HERALD RECEIPTS

Alta King; Alice L. Beavers; Dora Haggard; Samuel E. Haney; Ruth M. Bauserman; Mrs. Harriet Reed; A. C. Boyer; Mrs. Jesse Cross; Mrs. Ida F. Orem; Lottie E. Young; Mrs. Carrie E. Hilsabeck; Amos Osborn; Lillian S. Railton; Mrs. Austin Oliver; Luella Caples; Russell Harmon; Mrs. A. P. Leamon; Mrs. W. H. Brown; Mrs. A. R. Scott.

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## MANY SHEEP BUT ONE SHEPHERD

“**V**ERILY, verily, I say unto you, He that entereth not by the door into the sheep fold, but climbeth up some other way, the same is a thief and a robber”—climbing quietly over the wall or fence as far away from the door as possible, to avoid notice. The church of God is a fold and Christ is the Door through which alone there is access into the fold. To attempt an entrance by some other method is to rob Christ of His honest rights.

“But he that entereth in by the door is the shepherd of the sheep.” He comes with confidence, knowing that he has a rightful claim upon every human soul, and can approach us with confident authority.

“To him the porter openeth”. The shepherds go home at night to sleep, leaving their respective flocks in the one fold in the care of the porter, who becomes for the night the shepherd of all the sheep. The watchman will not open the gates on any pretext whatever to anyone whose voice he does not recognize as that of one who has a right to enter.

“And the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.” A shepherd soon comes to know each sheep in his flock, though all the sheep look alike to a stranger. In the East every sheep has a name, and responds at once when the shepherd calls its name. It is just in proportion as men come to know and to love one another that they call each other by their Christian names. The love of Christ for His people is witnessed to in the Christian names we bear.

“When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.” The Eastern shepherd does not drive his sheep before him, as our shepherds do, but walks before them, and they follow eagerly and anxiously, fearing that he may escape them, leaving them behind. The sheep know their shepherd by gestures, and his clothing, but his voice is the real bond, the unmistakable thing.

If we give our hearts completely to be possessed by and directed by our Savior, He is able to take the harshest, coldest-voiced man or woman among us, and infuse into that voice something of the divine tenderness and sympathy of His own heavenly voice of love, and give to us the same magic power to draw men and women away from sin.

“And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.” It is told of a Scottish traveler that, meeting under the walls of Jerusalem a shepherd bringing home his flock, he changed clothes with him, and, thus disguised, began to call the sheep. They remained motionless. Then the true shepherd raised his voice, and they all hastened to him, in spite of his strange garments.

“I am the good shepherd: the shepherd giveth his life for the sheep.” The Greek word translated “good” means more than that; it also signifies “noble,” “excellent,” “beautiful,” “ideal.” Our Lord sums up all that man

could desire in a shepherd of souls. Christ was “slain from the foundation of the world.”

In our country shepherds are in no danger, but Christ’s hearers knew well the hazards of the shepherd’s calling, the constant peril from wild beasts and from the attacks of desperate men bent on robbery. It was no calm and peaceful service that Christ undertook as He became our Good Shepherd, but a work that required the surrender of His life, under the most terrible conditions that could be imagined. All this was gladly faced by our Shepherd.

A true shepherd of souls is so close to Christ that he feels that every one for whom Christ died is his by rights, because that person is Christ’s by rights. This deep love of souls is characteristic of every genuine Christian worker on the mission fields, in the churches, in the Sunday school and young people’s societies and the home.

Every Christian also has sheep to care for. All who are in trouble become to us the expression of Christ’s direct appeal.—*Messiah’s Advocate.*

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## TO EVANGELISTS, PASTORS, AND TEACHERS

*Compiled by D. G. Harvey*

“**B**ELOVED, when I gave 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.” Jude 3. “But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.” 2 Tim. 4:5. “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.” 2 Tim. 4:2.

“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. 28:20. “And as they went through the cities, they delivered them decrees for to keep that which was ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in numbers daily.” Acts 16:4, 5.

“Thou shouldest set in order the things that are wanting, and ordain elders in every city.” Titus 1:5. “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of ready mind; neither as being lords over God’s heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” 1 Peter 5:2-4.

“Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth” (3 John 2, 3); “which some professing have erred concerning the faith. Grace be with thee. Amen.” 1 Tim. 6:21.



## MAKING A LIFE

By M. A. Woodward

*"There is something better in life than making a living. . . . It is making a life."—Abraham Lincoln.*

IF ALL Sunday school teachers knew these words of Lincoln's and could impress upon the minds of their pupils what life is really given for, and that God sent us His Word so we might learn His will better, how much more meaning we would find in life.

I have nine boys in my class. Will I be responsible for what they may be at the age of twenty-one? Am I helping them to make a life worthy of the name? "For we are his workmanship, created in Christ Jesus unto good works." What a noble purpose we have in living, if we make that kind of a life. If we should fail, teachers, mothers! O, it makes me tremble to think of our responsibilities.

"Making a life" is no easy work, but a tremendous task. Study your boys and girls, mothers. Pray with them; let them know you are interested in them. Teach them that honesty is always the best policy. In our home acres we have considerable fruit which we are never able to get, for someone was not taught to be honest. God said, "Thou shalt not steal." God knew what He was doing when He gave that commandment. Teach the child how wrong it is to disobey God's Word. Stealing brings dishonor upon Father, Mother, and God, and God has said, "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Children, you can never be true Christians and be impudent, saucy, or disobedient to your parents, or by lying to them to escape punishment or for any other cause. O, how much it means to live right, and be honorable before God. These are things that make a life worthy of living. We cannot cheat God. He understands, and sees, and knows every act. Being a Christian is doing the things God has asked us to do, for they are always right things.

How we love a child that is kind to the older ones, sets a chair for the tired mother to rest, waits on the father, helps the little sister in her childish troubles, is kind to the aged. All these things tell what the child will be when he grows into manhood or womanhood, and one cannot be a true man or woman, nor a true Christian without these grand virtues.

Will my Sunday school class early learn them? They must be practiced in youth to make the perfect man when older, the kindly woman in old age. I stop and think—nine boys in my class, bright, active, with every nerve wanting to be busy and forcing their minds into activity. What an opportunity to start them in the right direction, toward right seed thoughts, to start them sprouting into honest acts, manly deeds.

My boys are from eight to eleven years of age. I have only one hour in one day to bend their minds in the right direction, while the world, in one form and another, has all

the rest of the seven days to mold them. No wonder we as mothers and teachers need much time to pray to learn to use our influence for righteousness. Are we doing all we can for them?

We cannot do them any good alone; we need the heavenly Guide to assist us. Do not be afraid; He will never tire of answering our prayers. If we ask in honest sincerity, He will help us. Do not doubt that. Does the task before you seem too hard; are your burdens too heavy? "Come unto me all ye that labour and are heavy laden, and I will give you rest." What a thoughtful, compassionate Christ, always ready to assist us, as we strive to "make a life" worthy of His name.

"RUSSIA is accumulating soldiers on the border, perhaps planning to take part in the Manchurian proceedings. That worries Japan. Russia, also, has devoted attention to the gentle art of dropping bombs. And Japan is a collection of houses that could be burned by tens of thousands, with fire bombs. Before we know it, we may be out of depression, and into a war."

## DETOURS

By Lydia Railsback

IN the season of the year when roads are being repaired, or reconstructed, a carefully arranged detour is marked out to direct travelers on the way so that they may in time return to the main highway. These detours are many times rough and in poor condition so that traveling is more difficult than on the paved road. These detours are necessary and serve their purpose, though they be found in any part of the universe. The traveler must use them to reach his destination.

But there is another kind of highway where no detours are needed, and if one should detour, there would be danger of his losing his way and of not being able to get back on the right road. This is the highway of the Christian Life.

"Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." Though this way be narrow, there is room for all who care to travel on it. It turns neither to the right nor the left; never needs repairs; never has to be reconstructed; hence has no need of detours.

However this "strait and narrow way" is not hedged in so that it is impossible to get off of it. Some think they can step aside a while by doing as they like, as Saul of old when he was told to destroy the Amalekites. His detour proved to be his undoing, for he never came back to follow God and be directed by Him as before.

The "strait and narrow way" leads to life. No detours are marked out, no detours needed. Let's be content to travel as God directs on that "strait and narrow way", so that the goal of Eternal Life will be reached in due time.



# THE RESTITUTION HERALD

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## RESURRECTION

*By George B. Alldridge*

*“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; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (judgment).”*

How often we hear repeated these expressions, “While there is life there is hope”; “In the midst of life we are in death”. Neither of these is a Bible quotation, yet the Bible agrees with both.

“For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee . . . behold, now is the day of salvation.”—2 Cor. 6:2. “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.”—Rom. 5:12.

Paul realized the importance of preaching the resurrection of the dead. In fact, to him it was the most important thing in his life, and it should be also the most important thing in our own lives. “That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.”—Phil. 3:10, 11.

I am cognizant of this fact that many of my learned brethren differentiate between the three Greek words used, and translated in the Authorized Version “resurrection”: *anastasis*, a standing up again; *egersis*, a resurgence, resurrection, to rise again; *exanastasis*, a rising from death; *out from among the dead*.

In Philippians 3:11, Paul uses the word *exanastasis*. Whatever the other words mean or to how many of the dead they apply, to me *exanastasis* is as it was to Paul, the most important thing in my life, and so I conform myself that I may have a part and place in the resurrection “out from among the dead”.

Many times the writer has rendered the last solemn service we can show to our departed brethren and friends. In every case he has observed weeping and sadness on the

part of those classified as the “Chief Mourners”. Why? If the departed are more alive than ever and are enjoying the felicity of heaven, we all should rejoice in their good fortune and happiness. Ah, but no, deep down in the heart of every friend and mourner, is the knowledge that the departed are dead and absolutely unconscious.

Many years ago this question was asked: “If a man die, shall he live again?” Job 14:14. Again he asks: “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.

Only the Bible can answer Job’s question. I cannot recall any religion that holds out an intelligent hope to its devotees of a resurrection from the dead except the Christian religion.

The question now arises in our mind, what will God raise from the grave or the dead? Will it be the body we now have, full of disease, suffering and weakness? Many seem to think so; but God’s Word does not say so.

Paul will tell us what is to be raised. He says, “But some man will say, How are the dead raised up? and with what body do they come?”—1 Cor. 15:36-39. Read carefully the verses following. In one blow Paul knocks out the theoretical surmisings of evolutionists by the above classification of the different groups of sentient beings.

Sometimes we forget how helpless we are. Moses said, “Let the Lord, the God of the spirits of all flesh, set a man over the congregation.”—Num. 27:16. And Job says, “In whose hand is the soul of every living thing, and the breath of all mankind.”—Job 12:10.

Science tells us exactly what our bodies consist of.

*Continued on page 58*

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"The hills are a furnace of color and mellowing light  
Where junipers flame and flake,  
And the blueberry dreams like a faint blue smoke on the height."  
—From a painting by William G. Kriehoff.*

## THE EDITOR'S PRAYER

**O**UR FATHER: In these days of increasing doubt and wide-spread skepticism, O let us not be led away from Thy truth by the vain speculations of men of "science falsely so called"; but grant unto us abiding faith in Thee and in Thy Word. In Jesus' name. Amen.

## THOMAS A. EDISON

**I**N THE death of Thomas A. Edison which occurred last week America and the world lost not only a notable inventor and scientist, but a great benefactor of all mankind.

Like the late Luther Burbank of California, Mr. Edison was an intensely practical man. He did not indulge in useless speculations and vague theorizing. He devoted his splendid talents to the lightening of humanity's everyday burdens, and generation yet unborn will rise up to bless the name of the "Wizard of Menlo Park" for the benefits he has given to the world.

## EDISON'S IDEA OF GOD

**E**DISON was not a religious man in the sense in which that word is generally understood. That is, he did not accept any of the creeds of Christendom. At the same time both of these remarkable men acknowledged the existence of a Supreme Intelligence.

When he was asked if his ideas of evolution and cellular adjustment made him a disbeliever in God, he replied:

"Not at all. No person can be brought into close contact with the mysteries of nature or make a study of chemistry or of the laws of growth without being convinced that behind it all there is a supreme intelligence. I do not mean to say a supreme law, for that implies no consciousness, but a supreme mind operating through unchangeable laws. I am convinced of that, and I think that I could—perhaps I may some time—demonstrate the existence of such an intelligence through the operation of those mysterious laws

with the certainty of a demonstration in mathematics."

It is perhaps to be regretted that Mr. Edison did not accomplish his purpose in this respect.

## MODESTY OF THE TRUE SCIENTIST

**O**N THE occasion of his sixtieth birthday Mr. Edison uttered this humble confession concerning the limited scope of scientific knowledge at the present time.

*"We do not know anything! Probably in five hundred years we shall have collected enough data to suspect."*

An editorial writer in commenting on Mr. Edison's statement at the time, said:

"The sententious sting of plain words, mostly of one or two syllables, must fall like a shower bath on the heated spine of the young scientist who occupies the middle of the front page of our morning paper and speaks so dogmatically about the past, present, and future. Yesterday he disputed with Moses and pushed the date of creation back to a point where the mind of infinity could scarcely find a beginning. Today he erects a synthetic code of ethics which effaces or supplants the systems that the world through the countless ages has been rearing. Tomorrow he sees disaster, perhaps a comet into whose fiery trail the world will fall melting and dissolved.

"The mind of the shallow scientist is a shallow mind. It is volatile, bumptious, conceited, intolerant, ridiculous. But the deep creative genius that gives to the world the fruits of discovery, the real man of science, namely the man of knowledge—Edison, Argyle, Reontgen, Koch, whoever he may be—is the man of humility and usually the man of reverence. He bows before the mysteries to which God alone holds the key."

Great minds realize the fallibility of human reasoning. They know from past experience how apt they are to err in making their deductions. Consequently the real scientist makes his assertion with modesty and waits for time and further experimentation to confirm or deny his conclusions.

The truth of the Bible, which has withstood the attacks of *pseudo-science* for thousands of years, is now being established by the discoveries of *true science* on every hand.

## VALUE OF A CHRISTIAN HOME

*"For I know him, 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."—Genesis 18:19.*

THE family continues from creation, and is the oldest institution in the world. In it center the peace and prosperity of the race. It is the chief corner-stone of society, the church, and the government. Destroy the home and the family, and you destroy real society, government, and the home.

Dr. T. De Witt Talmage, famous preacher in the latter part of the nineteenth century, once said, "The Christian hearth-stone is the only cornerstone for a republic. The virtues cultured in the family circle are an absolute necessity for the State. If there be not enough moral principle to make the family adhere, there will not be enough political principle to make the State adhere. . . . Jails and penitentiaries, and armies and navies are not our best defense. The door of the *home* is the best fortress."

Ask ten different men the meaning of the word "home" and they will give you ten different definitions. To one it means love at the hearth, plenty at the table, industry at the workstand, intelligence at the books. To him it means a greeting at the door and a smile at the chair. To another man the word "home" may mean everything terrific—every face a picture of ruin—no Sabbath wave rolling over the doorsill.

Ask a Christian father and mother what "home" means, and they will say a place where there is devotion at the altar, a place where they feel the divine touch of God's love and kindness, a place where the presence of God inspires them to new strength and courage, a place where love regulates all things.

The Christian home is the feeder of the church, the protector of the State and the conservator of public peace and order. God blesses and delights in the home that honors and worships Him. Prayer builds walls of protection about the home and family.

Is there any agency more powerful for good than the Christian home? Keep the religion of Jesus Christ in the home and daily life, and you will largely solve the problems of morality and religion in the churches, schools, and nations. No one should fail to see the benefits of family worship—the educational influences in the daily assembly of the family for prayer, where, through childhood and youth, the custom has been regularly observed and will continue through life. It should bind the children firmly to Jesus Christ as their Savior, and help to sweeten their home life.

Some of us, I am sure, have memories of the old family altar, with Father and Mother there and the open Bible. And has it not been that sacred memory that has helped and kept us from temptation? Has it not guided us and kept us in the straight and narrow path?

Perhaps some of you are saying that a home without

Christ is just as good an influence in any community as that home whose life and whose activity centers around Jesus Christ. A good deal has been said in this connection, and I will not endeavor to engage in any great discussion, only to say that I cannot see how it is so. How can a home whose members know not the care and the keeping power of a loving Savior compete with the home whose members have proven the love and the guidance of this Savior over and over again? We need Christ; we need Him in our homes. We need Christian homes, more and more of them, in our communities.

To express it in rather a crude way, we need homes to "manufacture" noble men and noble women—men and women who will have something more as their ideals than the pulling down of everything that is good and noble in the world—men and women who will dare to stand before the world and say that they believe in God, that Jesus is their Savior, and that, trusting in Him, they are going to make the world a better place in which to live.

We have evidence enough in the world today of what homes and lives without Christ mean. A tide of materialism, worldly-mindedness, and pleasure-seeking is sweeping the world, and only the great love of Jesus Christ, dwelling in the hearts and minds of His people, can stem this awful tide of demoralizing influences.

Any person, man or woman, with ordinary talents, led on by any ideal, will accomplish far more than the man of the finest mental and physical equipment who drifts. Why not have Christ as our Ideal? With the background of a Christian home, Christ as our Ideal, we should be shining lights for Him. What does it matter if we are ridiculed, if people laugh and tell us we do not know what we are doing; are we not striving to make the world more ready for Him when He comes?

If you keep the fire of God's love burning on the altars of your homes, for God's sake, for the sake of others, for your own sake, God will be pleased with you as He was with Abraham in Scripture.—*World's Crisis*.

IT is interesting to know that Europe has fifteen reigning monarchs and fourteen presidents.—*S. E. H.*

## THE BANK OF HOPE

It is well to draw upon the bank of hope, as well as upon the bank of experience. When thy cup is full of sorrow, and thy face is covered with shame, and not a ray of light falls on thy dreary path, remember that there is a history full of grace behind us; and it is all wrapped in the name of Him who is the hope of every contrite heart. But take heed that your hope is not a vague hope. See to that you believe in God firmly, and that you lay hold upon an actual promise of His Word very tightly; for then you may hope to your heart's content. Though you cannot see the way of deliverance, you can feel that the Lord holds you by the hand and rest in that assurance.—*Selected*.

## LINGER NOT

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The time is short!  
If thou wouldest work for God it must be now;  
If thou wouldest win the garland for thy brow,  
Redeem the time.

Shake off earth's sloth!  
Go forth with staff in hand while yet 'tis day;  
Set out with girded loins upon thy way;  
Up, linger not!

Fold not thy hands!  
What has the pilgrim of the cross and crown  
To do with luxury or couch of down?  
On, pilgrim, on!

Sheathe not the sword!  
The battle lies before thee, and the prize  
Hangs yonder, far above these earthly skies;  
Fight the good fight!

Life ebbs apace:  
Fast crumbles down this house of mortal clay;  
Fling not like dust thy precious hours away;  
The end is near.

Faint not, O man!  
Follow the Master through the glorious strife;  
Follow His footsteps till they end in life;  
Be strong in Him!

With His reward He comes;  
He tarries not; His day is near;  
When men least look for Him, He will be here,  
Prepare for Him!—*Selected by Alice B. Curtis.*

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## THE TITHE A DEBT

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**T**HE distinction that the tithe is distinctly a debt and not a gift should never be lost sight of. The expression "Give God the tithe" is not only wrong, but in a very literal sense is belittling God. You do not insult your banker by offering to "give" him the interest you owe him, nor do you "give" your grocer the amount of his bill. Yet neither is more of a debt than the tithe we owe to God.

We all, ministers and laymen, live under God's law of the Tithe. We can obey it and reap the reward that all honest men enjoy in paying their debts. We can disobey it and suffer the penalties of disobedience.

One penalty for neglecting the tithe is that it fosters the sin of covetousness, which is the one commandment of the ten that we can violate all our lives and not know it. Our neighbors and friends can and do know it, however, and mark and comment on its increasing power and control over us as we grow older.—*From Obedience the Master's Test.*

## "SILVER AND GOLD HAVE I NONE"

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*By Ida Lapp*

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**W**HILE on the way to the temple to pray, in mid-afternoon, one day, Peter and John came upon a poor, emaciated man asking for alms. This man had been lame since birth, and each day he was carried to the Gate Beautiful that he might ask alms and in this way have a few coppers with which to buy his daily bread.

As Peter and John were about to enter the Temple, the lame man asked them for a gift. According to custom, one entering the temple was not to carry a purse, and as Peter and John beheld him, they fixed their eyes on him and said, "Look on us". The cripple then expecting to receive something from them, looked on them. Then Peter said, "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."

Peter then reached down; taking the man by the hand, he raised him up to his feet; and as he did so, strength came into his ankle bones and feet, so that the cripple was able to do something he had never done before—walk and leap. Immediately he began leaping and walking, praising God as he entered His holy temple.

Man, in his sin, is as this man was—lame, weak, helpless, utterly dependent upon others with no permanent relief in sight. His life is useless and weak, as far as God's plan is concerned, and until he takes God into his life, he is a cripple.

But when Christ speaks, "Silver and gold have I none; but such as I have give I thee—rise up and walk", and the man of sin gets a real vision of his Master, his life is completely changed. Although Christ does have silver and gold, He is not passing it out to people in this age, but He is giving to them something far more important and better for their own well being.

When the man in sin gets a real vision of Christ, his whole life is changed; he is no more helpless, but has One who will bear his burdens. He is no more weak, but has One who is his Strength and Shield, and as Christ comes into his life more fully each day, he begins to walk in the way of righteousness, going by leaps into the new life and joy which he has found, until he can truly praise God for the wonderful change that has been wrought in his life. He then discovers, as did the lame man, that he has received something far more precious than silver and gold, for he has become a child of God, joint heir with the Son and has the promise of eternal life, if he is faithful unto the end.

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"IN THIS present day of unrest, doubt, and unbelief every consecrated Christian stands out for his Master as a light in the world's darkness. Don't let your light fail. Be loyal to God! It pays!"—*S. E. M.*

## MICHIGAN CONFERENCE

The Annual Michigan Conference and Bible School will be held at Grand Rapids from June 20 to 26 inclusive. Bro. J. H. Anderson is expected to be present and assist Bro. Siple. A full attendance is urged and out of state visitors are invited to be present and enjoy these meetings with us.

William Hanson, Pres.

## WHERE ARE YOU?

I know you must be some place, waiting, wondering just what you had better do next. What should your next move be? You do not yet know; you are much perplexed; you cannot yet figure out your plan to a satisfactory conclusion. Well, what is the matter? I wonder if you, in your perplexity, have forgotten to ask God about it? Have you asked Him to guide you, not to let you do anything unwise in the matter? For unless God guides us in all matters everything goes wrong. So we must go first to the wise Father and His guidance; then wait patiently. He will feel He has answered our request. Be very careful that you do not wish to act for yourself instead of waiting for the right answer.

But, Sr. Woodward, how am I to know when God answers? I have long ago found this the safest way. Just say, "Dear Father, if it is perfectly right for me to do this thing I am wishing to do, put no hindering thing in the way. But if it is wrong for me to have this wish gratified, block the way so thoroughly that I cannot or will not want to do what I have wished." Then wait patiently; God will not forget you or your request. At just the right time He will send the answer so plainly you cannot be mistaken.

In a recent Herald there was a short article on the Berean page entitled, "Closed Doors." Read it all over, no matter if you have read it. Listen, beloved, whenever you are doubtful as to your course, submit your judgment absolutely to God, and ask Him to shut against you every door but the right one. Say, "Blessed Father, I cast on thee the entire responsibility of closing against my steps any and every course which is not of Thee." Then go on believing God is helping you, and He surely will do it.

But, Sr. Woodward, what are you getting at? Well this, I am anxious to stir up some weary souls so that they will think straight about the things necessary for their future welfare. Are you alone in the world, without a home, in need of a real home, a place where the mother is a careful wise Christian woman, her husband a quiet pleasant Christian man? You wish the Golden Rule Home at Oregon just the place to realize your dreams. I have lived here a year and nine months, have always had enough to eat, a good bed (not a feather bed), a warm room, my washing and ironing well done, and every convenience of a well-regulated home. We have a large beautiful yard, great trees, many of them different plants of flowers, the very best drinking water, a kind pleasant attendant to build our fires and to work the Home acres, giving us all kinds of vegetables in their season. What more could we ask, only to make this our pleasant abiding place for life? If everyone coming into the Home tries to make it a pleasant comfortable place, it will be all any home can be. Sr. Mick and husband are trying in every way to make this a real home. They are trying to run it economically, but we have never had better food, better served or better seasoned, or put on the table in better shape, than now. So far all seem to be well satisfied with the situation. Come over and try it for a month, and see for yourselves.

Yours in the Master's service,

M. A. Woodward.

## IOWA CONFERENCE

The executive board of the Iowa State Conference met at Waterloo, April 17, and decided upon the dates of August 20 to 28, inclusive, for the convening of the State Conference. This year the meetings will be held in the new church building and the meals served in the basement of same. Reserve these dates and come to the Iowa Conference. Esther Sealine, Cor. Sec.

The General Conference of the Church of God will convene (D. V.) at Oregon, Illinois, from August 2, 1932, to August 14, 1932, inclusive. It would be well for state conference boards to take into early consideration the appointment of a delegate or delegates to represent the membership of the several states. Churches unassociated with state conferences are also urged to take action for the appointment of delegates. Matters of unusual importance will be presented for the consideration and action of the brotherhood at this meeting. The counsel and support of the Church of God everywhere is needed in the furtherance of our mutual effort.

(Signed) G. Eldred Marsh,

Secretary

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. John E. Miller; Mr. and Mrs. Glenn Birkey; Kathryn Lansbery; Mr. and Mrs. Arthur Gilbey; Jennie Salisbury; W. A. Reid; Lois Hunt; Lydia Railsback; Mr. and Mrs. M. Fetters; Ella M. Siple; Mrs. Luella Caples; W. E. Boyer; Margaret J. Donaley; Julia Ordnung; Elizabeth Ordnung; Marian Richards; Loren L. Burnett.

## HERALD RECEIPTS

Helen Potter; Mrs. Wallace Woolf; Glenn Birkey; B. E. Berry; Jennie Salisbury; G. L. Huffman; Pearl Hatten; Mrs. Ed. Tomlin; Cecil Smead; A. K. Richardson; Mrs. O. W. Umphrey; Marian E. Richards; John G. Conrad; Ella C. Boyer; Mrs. John Corbaley.

## BETWEEN YOU AND ME

Bro. Harvey Krogh and his sister Dorothy expected to spend the past week end with the brethren at Waterloo and Eagle Grove, Iowa. They were enroute to their home at Blair, Nebraska.

Do not fail to study the Conference Calendar on opposite page. Plan to attend one or more of these conferences, as you may be able. The interchange of study and the inspiration received from the messages delivered by our ministers will result in good to all. They need you, and you need them.

They are busy folks at the Grand Rapids church. It would seem that many of their opportunities are opened up through the avenue of their live and growing Sunday school, and they are alert to seize every occasion which may tend to bring honor to God. Perhaps opportunities to which some of the rest of us are apathetic, may be at our very doors.

Let us again remind all who write for our pages that The Herald is being sold on the street every week by one of our brave members at St. Cloud, Minn. Realizing that its messages may fall into many a hungry heart, let us pray the Father that the words which we write may be indeed "words of eternal life."

## CONTRIBUTIONS TO N. B. I.

J. Arthur Johnson; Almeda Wertz; Mrs. O. W. Umphrey.

CONTRIBUTION TO TRAINING SCHOOL  
Mrs. Wm. Hadicke \$3.00

## "THE HEBREW PEOPLE"

The new Junior Berean Book, "The Hebrew People," is now ready for distribution. The price is 30 cents for single copies; 27 cents each for 5 to 25 copies; 25 cents each for 25 or more copies. This book contains an illustration of the finding of the baby Moses.

Send all orders to National BEREAN Society, Oregon, Illinois.

## THE RESTITUTION HERALD

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The RESTITUTION HERALD advocates: the near return 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 to be 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.

We are indebted to Sr. E. C. Railsback for the splendid article on page 522, entitled, "University Religious Conference," by Rabbi Edgar F. Magnin, a very fine scholar and the most prominent rabbi of Los Angeles. While this address was called forth by a special condition at Los Angeles, yet it contains a message for you and me. Thank you, Sr. Railsback.

The good word comes in from Ripley, Ill., where Bros. F. L. Austin and G. E. Lapp have been conducting a series of meetings for the past two weeks that eight made the good confession and were baptized on Sunday, May 15. Others are expected to follow. On May 22, they expect to hold three services with a social dinner at noon. May the Lord continue to bless the efforts put forth in His name that the church may be strengthened to go forward and work while it is called day.

Students of the Word will enjoy the writings of Bro. J. G. Haupt, Natchitoches, La., which we are giving our readers just now. Bro. Haupt is deprived of the wonderful blessing of sight which most of us regard too lightly, and he dictates his thoughts to his faithful wife, whose own eyesight is failing. Because of this, we appreciate the more the articles from Bro. and Sr. Haupt.

not make a nation of Israel with Jerusalem for its capital. A great deal of faith was still needed to believe in a restored Israel. The unspeakable Turk was still in the Holy Land. The Jews were still scattered among the nations.

No longer does the sky report: "There is nothing." Zionism is a recognized force. Farms are growing; cities are arising; the old home land prospers. Jerusalem is given over to the friend of the Jews in the midst of the terrible strife of the World War. Wealth is poured into the lap of the new-born Zion. Colonists are going to the land.

But the wealthy Jews and many of the poorer oppressed ones do not wish to go to Palestine. They are satisfied to stay in the land of adoption. Especially is that true in America, the home of the wealthiest Jews. But another name looms on the horizon.

Einstein, a German Jew, world-famed scientist, becomes a leader of a new Zionism—"Spiritual Zionism." Even Jews who do not wish to go back to Palestine may become "Spiritual Zionists". The great Einstein is not worried for the future of the Zionist movement in countries where the Jews are persecuted, for that keeps the separatist feeling alive. The type of program calls for a new concept of Jewish leadership.

The Hebrew University of Jerusalem is to be the center of the new Jewish propaganda; Hebrew culture, literature, science, and religion are to center there. Even if the Jews do not wish to return to Zion, their spiritual life would center there and would spread to all parts of the world.

It is said by many thoughtful people that not all Jews could return to Palestine if they so desired. The land is too small. That coupled with the ideas of Einstein brings to mind in a new light the international position of the Jew, and how well he would be adapted for an internationalization of his particular ideas.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And 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."—Isaiah 2:2-3. This is a broader mission for restored Israel in the Kingdom Age, but it is in a small measure foreshadowed in Einstein's concept of Spiritual Zionism.

The observer need not longer look to a cloudless Jewish sky. Soon it will be entirely overcast. The cloud the size of a man's hand has spread to cover most of the horizon. "Get thee down, that the rain stop thee not."

Elijah's faith stood the test until it became sight. Our forefathers in the faith walked by faith; they could not see the things we see. We need no longer have such faith; we can see Israel in her own land. All that remains is for cultural Zion to be set up and established by its Rightful Ruler.

May that day come soon. And may we enter into that greater spiritual Zion when our Lord shall come.

## CHRIST'S PERSONAL RETURN

ON THE occasion of the ascension of Christ, He visibly and literally returned to heaven. And while His disciples were still watching Him as He went up into the skies, two angels appeared to them with this message from heaven: "This same Jesus," said the angels, "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.

These words make it clear that He will come in person as they saw Him go. Concerning the manner of His coming, the Bible also declares that unto them that look for Him shall He appear the second time, without sin unto salvation. Heb. 9:28. He will appear, that is, He will be seen by those dwelling on the earth. No one will need to have someone tell him that Christ has come. All will see Him; for He will come in clouds and great glory, such as has never before been witnessed by men. They shall see the Son of man coming in the clouds of heaven, with power and great glory.—Matt. 24:30.

That the second coming of Christ cannot properly be understood as His coming to the individual Christian at death, is very evident. Read from John 21:22-23. Every believing heart should greatly rejoice in the truth of the literal return of Jesus to this earth, and especially in the nearness of the glorious event. For this will bring the full fruition of all the blessings of the gospel. Let us be ever watching and waiting.

The second coming of Christ is also for the purpose of bringing complete salvation to His people, eternal salvation from death and the grave. Heb. 9:28. Of that time we read: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. 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."—Isaiah 8:9.

Another purpose in the second coming of Christ is to restore the Paradise lost through sin. A description of the restored earth with the redeemed race upon it, is given in the last two chapters of the Bible. When Jesus comes the second time, He will be King of kings and Lord of lords, to reign forever. Rev. 19:11-16.

With all these wonderful purposes to be worked out by the coming of Christ, we cannot afford to give up the precious doctrine of His coming. It is indeed a blessed hope. There shall be no more curse and this old earth is groaning beneath its load of sin. There comes from our eager hearts the cry of John: "Even so, come, Lord Jesus."—Rev. 22:2—L. E. Miller in *Gospel Trumpet*.

METAL salvaged from the wreck of the R-101, British dirigible destroyed in France, is being taken to Sheffield to be melted down and re-used for domestic cutlery and household utensils.—S. E. H.



## THE APOCALYPSE OR THE REVELATION

By Lyman Booth

*Continued from last week*

THIS book forms the third style of apostolic literature, the most appropriate and sublime conclusion, a divine seal of the whole scheme of salvation. The Gospels and Epistles proceeded from a state of divine light emanating from that light "which lighteth every man that cometh into the world." The Apocalypse is the result of a special act of divine inspiration, an immediate revelation of Jesus Christ respecting His advent, signified by a voice from heaven to the entranced seer on Patmos. It is a wonderful work of divine art, curiously wrought. It is a masterpiece of construction, fitted and framed together by wisdom from above.

This book discloses the final and complete triumph of Christianity over all its enemies and its termination in endless glory and happiness. It is replete with encouragement, admonition, and consolation. We can see a clear testimony running through it to the holiness of God, the power of Christ, to that power which is working in or overruling all things and to which all men are willingly or otherwise subservient, and to that final triumph of good over evil, of Christ over antichrist, of God over Satan, which will be the last and most decisive vindication of God's ways with men.

The teachings in this book on redemption by blood are very explicit. That which is expressed or implied in other scriptures is in this book a solemn emphasis. It celebrates the atoning blood. Saints sing, and angels speak of redemption by the blood, cleansing in the blood, and victory by the blood of the Lamb. It is the Lamb in whose blood His servants also overcame, in whose blood they have washed their robes, before whom they stand in robes of white, and to whom they ascribe salvation, honor, and glory.

The names of the saved are written in the Lamb's book of life. The holy city is the bride, the Lamb's wife. The Lord God Almighty and the Lamb are the temple and the light of it; and the river of the water of life flows forever from the throne of God and the Lamb.

Seven churches in Asia were selected for this vision, among which John labored in his latter years, and among which he exercised a most wonderful influence for the good of the church in general. These were not all the churches in the province, but the seven were taken to represent the whole church, and their diversities of faithfulness and unfaithfulness, zeal and lethargy, present an opportunity for the most wise counsels, reproofs, and promises by which the whole household of faith may profit during the entire Gentile age, if we will only apply ourselves to its directions, whether it, as a part of the revelation, was intended for the future or some other age. The messages to the seven

churches seem applicable to all times and circumstances, and their fullness of instruction, warning, and encouragement are for all conditions and stages of religious life.

Smyrna was a church face to face with death. Sardis had settled down upon its lees and was taking its ease. Laodicea was doing little or nothing for the furtherance of the gospel, though possessed with abundant means and also making a loud profession. Philadelphia was accomplishing a wonderful work for Christ, though blessed with little strength and laboring under meager opportunities. Ephesus was slack in doctrinal observances, careless about religious error, and lacking in that love for its Master for which there can be no proper substitute. Thyatira is much in contrast with Ephesus, for it was diligent in works and ministries, yet not so careful or zealous in doctrinal purity. While those of Pergamos held fast the Lord's name, and had not denied His faith, yet they had in their midst those that held the doctrine of Balaam and of the Nicolaitanes, which things the Lord hated.

To these seven churches the Lord dictated seven epistles, all constructed on precisely the same form. Each of them contains a command in exactly the same language to the seer which he should write to the angel of the church. They contain one or more of the glorious titles which Christ claims for Himself, as exalting His dignity and thus adding force and authority to the messages He was about to send. These titles are for the most part drawn from the various attributes ascribed to Him or claimed by Him (1: 4-20). He made known in these messages the fact that He knew their condition, whether good or bad, and He commends them in their steadfastness in the good, and summons them to repentance for the bad. He also gave the promise of a reward for faithfulness to him who should overcome.

All of these things were presented under the richest variety of attractive and the most original and beautiful images or symbols. There is not one of these promises that does not find an explanation further on in the book. He finally sums up with an exhortation which should receive universal recognition from every one who has ears to hear and eyes to see, as if intended for all to give heed to the words thus spoken.

"It is recorded of Admiral Bengel that it was his wont above all things to recommend the study of these epistles to youthful ministers of Christ's word and sacraments, and indeed to them they are full of teaching, of the most solemn warning, of the strongest encouragement."

*To be continued*

"THE man or the nation that has won freedom has won but half the battle—conquered external foes. There are still battles to be fought with self, and this is the harder task. Men clamor for liberty when they mean license. What they seek is freedom to trample on the rights of others, which is only the freedom of outlaws and brigands. Freedom of the Spirit never permits of such freedom as will injure others."



# To Partake or Not to Partake

By Cecil Smead

THE church is gathered together for the communion service, for the holiest communion, the sacredest, the closest, that with the Lord Jesus Himself. This bread represents His body. This cup represents His blood. Now comes the question. It is an important one, and the decision should not be lightly made. By taking the wrong stand we may lose sight of some of the most glorious truths of the gospel and may deny ourselves some of the most strengthening benefits possible in our everyday lives.

To partake or not to partake, which shall it be? I am unworthy; I hold a grudge against my brother; I have sinned. Perhaps I had better refrain. Paul, you know, warns us in 1 Corinthians 11 not to come together for condemnation. And so I refrain from partaking. I want to know, am I doing right or wrong?

What are the words of the Lord Jesus on the subject? "Take eat: this is my body which is broken for you: this do in remembrance of me." 1 Cor. 11:24, cf. Luke 22:19. Is this merely a request from the Lord to do a certain thing, leaving it up to us as to whether we shall comply or not? Nay, friend, the Lord's request should be our command. But this is more than a wish, a desire, a request from our Master. It is most emphatically a command, "This do in remembrance of me." Therefore, I, myself, may call my refraining by whatever name may suit me—humility, abasement, desire not to sin, or whatever else I might think it to be; but the Lord labels it as disobedience to His plain command to "take," "eat," "do." He calls that "sin."

Can one atone for one sin by committing another? Will God accept that kind of worship? Two negatives may make an affirmative in mathematics, but two wrongs never did and never will make a right in the estimation of God. Thus I see that there must be some discrepancy in my reasoning which would permit me to refrain from partaking of the communion whenever I so desire.

I appeal to 1 Corinthians 11:29, being sure to read the context both before and after: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." But I fail when I try to find an excuse in these words to permit me to refrain from partaking. Rather is it a warning to partake and do it worthily; not a warning to refrain because I am not a person worthy to do it.

If I were to base my right to partake on my own worthiness, I could never partake, for then I would be standing upon my own righteousness instead of upon that provided by God through faith in the Savior. I am also reminded of the vehement language the Lord Jesus uses in denouncing the self-righteousness of the Pharisees, and I

would rather not incur such displeasure against myself for that same sin. My salvation is by the free grace of God, and I dare not stand on my own works before Him. "There is none righteous, no, not one." Rom. 3:10. Therefore, such an impossible subject as our own worthiness or unworthiness does not enter into the thought of the above text.

However, it does say something about eating and drinking unworthily. What is that? Before we go any further we should consult Webster. "Unworthily" is an adverb and means that an action is "not fit or suitable; unbecoming." "Unworthy" is an adjective and means, "Wanting merit, value, or the like;—said of persons or things." Here the word is unworthily, the adverb, and is not concerned about the merit of my person but about the fitness of my manner—whether it is becoming or unbecoming, orderly or disorderly.

The reason for such a question was simply this: The Corinthians were divided into parties much to the detriment of the church. When they came together to eat they also brought their lunches and had a feast beforehand. The rich fared sumptuously, the poor meagerly. The rich would not divide, and so the rich were drunken, and the poor were hungry. Such was the case with the Corinthian brethren, and it was that manner that the Apostle Paul was condemning, denoting it as not discerning the Lord's body—not discerning that the poor were also part of the Lord's body.

We cannot fall into their error, for we do not have their custom of feasting in conjunction with the communion service. We are apt, however, to fall into their error of following party lines in the church—to divide ourselves into cliques and clans. We might take a non-sympathetic attitude to the poor; we might fail to help them in time of need; be hard-hearted and unforgiving. Thus we would be failing to discern the Lord's body, and thus also partake in an unworthy manner. But even so, that is no excuse to refrain from partaking. On the other hand, it is very good excuse to become reconciled to our brother and help him when he needs help. For Paul is warning us that unless we eat worthily we will receive a certain punishment in this life, a chastisement that is designed to refine us and purify us from sin.

Finally, what good would it do a Christian, one who has consecrated his life to Christ, to refrain from partaking? The very life that he lives is a life that is permitted him by his Master. Whatsoever he does is done in that Name. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."—Col. 3:19. The true Christian's life is a life of constant communion with Christ. It is not

*Continued on page 64*

## THE PARABLE OF THE TARES

*By Lyman Booth*

THIS parable, as recorded in Matthew 13:24-30, accounts for the existence of good and evil in the world. It shows that evil is not from God; yet it assures us of God's perfect goodness and His desire and design that the whole world should be saved. For our Lord declared that "the field is the world." This pictures the existence of good and evil in the church, which state is to continue unto the end or to the harvest, when the good will be rewarded and the bad will be punished.

Because the apostles understood so little about the mixture of the good and bad in the church, it was needful to warn them that they might not be offended or discouraged and think the promises of God had failed.

The tares and wheat are so nearly alike that it is difficult to notice the difference between them. Their structure and growth are almost the same; and it is only when the fruit is formed that the tare can be detected by its darker and smaller grain. The darnel or tare is the only species of grass that is possessed of harmful properties. If its seeds are mixed with wheat and made into flour, the bread will cause nausea, giddiness, paralysis, and in some extreme cases death. In some countries it is a great nuisance to the farmer. It resembles somewhat the American cheat, which is not harmful if eaten. The tare is a very strong opiate and must be carefully removed out of the wheat before grinding, or the flour will be unwholesome. It is almost impossible to exterminate it when once it infests a field.

In this parable the householder said that the mischief was the work of an enemy. It was not attributed to the imperfection, ignorance, or weakness which clings to all things human, but to the workings of an enemy of mankind in general.

Much of the beauty of the parable lies in the fact that wheat and tares are not seeds of different kinds, but that the tares are a degenerate wheat. They are distinguishable only when the kernel or grain is fully formed, which proves the saying, "By their fruits ye shall know them." Until they are headed out only the closest scrutiny can detect the tares. The farmers do not attempt to separate one from the other lest they mistake good grain for them. The roots of the tares and wheat are so interwoven that the one cannot be pulled without pulling the other. Therefore both must be left to grow together until the harvest.

This parable plainly illustrates the difficulty of distinguishing the two classes, the good and the bad, and also the impropriety of judging men before God. "Let both grow together". But this must not be construed to justify retaining scandalous members in the communion in the church, for which Paul has given directions in 1 Corinthians 5:5.

When Christ asserts that it is His purpose to make a complete separation, He implicitly forbids, not the exer-

cise of a goodly discipline when necessary, nor the absolute exclusion from church fellowship, but any attempt to anticipate that final and irrevocable separation, which He has reserved the right to make. Both are to grow, the good and the bad, till they come to a head, till they are ripe; one for full salvation, the other until the time appointed for the rewarding of the good and the punishment of the bad.

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"THE GREAT pyramid of Cheops in Egypt is the largest piece of masonry ever built. It is estimated that it contains 2,300,000 stone blocks, of an average size of forty cubic feet each."—S. E. H.

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## OUR AUTHORITY

*By Arlen Marsh*

FROM time immemorial, men have disputed the authority of the church. Where do you get your authority? who gives it to you? are questions asked, directly or indirectly, of every minister and church official. It is a problem easily settled.

In 1 Corinthians 12:28 we read, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." This, supplemented by Colossians 1:18, which declares, "And he is the head of the body, the church", and 1 Corinthians 11:3, "And the head of Christ is God", would indicate that those placed in authority in the church possess to a certain extent what James of England was pleased to call his "divine right".

In reference to a party to a dispute over a personal or religious question, Christ, in Matthew 18:17, declares, "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." That is, the church is placed by its Head in the position of final authority in settling disputed questions.

Now, the Savior is Head of the church, and "the head of Christ is God." It follows that the teachings of God are to be followed in determining upon what basis to act. Paul remarks in 2 Timothy 3:16 that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Apparently, therefore, the Word of God is to be taken as the final court of appeal by the church.

Deriving his authority from a divine emplacement in the church, which in turn derives its authority from the word of God as revealed in the Holy Scriptures, the minister, the elder, or any other church officer, takes upon himself the duties outlined by those over him. God, Christ, the church, the officers—in this order is the authority for action scripturally delegated.

## RESURRECTION

*Continued from front page*

Quoting from Dr. Fosdick: "Some chemists with a flair for statistics have been analyzing the average man, five feet ten inches tall and weighing one hundred and fifty pounds, and have put into picturesque terms what he is made of: enough fat to make seven bars of soap; enough iron to make a nail of medium size; enough sugar to fill a shaker; enough lime to whitewash a chicken coop; enough phosphorous to make twenty-two hundred match tips; enough magnesium for a dose of magnesia; enough potassium to explode a toy cannon, together with a little sulphur.

"And they say that these chemical elements at current market rates are worth about ninety-eight cents. It is an amazing mystery—our saints, prophets and martyrs, our Shelleys, Raphaels, Livingstones, and Lincolns, all compounded of ninety-eight cents worth of chemical material!!

"The question of immortality therefore, involves much more than a postponed hope about what is going to happen after death. It virtually concerns what we are now. So we honestly think that it is an adequate statement of the truth to say that chemical elements worth some sixty-six cents a hundredweight, cleverly organized by Nature unaware of what she did, issued in our Isaiahs and Platos and Galileos, and Darwins, and (forgive the seeming irreverence) in Jesus Christ Himself!

Or do we think something else—that within and reliant on this flesh, as within a scaffolding personality—may be built as a temple, the abiding spirit within the transitory frame, so that when at last the scaffolding is taken down the permanent consequence shall remain? . . . A man's thought of himself must always make a difference in life, and immortality is the supreme assumption of abiding spiritual value in man."

I wish that Dr. Fosdick and all his scientific contemporaries would read Genesis 3:19, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

Paul agrees with this, for he says, "The first man is of the earth, earthy: the second man is the Lord from heaven." He points out that there is a natural body, and there is a spiritual body, and that "flesh and blood (the natural body) cannot inherit the kingdom of God: neither doth corruption inherit incorruption. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

I cannot state this any clearer or make it so. We all bear the image of the earthy—our father Adam. In the resurrection we are to bear the image of the heavenly—the Second Adam, the Lord from heaven.

Let us reason this out by analogy. Physiology teaches us that the life principle which first animated our existence was transmitted to us by our father Adam through

succeeding generations. This life or seed is a microscopic cell or germ. God on the spiritual plane transmits to us through Christ, the Second Adam, the life principle. As Jesus Himself said, "For as the Father hath life in himself; so hath he given to the Son to have life in himself."—John 5:26. "For as the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth whom he will."—John 5:21.

How is this done? James 1:18 is the answer.

In Romans 8:12 we read, "If any man have not the spirit of Christ he is none of his." Very well, then, Paul says that He will raise us up by the same spirit that He raised up Christ. This is the "it" that God will give "it", a body as it pleases Him. What this body is like we cannot tell. It will be like the angels; for Jesus said so. (Luke 20:36.)

*To be continued*

## BENEVOLENCE

*By O. J. Parker*

**B**ENEVOLENCE is one of the pillars upon which the world rests; for the world is sustained by virtue of three things—the law, divine worship, and active benevolence.

To do a person a favor is to act beneficently toward him without any hope or desire of return, and may be performed in two ways: by obliging a person to whom we are not under obligation, or by accommodating or obliging a person with more trouble to ourselves and more gain to him than he justly deserves.

The mercy which is mentioned in the Bible is that which is given freely to one who does not merit it. For instance, the benevolence of God is called "mercy," because we are in debt to God and He owes us nothing.

Charity is a species of benevolence; but it can only be applied to the poor and needy, while benevolence itself is for both rich and poor. We may even act benevolently toward the dead by attending to the last rites for them.

In three instances, therefore, is benevolence superior to charity: charity is practiced by means of money, benevolence with or without money; charity is for the poor alone, benevolence either for the poor or for the rich; charity we can display but to the living, benevolence to the living or to the dead.

"Ye shall walk after the Lord your God."—Deut. 13:4. How is it possible for us to walk after God? By following His attributes and examples, as it is written. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them."—Gen. 3:21. We, too, must clothe the naked. Christ visited the sick and comforted the mourner. These are characteristics of God and of Christ, and so it is our duty to follow after them.

Let us all do the will of the Master. If we love Him, we will obey Him; and if we obey Him, we will do the things that are pleasing in His sight.

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"IS THERE ANYTHING TOO HARD FOR JEHOVAH?"—GENESIS 18:14.  
NOTHING IMPOSSIBLE WITH GOD

**F**AR up in the Alpine hollows, year by year God works one of His marvels. The snow patches lie there, frozen with ice at their edges from the strife of sunny days and frosty nights; and through the ice-crust come, unscathed, flowers that bloom.

Back in the days of by-gone summer, the little soldanelle plant spread its leaves flat and wide on the ground to drink in the sun rays, and it kept them stored in the root through the winter. The spring came and stirred the pulses even below the snow shroud, and as it sprouted, warmth was given out in such strange measure that it thawed a little dome in the snow above its head.

Higher and higher it grew and always above it grew the bell of air, till the flower bud formed safely within it. At last the icy covering of the air-bell gave way and let the blossom through into the sunshine, the crystalline texture of its mauve petals sparkling like snow itself as if it bore the traces of the flight through which it had come.

And the fragile thing rings an echo in our hearts that none of the jewel-like flowers nestled in the warm turf on the slopes below could awaken. We love to see the impossible done. And so does God.

Face it out to the end; cast away every shadow of hope on the human side as an absolute hindrance to the Divine; heap up all the difficulties together recklessly, and pile as many more on as you can find; you cannot get beyond the blessed climax of impossibility. Let faith swing out to Him. He is the God of the impossible.—*Selected.*

### FRET NOT

Psalm 37:1

THIS is to me a Divine command; the same as "Thou shalt not steal". Now let us get the definition of fretting. One good definition is, "Made rough on the surface", "Rubbed, or worn away"; and a peevish, irrational fault-finding person not only wears himself out, but is very wearing to others. To fret is to be in a state of vexation, and in this Psalm we are not only told not to fret of evil doers, but to fret not "in anywise". It is injurious and God does not want us to hurt ourselves.

A Physician will tell you that a fit of anger is more injurious to the system than a fever, and a fretful disposition is not conducive to a healthy body; and you know the rules are apt to work both ways, and the next step down from fretting is crossness, and that amounts to anger. Let us settle this matter and be obedient to the command, "Fret not."—*Margaret Bottome.*

### CLEVELAND, OHIO

OUR Bereans in Cleveland are certainly going forward with vim and vigor. So far this year seems to be our banner year for activities. We are endeavoring to make it a banner year for attendance also. We have set a goal of one hundred members, to be reached by the first of December. Special pledge cards have been distributed, and the returns up to the present time are quite encouraging.

A contest held between the adult class and the senior young people's class, is especially interesting. The class which succeeds in getting the most new members by the first of December is to be entertained by the losing class. The kind of entertainment is to come as a surprise to the winning class, and it certainly looks, at the present time, as though our young people's class will do the entertaining, although we may be surprised. Whoever thought that the Berean Society was for the young people only? If you come to Cleveland you will find both young and old enjoying work and play together.

On October the thirtieth we are having a social. Instead of a Halloween masquerade, as we have had in former years, we are presenting a play, in which members from each class will take part. We are hoping that this will be a success and that the Lord will bless us in our work so that this may be our most successful year, bringing forth fruit from the good seeds sown.

Mary Milburn, Sec.

### • SELF-DENIAL MONTH

BEREANS, do not forget that this is the month in which we deny ourselves all luxuries to help those in distress.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### PAUL IN EPHESUS

MANY of the Ephesians had already heard about Christ, being taught by Aquila and Priscilla. Thus they welcomed Paul and his teachings concerning the kingdom. For three months he taught in the synagogue. Then someone who did not believe, spoke evil of Paul's teachings, and he left the synagogue, and taught in the School of Tyrannus each day for two years.

By this time all in Asia, both Jews and Greeks, had heard the word of the Lord Jesus. Not only had they heard the wonderful words, but they had seen wonderful things. God had caused Paul to accomplish many miracles. Why, sick people became well, when even a handkerchief was brought to them from Paul. Just think of it!

It was so remarkable that some of the vagabond Jews thought they would try Paul's way. They told an evil spirit to come out of a man in the name of "Jesus whom Paul preacheth." But the evil spirit answered, "Jesus I know, and Paul I know, but who are ye?" And the man containing the evil spirit fought the would-be sorcerers, and drove them from the house.

This frightened many others, and many believed, and many brought their heathen books and burned them in public. Some of these books were worth much money, which proves how greatly the Word of God was being received.

WOULD WE give up our valuables like these Ephesians?

#### SOMETHING TO DO

1. Read Ephesians 5:5-11.
2. Read M. G.—the Junior Class in the Quarterly.
3. Act out the little stories that make up the big story.

WE BELIEVE in the literal resurrection of the dead—"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Daniel 12:2.

#### NATURE QUESTION

25. Solomon used the ant as an example of industry. Proverbs 6:6.
26. To what dead reptile does the Psalmist refer?

Never cherish the worries that meet you each day,  
For the better you treat them the longer they stay,

Just put them aside with a smile or a song,  
And something much better will hurry along.  
—*Sunshine Magazet.*

#### A BOY'S PRAYER

Jesus, you were once a little boy—  
Help me to do today  
The things that you would have me do  
In all my work and play.

I would be both kind, and strong,  
Pure, and good, and true,  
And grow more wise as I grow tall,  
Just as you used to do.

Show me how to serve you now  
In ways a small boy can;  
And give me some great work to do,  
As soon as I'm a man.

—*Eunice Barstow Buck.*

"HARD tasks are the proving of the hero."

#### A NEW COAT GETS INTO TROUBLE

*Continued from last week*

"Many years passed," said Grandma, "Joseph had not seen any of his family. His father needed food; so his brothers went down into Egypt. And they asked for food, because they were hungry.

"Now Joseph was the one who could give them the food. His brothers did not know they were talking with Joseph, for he had grown older and was changed.

"But how do you suppose Joseph 'got even' with them? *He gave them all the food they needed!* And he told them to come back again and to bring their father.

"So the next trip, their father went with them. Joseph was so glad to see his father again that he told them who he was. And they all lived together happily."

When Mark went out to play, he called, "Let's play Swap and Seek."

"How do you play it?" asked the boys.

So Mark said, "Let's change sweaters and then hide, so the one who is IT can't tell us apart."

And they played the game. When they were through one boy said, "We're sorry we were so mean to you."

"That's all right," said Mark. "If you ever want to wear this sweater, you can."

## With Our Sunday Schools

LESSON 6. — November 8, 1931

### PAUL IN EPHESUS

Acts 19; Ephesians 5:5-11

Devotional Reading: 2 Corinthians 1:3-11

#### GOLDEN TEXT

And have no fellowship with the unfruitful works of darkness, but rather  
reprove them. — Ephesians 5:11.

#### A STUDY OF THE SUBJECT

**Topic: A Bonfire of Bad Books.**

**Basic Truth:** "Your faith should not stand in the wisdom of men, but in the power of God."

**Outline:** I. The Power of Books. II. Bad Books. III. Good Books.

I. **The Power of Books.** Few at first realize the mighty and lasting influences of books. Man's thoughts are revealed by the spoken and written word. The spoken word dies, so far as it is concerned, when the tone vibrations are spent. The written word or thought continues throughout long years. Homer's Iliad, Milton's Paradise Lost, Jehovah's promises, and many other written words have by books been preserved and handed down to us and all intervening generations. Written words plant thoughts in the minds of the readers which thoughts affect the molding and shaping of the reader's character and conduct. Thus books might almost be termed the molds which shapen and determine life habits.

II. **Bad Books.** All things in life must be valued according to their agreement or disagreement with God. God must essentially be recognized as the Standard—Judge of all things.

Bad books are of two kinds: those presenting thoughts supposed by man to be good, but which nevertheless are in discord with God's fundamental truth, and those which man publishes knowing that they are malicious, injurious, and destructive.

The books of magic upon which Paul's opposers firmly and honestly relied were doubly bad in that the people religiously relied upon them as all-important and necessary. The words and directions of evolutionary and higher critic literature of today's scientists are supposed to be of value and benefit. Those teachings were no more foolish to them than are today's teachings foolish in the estimation of their authors. However those and these are wrong and injurious in so far as God's own true Word is denied by them. These, as also all maliciously bad books, should be forever kept from the mind of man.

III. **Good Books.** Books are good in so far as their thoughts are in accord with the thoughts of our omniscient Creator. He whose mind is molded by true wisdom and correct comprehension is nigh unto his God and his Savior. Stand not "in the wisdom of men, but in the power of God."

#### PRACTICAL APPLICATIONS

Paul's experiences in Ephesus bear out a later statement, "The Holy Ghost witnesseth in every city, saying that bonds and afflictions

abide me." Acts 20:23. Everywhere he went, persecution followed. Discuss the reasons for this terrible opposition. Is the answer to be found in 2 Tim. 3:12: "Yea, and all that will live godly in Christ Jesus shall suffer persecution"?

If living godly in Christ Jesus brings persecution, why is it that we are not persecuted today? Do you think if we were more zealous in presenting the truth and spreading it abroad, we would be persecuted more?

Paul asks the Ephesian brethren to back him up with prayer. Eph. 6:18, 19. This is one of the ways in which every individual can have a part in gospel effort. Hold the workers up with prayer.

One of the practical teachings of Paul to the Ephesians is found in Ephesians 5:16: "Redeeming the time, because the days are evil." Discuss how we are wasting a lot of our time today that should be redeemed.

—C. E. R.

#### THE GOLDEN TEXT

**"And do not be copartners with the unfruitful works of darkness, but rather even reprove them."—Ephesians 5:11, Diag.**

At the time of today's lesson Paul was still on his second missionary journey and was in Ephesus, but our golden text was written some years later, while Paul was a prisoner in Rome. In this letter he shows his great concern for the Ephesian brethren and admonishes them about many things.

When two people are copartners, it is usually conceded that they are equally interested in the same thing and take an equal part in the works thereof. Jesus is the Light of the world, and they who follow Him do not walk in darkness, but have the light. Some love darkness rather than light, because their deeds are evil, so that deeds of darkness and deeds of light are of an entirely different nature.

Christ's followers have the light and in no sense should they be coworkers with doers in darkness, for the result will be disastrous.

—L. A. R.

#### SENIOR AND ADULT CLASSES

##### A Bonfire of Bad Books

Paul preached the word at Ephesus and many believed. Of this number it is written (Acts 19:19), "Many of them also which used curious arts (magic) brought their books together, and burned them before all men." This would indicate that it was not right to use magic. There must have been something in the teachings of Paul that forbade it.

It was a very common practice among the Jews to cure and heal by the use of "curious arts". They cast out devils by calling on the

name of some superior person, as David, Solomon, Abraham, etc. In Acts 19, some Jews tried to cast out a devil by calling on the name of "Jesus whom Paul preacheth". Disaster was their reward.

Let us look at another source of reading. Should we as Christians have books and magazines in our homes that are filled with dirty jokes and stories that arouse the baser emotions? Would we like to have Jesus walk into our homes and see the books and magazines we feed to our minds and the minds of our children? Recently we heard a young girl being criticized by a friend because she was reading a certain sensational magazine. She defended her action by saying, "Mother gives them to me because she says they're educational." This magazine was filled with the type of sin that Paul said should not even be mentioned by Christians. What will Jesus say when He comes? Why not burn a few of these now and refuse to get more?

—H. A. S.

#### INTERMEDIATE CLASS

##### Topic: A Bonfire of Bad Books.

Today we find Paul well on his way on his third missionary journey, in which he revisited the churches in Asia that he had established before, "strengthening all the disciples". Arriving at Ephesus, he found plenty to do in this great city filled with idolatry and wickedness, working at his occupation of tent-making and telling the people about the living God and His Son, Jesus the Christ.

What were some of the special things Paul did that showed the people God was with him? Acts 19:11, 12. Some Jews who wandered about from place to place and pretended they could heal people, heard about these wonderful miracles done by Paul and tried to imitate him. What happened? Vv. 13-16. With what result? Vv. 17, 18. Many came to listen to Paul's wonderful gospel of Christ after they had heard of the miracles God had given him the power to do, and they finally believed that he was speaking the truth. So they realized that the way they had been doing was wrong, and they wanted to get rid of all the evidences of the past. They brought the books from which they had learned these wicked things, and they had a great bonfire. These books were very valuable to them, amounting in cost to thousands of dollars. Were they foolish to burn up these expensive books, or was it the right thing to do after they realized that the books were doing great harm to them?

When we come to see that something in our lives is bringing great harm to us we should get rid of it, no matter what the cost.—M. G.



## DOINGS AMONG THE CHURCHES

### ARE YOU THANKFUL?

Thanksgiving will soon be here. In the Thanksgiving issue of The Herald we would like to see short articles or letters appropriate to the occasion from as many of you as are thankful this year and want to tell us about it. Make your communications short, inspiring, and to the point, and have them here not later than November 17. Let's make this our "thankfullest" Restitution Herald to date.

### AN INTERESTING NEW CLASS

A Sunday School Teachers' Training Class has been formed in Oregon which is to meet every two weeks for the study of improved and more effective methods for the presentation of Bible truth to classes of all ages. Sister Grace M. Marsh was chosen as the teacher, and a committee consisting of Sisters Leta Johnson and Mary A. Gesin was appointed to assist her in the selection of a suitable course of lessons. Much interest was shown by the sixteen workers present in the carrying forward of the effort.

### A NEW CHURCH AT WATERLOO, IOWA

A short service was held Wednesday, Oct. 21, at the Camp Ground in Waterloo, preparatory to the erecting of a church building. A. J. Eyehaner started the excavation by removing three shovels of dirt. Each of the others present followed his example in removing dirt as their part in starting the new church. It will not be possible to complete the building at this time and we must wait a more convenient season for finishing. However, the basement will be finished for worship and the auditorium can be used in the Conference work even though not completed. It was remarked at the meeting Wednesday that this was a high light in the work of the Conference and also of the local church.

Charles W. Howe.

### GRAND RAPIDS, MICH.

A general church social was called at the pastor's home on Wednesday night, Oct. 21. These gatherings are not only enjoyable, but beneficial in every way, making us feel more of the family relationship that should exist.

On Sunday morning, Oct. 18, the aged grandmother of Sister Van Portfleet and Bro. Woodburn fell asleep at the home of the former. The entire church joined with the family in the feeling of sadness that death always brings.

Sr. Craig is able to be dressed and down stairs now, and all are thanking God for His goodness in this.

At this writing final preparations are being made for anniversary Sunday and the series of meetings which will be in progress when these words are read. Different ones have been asked to take charge of the musical period each evening, furnishing whatever special numbers can be obtained. The Question Box is also expected to arouse quite a lot of interest.

The large Bible which was used in the Rally Day program is being placed against the wall at the rear of the pulpit, so that it may be the point of attention during the meetings. The general subject will be, "What We Believe and Why."

A cordial invitation to all.

F. E. Siple, Pastor.

## About This and That From Here and There

Word comes that Bro. Fin Snell of Eden Valley, Minn., is very ill with cancer of the stomach. Little hope is held out for him, but let us not forget, brethren, that "prayer changes things".

Bro. Austin was a caller at headquarters' office last week, remaining only overnight. He looked very natural in the usual surroundings, but, as usual, he had to be "on his way". Come again, Bro. Austin.

The final Rally Day of 1931, as far as we have learned, is that of Los Angeles on Nov. 1st. We will be thinking of you, Los Angeles, on that day and trust that you are enrolling many who will answer on that great final Rally when our Master reads the record.

The church at Oregon is especially enjoying the prayer services each Thursday evening under the leadership of their new pastor. Each week a definite need is emphasized by Bro. Marsh, and prayer is devoted to it. The latter half of the hour is given to timely scriptural themes.

Don't forget, brethren, this is **Your Page**, where it is **your** privilege to tell us about **your** meetings, **your** church activities, **your** plans for the Master's work. Your ideas for advancement may be just the means of inspiring others to attempt progress. Let's hear from each other frequently.

A letter from Sr. Rhoda Hanson tells us that Sr. M. C. Pickereel of Edwardsburg, Michigan, lost her husband about two months ago. We had heard nothing of Sr. Pickereel's sorrow, but hasten to assure her of our sympathy, and we trust that she finds comfort and consolation in the Source which never fails.

A special series of evening meetings will begin on November 15 at the Brush Creek (Ohio) church by pastor Sydney Magaw. Your print shop put out a very neat Rally Day folder in which this series of meetings was advertised. Bro. Magaw is "doing things" in

Ohio. We pray the Father's blessing on his work.

The series of meetings now being held at the Grand Rapids church, we are sure, is proving helpful and interesting, and we trust a large number are availing themselves of this opportunity to hear God's truths clearly and engagingly presented by Bro. Siple. We pray for the success of God's work in Grand Rapids.

We will all rejoice with the brethren at Waterloo in the good news regarding the actual commencement of work on their church edifice. Long have they desired and needed such a building, and their hearts, no doubt, are filled to overflowing at this evidence that at last their hopes are to be realized. Truly, God is good.

The attention of the thoughtful reader is called to the article on page 56 of this number, "To Partake or Not to Partake," by Cecil Smead of the Training Class. This article shows that the author is a thoughtful student of the Scriptures, as indeed he is. The other articles by class members in this issue are also products of the new year's work.

We wanted to report two weeks ago that Sr. Woodward of Golden Rule Home, left Oregon for a brief visit in Michigan, but not knowing her exact whereabouts we refrained. At last we have located her at Kalamazoo, though she may no longer be there when you are reading this. Her cheery presence is missed at the Home circle and all church services.

A most distressing malady descended suddenly and simultaneously upon several members of the Training Class and their English teacher last week and held them in its "grippe". What time they were able to appear, they cluttered up the scenery with lack luster eye and downcast countenance and were a general nuisance. But the skies are clearing, and we think their brains will soon commence to "track" again, and all will be well.

### NEXT SUNDAY AT ELDORADO

The Eldorado (Illinois) brethren feel themselves blessed in that they expect (D. V.) to have regular services once a month during the present conference year. Bro. C. E. Lapp, member of the Training Class and our Illinois worker, expects to be with them over the first Sunday of each month, the first meeting to be October 31 and November 1. We trust that all will cooperate and gain the benefit to be found.

### DIXON LADIES AID

On Thursday, Oct. 22, the Ladies Aid Society was invited to the country home of Mrs. Edward Mench. It is the usual custom of this society to serve sandwiches and coffee only at these gatherings, but when we go to the country we do not follow this rule. Our hostess served a delicious dinner with other good things added by her guests. The house

was prettily decorated in keeping with Halloween. We were pleasantly surprised when Sr. Orpha Sanford and son Charles walked in unexpectedly. We hope they will come again. In the afternoon we spent some time playing games which our hostess had planned for our entertainment.

Saturday, Oct. 24, a food sale was held in one of the uptown stores. A neat sum was realized and the ladies felt repaid for their efforts.

We hope to be guided by our Master in our activities for the coming year. We expect to sew and help the needy, also to do what we can wherever it is needed. We pray that God will give us strength and understanding to do all that will be pleasing to Him, and when the King comes, may we hear, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make you ruler over many things. Enter thou into the joy of thy Lord." Jessie Ford, Sec.



**DOINGS AT DIXON**

The Dixon church has organized a cradle roll, with Sister Conner at superintendent. She has five tots enrolled to date.

Church services are held on the first and third Sundays of each month, with communion on the first.

Our Sunday school is growing steadily, and the teachers are taking special interest in getting the scholars back into class after the summer vacation.

The junior and senior choirs are practicing hard, and their increasing interest is very encouraging.

All classes are planning parties during the week of Halloween. The adult class will have a hard time party at the home of Sister Betty Rossiter on the evening of Oct. 26th.

Grace Drew, Sec.

**NIAGARA FALLS AND FONTHILL**

Plans for the Annual Fall Meeting at the Falls church are being whipped into shape and a very good meeting is expected. Unless other last minute plans should be made, the preaching will be done this year by the pastor. The program as arranged for preaching services is as follows: Sunday School at 10:00 a. m.; Morning Service, subject, "God's Controversy With the Nations," 11:00; Afternoon Sermon, "He careth for His Own," 2:30; Evening Sermon, "Stereopticon lecture on "The Kingdom of God," 7:30.

On Tuesday evening, October 20th, the congregation at Fonthill boldly took possession of the pastor's home, and in a very short time turned it into a chicken coop, vegetable and fruit cellar, and a grocery store. After cluttering up the rooms they invited the pastor and family to the church basement where a social evening was spent, climaxed with a delicious lunch. To show his appreciation, Bro. Randall invited us to make it a weekly affair.

June is usually considered the month when most people get married, but the way anniversaries are being celebrated among our church folks it would seem that October was the big month of the year. Those who celebrated their wedding anniversaries this month are: Bro. and Sr. Hoover of Selkirk who have been married sixty long years; Bro. and Sr. Platts who have been riding the matrimonial train for thirty years; Bro. and Sr. Shute who have been paddling their bark for eighteen years. Three other couples have been sailing along for eleven years: Dan and Fay Brown, Joe and Wilda Fletcher, and the pastor and wife.

Mother Keenan of Fenwick celebrated her eighty-first birthday on the twenty-fourth.

On Wednesday evening after holding our choir practice in the church we were invited next door to Bro. and Sr. Randall's home, where we were delightfully entertained by colored pictures thrown on the screen. After this we were presented with nicely trimmed switches, and then came the pleasant task of toasting wieners and marshmallows. To this was added steaming hot coffee, and a social chit-chat closed the choir's first gathering in our pastor's home. We find Bro. and Sr. Randall's home so near the church very convenient, and added to this fact, their genial and hospitable manner, I contend much company will be their lot.

**CONTRIBUTIONS**

Louise Brewer; Mrs. Ada Eldridge; Hanna Barber; F. L. Austin; Mrs. C. Bassett; Lucy Lapp; Samuel J. Smith; Anna E. Drew; Inez and Frances Sheets; Mr. and Mrs. B. F. Cook; M. W. Lyon; Adult and Intermediate Girls Classes of Golden Rule Church; J. E. Coverston; Mrs. Amy Johnson; Frederick Claussen; Pearl Zechiel; R. H. Judd; Lois Hunt; Lydia Rallsback; Eva Grosch; Mr. and Mrs. Harold Starbuck; Mr. and Mrs. Glyn Starbuck; Kathryn Lansbery; Mrs. Bess Kasper; Elsie M. Moore; Mr. and Mrs. H. A. Sheets; H. J. Stadden; W. H. Stadden; Alice Lindstrom; Ethel Stadden.

**MORDICA SINCLAIR MILLS**

Mordica Sinclair Mills was born in Randolph Co., Indiana, in the year 1848, the month unknown. He passed away on Oct. 18, 1931. In 1869 he was married to Miss Maggie Fiddle and to this union one son, Oscar, was born. In 1889 they came to Eden Valley, Minn., and settled on a farm north of town. Twice they drove a team and covered wagon to Indiana and back. About the year 1900 they moved into the northern part of the state, settling on a farm near Ossippe. A few years later they moved from there to St. Cloud. It was here that his wife died. He made his home in the vicinity of Eden Valley after his wife's death, until 1922 when he went to Idaho to live with his son. Two years later he came back and has made his home here in Eden Valley since. His son was accidentally drowned shortly after Mr. Mills left Idaho.

He leaves to mourn his death two sisters in Indiana, one half brother, five grandchildren, his daughter-in-law, and a host of friends.

May God's blessing rest upon all.

John Denchfield.

**HERALD RECEIPTS**

D. K. Lehman; Fred Huber; Mrs. Ada Eldridge; L. G. Jaeger; Lois Hazlewood; Mrs. Anna Smith; Mrs. A. B. Sunbury; B. F. Cook; Francis H. Gibson; Mrs. E. C. Gates; C. E. Lapp; C. H. Adams; Mrs. E. L. Griffin; Jennie Murrey; Milton Long.

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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
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Ancient Mysteries, George Johnston	116	.50	
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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## RAILING AGAINST GOD

By G. Eldred Marsh

*"He also wrote letters to rail on the Lord God of Israel, and to speak against him."—2 Chron. 32:17.*

SHOULD Sennacherib, king of Assyria, be permitted to return from the grave, he would find a congenial atmosphere awaiting him in the scholastic and pseudo-scientific world of today. He would return to a world presenting the strange anomaly of a people given at once to iconoclasm and to idolatry. He would be welcomed by men who rail on the Lord God of Israel, while they bow their heads in worship before a crystal coffin containing the embalmed body of a fellow human like unto themselves.

He would meet with men who not only say in their hearts, "There is no God", but who publicly deny the possibility of His being, and at the same time solemnly affirm the scientific datum that "there can be no effect without a cause!" He would listen sympathetically to those who ridicule the absolute and unchanging wisdom of God, while they boast of the infallibility of their own conclusions!

He would be duly impressed with the credulous receptiveness of the masses in their attitude toward their leaders in thought, and perhaps a little surprised at their continued faith in such leaders after having been led by them into so many grievous errors in the past.

But the strangest, the most astonishing, seemingly the most impossible and most improbable of all that he would hear and see, should he return to life after nearly three thousand years of unconsciousness, would be the fact that the God of Israel still lives and is worshiped by more millions today than lived in all the world when he flourished.

The God of Israel *lives!* He is recognized as the greatest of all the gods of the earth. More Gentiles worship Him than Jews. His name is known, and men pray unto Him, and trust Him, and serve Him in the East and in the West, in the North and in the South, in regions unknown and undreamed of by the wise men of Nineveh and of Babylon!

Jehovah, the God whom Sennacherib defied so many generations ago, still lives, while the gods of Assyria lie buried beneath the desert's drifted sands or fill an ignoble place on the shelf of some museum. This he would not understand.

He would look with wonder upon a world where the "blight of unbelief" holds sway, but where men still cling to the outward forms of divine worship. This, too, he would not understand.

But all that which the king of Assyria would witness would serve to remind him of his own ignominious defeat at the hand of Israel's God.

Another king had placed the letter of Sennacherib before the Lord, the letter in which the Assyrian monarch railed on Jehovah. And God had read that letter, and God had dictated the answer to be made to it. And, in consequence, the mighty army of the Assyrian had

"Melted like snow at the glance of the Lord!"

Sennacherib might plead his previous victories over other gods. "Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? Who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?" Isa. 36:18-20.

And yet the deed was done! The Assyrian might defy; he might deny; he might ridicule; but *he could not resist the God of Israel!* And such will ever be the experience of those who rail against God, for their efforts are doomed to failure and their blasphemous utterances shall bring upon them nothing save the bitterness of defeat.

"It is nobler to make a man than it is to make money."

## TO PARTAKE OR NOT TO PARTAKE

*Continued from page 56*

merely once a week, or once a month, or once a year, but every day, twenty-four hours in the day, that the true Christian should be communing with his Master. Then, will he not reap just as much punishment for communing unworthily in his everyday life as he will for doing so unworthily on Sunday? The once-a-week partaking is simply the once-a-week outward sign of what should be going on all the time. It is the communion between the Head and the individual member of the body.

That outward communion should be often. We should want to obey His command at every opportunity, and I can find no reason why we should break a plain commandment of our Lord's to *do* this in remembrance of Him. But, to the contrary, I can find many reasons for doing it in the proper manner and spirit as often as we have the opportunity. The strongest reasons of course are that it is the Lord's command and that we are in constant communion with our Master. Accept constant communion and you needs must accept often communion.

So you see I am wrong when I refrain from eating. I am losing the benefit of my Master's guidance and quiet strength. I am disobeying His specific command, and two wrongs can never make one right.

Let us consecrate our lives more completely to the Lord Jesus by having constant communion with Him—communion that will not be estranged from Him ever, but will always lay strong hold to Him who is our Guide, our Master, yea, our very life. Then when the communion is offered we will not need to hesitate. We will know that to partake is the thing to do. To refrain would be to deny the constant communion we have with Him.

# THE RESTITUTION HERALD

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## THE STUMBLINGSTONE

*By Norman John McLeod*

*"Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."—Isaiah 8:13.*

ISAIAH has been telling the people of Jerusalem that because they have refused to obey the voice of the Lord, He will bring Assyria upon them like the flood of a river. "In the midst of all the turmoil of invasion, do not be afraid," he says, "of the invader." Do not be afraid of that power that has overthrown the kingdom of Israel to the north. Do not be afraid of one of the most cruel of all nations of antiquity. But fear the Lord.

How different a kind of fear! Do not quake before the armies of the invading host! That will be of no value, for the Lord is sending in the armies of Assyria because of the wickedness of the rulers of Judah. But hold the Lord in reverence! "Let him be your dread." That holy sort of dread lest they disobey Him! The Bible says much of that sort of fear; the fear of the godly man lest he do not the things of God.

"Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Let us heed Isaiah's warning now. Let us "sanctify the Lord of hosts himself" in our hearts. Let us hold Him in dread lest we follow not after Him. "And he shall be for a sanctuary."

Judah had to fear because she was the highway of powerful nations who were her neighbors. She was hedged around by angry foes. If she dared to ally herself with one nation, she thereby courted death at the hands of another. Judah feared her neighbors and not the Lord. The Lord, therefore, brought destruction upon her.

But worse than that, because of Judah's attitude the Lord became "a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and a snare to the inhabitants of Jerusalem." Why? Because of their enemies around about them—Assyria, Egypt, and Babylonia. Was that not a natural fear? Was not Judah much as we would be?

If a new Isaiah should arise in this land of ours and

should say that the Lord was going to send Japanese armies through our country like an overflowing river, would there not be fear among us? Would we not do all we could to put ourselves in a safe place? That was Judah's plight—fear of national destruction. Yet Isaiah said that, if instead they would fear the Lord, He would be "for a sanctuary."

The armies of sin are coming into this glorious country of ours like the "waters of the river" overflowing "even to the neck." On all sides fear is in the land. Because of the greed of certain rich men, we are in the grip of a terrible economic ailment. Thousands are unemployed; Bolshevism leers with its ghastly grimace around the corner of every street. The armies of the antichrist are fast being mobilized.

Terror is on every hand. So far it has not come nigh us. But the prophecies of the Lord's messengers tell us that the "man of sin" will march his dread cohorts throughout the world. "Men's hearts" will fail "them for fear, and for looking after those things which are coming on the earth." But the Lord will be as a "hiding place." The Lord will be a sanctuary.

"But for a stone of stumbling and for a rock of offence to both the houses of Israel." Paul and Peter interpret this to mean Jesus the Christ. He was a Stone of stumbling and Rock of offence to the Jews. He was the Stone which those builders rejected.

But why did the Jews stumble? Why did Israel reject Him? Because they in their pride looked for a Messiah of glory. Because they in their set ways looked for a Christ of pomp and ceremony. They stumbled at the manger; they stumbled at the cross; they rejected the humble Nazarene, because they feared not the Lord but the nations. They looked for one who would coincide with their

*Continued on page 74*

# EDITORIAL

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G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"All scripture is given by inspiration of God . . . that the man of God may be perfect, throughly furnished unto all good works." — 2 Timothy 3:16-17.*

## THE EDITOR'S PRAYER

**O**UR FATHER: As we open the great treasure house of Thy Word we would thank Thee, O God, for its gracious promises concerning the future and for its assurances of divine favor in the present. Help us to apply its marvelous truths to our individual good and to Thy glory through Christ Jesus. Amen.

## THE BIBLE

**T**HE BIBLE — the basis of our faith, the foundation of our hope, the assurance of salvation! No other book can compare with it in value and richness of meaning for the world and especially for the child of God.

No other book in the history of literature has met with the experiences that this Book has encountered and survived. It has passed through the crucible of the ages, through the scorching heat of centuries of criticism, but like the three Hebrew children of old, it has come through its fiery ordeal of testing without the smell of smoke upon its pages!

It could not have been otherwise and the Book be what it purports to be, the Word of almighty God! It is God who has preserved it from fire and flood, from the corroding influences of time, and from the wrath of evil men.

And in the fact of its preservation we have strong evidence of its divine origin.

## STANDARD OF TRUTH

**D**EPOSITED in the Standards Office in London is a bronze bar thirty-eight inches long and one inch square. The defining lines, thirty-six inches apart, are cut on gold studs set in holes, so that their surface passes through the axis of the bar. The bar when in use is set on a lever frame which supports it at eight points, and the frame is placed on rollers. In the same office is the Standard of Weights, consisting of a thick disc of platinum of one pound weight.

These are the official standards of the British Empire in weights and measures. All legal transactions having to do with weights and measures are tested by these national standards. They are necessary. Some unchangeable rule must be established by which to test and try all other rules.

What these standards represent in commercial circles of the British Empire, the Bible represents in the world of religion. It is the standard of all truth and of all practice.

## STANDARD OF REVERENCE

**I**N EVERY court of law throughout the Christian world, the Bible is accepted as the standard of reverence and respect. It is for this reason that it is used as an object upon which the oath is taken.

One might suppose in a country like ours, where the masses of the people are composed of irreligious as well as of religious people, in order to impress upon the witness the solemnity and the sacredness of the oath, he would be required to swear by his love for country, his respect for home, his regard for family or personal honor. But it is generally recognized and acknowledged that the reverence and respect of the average individual is greater for the Bible than for any or all of these.

## STANDARD OF LAW

**T**O you and to me, it is not strange that the Bible should be regarded as the highest standard in law, for it contains the laws of which the eternal God is Author. It is a general practice among lawyers to appeal to the Bible as the final and highest source of authority in matters pertaining to moral law. The Bible is even called upon to settle many disputed points of legal procedure. It is generally conceded that the Law of Moses forms one of the oldest and most perfect codes the legal profession has ever known.

One great advantage the Bible possesses over all other books of law is the fact that its statutes were not formulated to satisfy the demands of any man's individual constituency. It is the most unbiased law book in the world.

## STANDARD OF MORALS

WHILE the so-called "Moral Standard" is altogether man-made, it expresses man's highest conception of what is right in human conduct. And the Bible is found to indorse the highest, and the highest only, of those rules of

action that find place in the moral standards of the world's best men.

Experience has shown that when the Bible does not endorse an act that finds acceptance among "moral" men, that act eventually will work to the harm of society and of the individual who practices it. The Bible only provides a safe and unchangeable guide unto righteousness.

## The Trial of Your Faith Worketh Patience

*By M. A. Woodward*

WHAT is more difficult for us poor mortals to bear than a hard trial of our faith in God or our fellow man? We cannot always see or understand the lesson our Father sends to perfect our faith in Him. We stumble along wondering why the dark, unpleasant things need to come into our lives, until suddenly the cloud breaks; the sun in all its splendor reveals the glory of God; and we see how faith should have worked patience for us. We will not lose the lesson it has brought us.

Not one of us need wonder why the trial comes, whatsoever it may be or whenever it comes. It may be just the thoughtless tongue of gossip that has sent its poisoned dart into our lives, some cruel words that perhaps were never said. If we could know just the truth, there was not one jarring, unkind word in all that was said, but some thoughtless, absent-minded person heard something, guessed at the rest, guessed some more, and finally had quite a plausible story heaped together in a careless brain. At the first opportunity that presented itself someone tried to unload it on the first person who would wait long enough to hear it.

What a kindness to this person, if the other one would say, "Now, friend, if you have any good thing for me to hear, I will listen. If not, let us read a little from James 3. This portion of God's Word is very fine for us today." That would be enough to quiet the gossipy tongue.

O, there are so many things, little rasping things, to keep us wondering what next will come! But as Moses of old caught the needed vision of silence, so we need often, "to stand still and see the salvation of the Lord". We need so much faith and patience, more perhaps than we have ever needed, for great things are being done these days, things we never before dreamed of, and we need the overruling power to guide us more and more.

We cannot look into a printed sheet, but some new, startling thing confronts us. What is more baffling to the financiers, bankers, business men today than the money question? Truly, "the love of money is the root of all evil", and has wrought all this amazing upheaval in every walk of life today. We stand still and wonder, what will

the next startling news be. And while we wait in wondering thought, we catch again the words of Moses, "The Lord shall fight for you, and ye shall hold your peace". We know God has spoken to us again, and we say, "With your patience possess ye your souls".

So, beloveds, when the trials hit you hard, just wait, God is working every problem out, perhaps not at all as we expect or had hoped for. But He who could quiet the waves into perfect calm can so easily quiet the nations of the world, and what a calm there will be! For "my Father knows; He knows it all", and can still men's anger, quiet their malice and hatred, and in spite of the hope of many that the world will forget God and rest on man's wisdom and power, they will find that man's extremity was God's opportunity. Another power from some hidden source will step in, take hold and manage the world's affairs much better than mankind ever has. How they will wonder when they come to know that the God they ridiculed is the supreme Ruler.

Stanley Krebs says, "A truly intelligent man trusts God. He is conscious of the Father though he does not fully comprehend Him. How true that worship develops God-consciousness. We cannot be fully conscious of God's power if we are continually fearing that some evil is to befall us."

While the trial of our faith worketh patience, it also develops trust, hope, fearless love which in these days we need in our lives, because fear, developed in our thought, drives love, trust, and faith out. Once make fear our own, hold it in our thought, magnify it, and I believe it will set in motion forces that will bring upon us the very thing we have feared. And so with the love of God, trust and faith, hold these thoughts before you in earnest prayer. They really actualize the good we desire, and we thrill with the thoughts of God's constant love for us. We arise from prayer full of faith, full of strength to carry the burdens of life, for God is on our side and the trial of faith has worked patience for the day. Thank God, my Father knows, He knows it all,

## THE MASTER'S SERVICE

By *Harold Hamilton*

"O Master, I long to serve Thee—  
The time is so short at best;  
Let me back to the fields," I pleaded,  
"I care not to stay and rest."  
I knelt at His feet imploring,  
I gazed in His face above.  
"My child," He said, "your service  
Is nothing without your love."

I was longing to serve my Master;  
I thought that His greatest care  
Was to keep all His workers busy  
In reaping the sheaves so fair.  
But there in the lonely desert,  
Afar from the busy scene,  
It dawned on me slowly and sadly  
Where the awful mistake had been.

My mind was so full of service  
I had drifted from Him apart,  
And He longed for the old confiding—  
The union of heart to heart.  
I sought and received forgiveness,  
While my eyes with tears were dim,  
And now, tho' the work is precious,  
The first place is kept for Him.  
—*The War Cry.*

## THE BOOK OF THE REVELATION

By *Lyman Booth*

**E**PHEBUS was the chief city of that Asia wherein these churches were located. The Ephesians styled their city the "light of Asia", thus asserting the prominence of Ephesus, about which Smyrna and Pergamos jealously contended with it. It had now so far excelled both its competitors that it had become the ecclesiastical and civil center of Asia. It was wealthy, prosperous, and magnificent, a meeting place of Greek and oriental religions. It was most famous for the celebrated temple of Diana, one of the seven wonders of the world, about which so much has been written (Acts 19). It was greatly favored of God, for Paul labored there three years; and Timothy, Aquila, Priscilla, Apollos, Tychicus, all contributed to the building up of the church.

Judging from Paul's epistle to the Ephesians and from his parting address to the elders of that church, nowhere did the gospel find a kindlier soil or bear fairer fruits of faith and love. John had also made it the center of his

ministry during the closing years of his long and eventful life, from which city he exercised a wide jurisdiction over the whole of Asia.

But notwithstanding all these advantages, our Lord could see something hidden beneath the surface about which He could find cause for reproof. It was because they had "left their first love". No evil is more prominent among Christian churches of the present time than the absence of the "burning spirit of Christian love." There is much professed liberality, much interest in religious questions, friendly tolerance, and a high standard of morality, but there is so little warmth of love and so little heated fervor. Where is that flame which Christ died to kindle?

If these seven church were selected as symbols to represent the circumstances surrounding, and the conditions existing in, the church in general throughout the entire Gentile age, where will one look for a perfect local church, one free from all causes for reproof?

Although Pergamos was a city of high antiquity, yet its greatness, importance, and splendor were only attained under the successors of Alexander, of whom one made Pergamos the capital of his kingdom. It was the same kingdom which Attalus, at a later date, bequeathed to the Romans. It was famous for its immense library which had been collected in a competitive rivalry with Alexandria. It was also famous for its beautiful temples of Zeus, of Athena, and of Apollo. But it was noted most of all for the worship of Aesculapius, and I am informed that the remains of this splendid temple are still standing outside of the city.

The Apostle accused them of dwelling "where Satan's seat is", and he gave them a fearful description of their condition, yet indicating a merciful recognition on his part of the difficulties and temptations of his people. But he credited them with maintaining their constancy in spite of the temptations. They had held fast the doctrines he had taught them.

What the fires of martyrdom could not do in impairing their faith, some insidious snare might accomplish. While one may not be able always to resist an enemy in camp, still he may be able to face martyrdom without hesitation or fear. His was a serious charge. Which of us could remain composed to hear him say, "I have against thee a few things"? And again, "Thou hast there, in Pergamos, men holding the teachings of Balaam, who taught Balac how to throw a stumblingblock before the sons of Israel: namely to eat things sacrificed to idols, and to commit fornication."

Balaam has been called "a strange mixture of a man, a man who heard the words of God and saw the vision of the Almighty, yet his heart went after covetousness, and made a fatal compromise between the service of God and the service of mammon. When he found that he was not permitted to curse Israel, he suggested to Balak a more subtle means in the way of temptation to Israel through the lusts of the flesh. In this narrative we learn that the intended curses had been turned into a blessing, which often occurs in God's dealings with men.

*To be continued*

# The First Advent and Its Meaning

By G. Eldred Marsh

*"He came unto his own, and his own received him not."—John 1:11.*

TRAGEDY and pathos are mingled in this brief historical statement in which all the essential facts connected with the first coming of our Lord are summed up. Here in less than a dozen words the disciple whom Jesus loved assures us that Christ *came*; he tells us *to whom* He came; he implies the *purpose* of His coming; and he records the *results* of His coming.

"He came unto his own—." In its first occurrence in the text the word *own* is in the neuter gender, and refers to things and not to persons. He came unto His own *things*; He came unto His own *land*; He came unto His own *country*. Such is the significance of the word *own* in the original Greek.

It was not accidental that "Jesus was born in Bethlehem, of Judea". Matt. 2:1. There was a divine purpose in it. It was necessary that the Messiah should be born there, not simply that the prophecy concerning the place of His birth might be fulfilled, for events do not happen because it has been predicted that they shall come to pass, but God foresees all things and inspires His prophets to reveal their coming in advance.

It was necessary that the Christ should make His first appearance in Judea, in the land of Israel, because He was the promised and rightful King of the Jews and Heir of the "throne of his father David;" and destined to "reign over the house of Jacob for ever." (Luke 1:32-33.)

Jesus came to His own land because it was His land. It belonged to Him by divine bequest. No other territory having been brought under the dominion of the future Prince of Peace, He must confine His presence and His activities to that country.

God had long since promised that when the testing time for the nations came, when Jehovah should issue His manifesto calling all the world together for "the battle of that great day of God almighty," He would "save the tents of Judah first". Zech. 12:7. Therefore, the Messiah must come first to Judah; He must deliver His own people and His own land first of all.

It is true that the time will come when mighty voices will echo through the sky, proclaiming that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."—Rev. 11:15. It is true that the time will come in which "he shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Psa. 72:8. It is true that "the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—

Dan. 7:27. It is true that "he shall . . . put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet." 1 Cor. 15:24-25.

Yes, it is true that universal conquest will eventually place the laurel wreaths of victory upon the uplifted standard of the Lord Jesus Christ. But before this can be accomplished, He must "save the tents of Judah first"; and to do this He must remove the cause of their distresses.

God always speaks plainly concerning the reasons that He metes out punishment. When He condemned Judah to bondage, He addressed her king as follows: "Therefore thus saith the Lord God; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, ye are come to remembrance, ye shall be taken with the hand. 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."—Ezek. 21:24-27.

It was sin, the iniquity of both king and people, that brought about the downfall of Judah and Israel. To accomplish their restoration there must "come out of Sion the Deliverer, (who) shall turn away ungodliness from Jacob".—Rom. 11:26. In furtherance of this design, "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, the kingdom of God is at hand: repent ye, and believe the gospel."—Mark 1:14-15.

The first act of Jesus in the great drama of redemption was to announce to the Jews that "the kingdom of heaven is at hand," and to call upon them to repent. By the renewal of their faith in God, followed by wholehearted repentance, the way for the restoration of the kingdom of Israel would be prepared.

The first advent was largely, if not altogether, limited in its purpose of the restoration of Israel to divine favor. If they repented, if they turned from their sins, if they renewed their faith in the promises made of God unto the fathers in the past, the kingdom would be restored to them, and they would again be acknowledged as the children of God.

God had pleaded with Israel in the past. The prophecies are largely given up to the admonitions of Jehovah calling upon Israel and Judah to repent that He may pour out upon them the fullness of divine favor and blessing. Through John the Baptist and the Lord Jesus, He continued to implore His people to turn away from their sins that



they might be saved. Thus pleading with Israel, as all the prophets had done before Him, Jesus "came unto his own, and his own received him not."

In this second occurrence of the word *own*, it is found to be in the masculine gender in the Greek, and consequently refers to persons rather than things. "He came unto his own" land, "and his own" people "received him not," would be a fair rendering of the original.

He came unto His own land, and pleaded with His own people. He was ready and willing to deliver them from their enemies. There were just two conditions standing in the way of their individual and national restoration and salvation: they must repent of their sins; and they must believe in Jesus as the Messiah.

But while "he came unto his own, . . . his own received him not"! As a nation, they did not repent. As a nation, they did not accept Him as their Messiah and Deliverer. They rejected Him and all His claims to authority over them. They bitterly repudiated Him, crying out to their own oppressors, "Away with him, away with him. . . . We have no king but Caesar."—John 19:15.

Because of their rejection of Jesus as their King, because they would not repent, the Jews were not forgiven their iniquities; the kingdom was not restored at that time; and the great work of restitution was not set in motion.

Yet in spite of both Hebrew and Gentile rejection of the Christ, the kingdom of God will come; the restitution will be accomplished; and the redemption of the world from sin will be brought to pass. For all that was promised unto the fathers by the prophets, all that has been predicted for Israel and for the Jews, all that God has said He will pour out upon the Gentile nations in the way of blessings—all this, and a great deal more, will be brought to pass through the second coming of Him of whom it was said: "He came unto his own, and his own received him not"! —o—

## A WASTED HOUR

**A**N HOUR wasted seems of small account; but an hour too late for the cars, the boat, or the bank may cost a fortune, a journey, or a life. An hour of sin may cause a life of sorrow; and an hour's delay in case of fire, disease, or danger may ruin the most vital interests.

But even if all hours were alike, and there were no grand and critical periods where lifetimes are massed in moments, yet a wasted hour is no trifling affair.

Suppose you waste an hour every day. Here are seven hours lost in a week; three hundred and sixty-five hours, or thirty-six days and a half of working time in a year; or five years of time lost in fifty. Who can afford such waste? Life is short; time is precious; labor is needed; laborers are few. And yet men trifle away moments which are more precious than gems, and waste and squander hours which gold could never purchase, which tears can never regain.

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."

—Selected by R. A. Curtis.

## DOES YOUR HEART RING TRUE?

By C. E. Lapp

*"Let no man deceive you by any means, for that day shall not come except there come a falling away first."*

**T**HE foregoing text is often quoted in religious circles, and it would seem to be a good thing if we as Christians would look into the real meaning of this passage to see what truth it holds for us.

Evidently someone had been following in Paul's footsteps, teaching things that were not the truth concerning the second coming of our Lord. Paul wrote and told the Thessalonians something about the events that were to take place when Christ came. He told them not to be troubled in mind by anything that they heard about Christ's coming, because there were certain things that must come to pass before He would come.

Among other things he mentions the fact that there will be a falling away before Christ comes. Some may say this pertains to people of the world that are turning more and more to sin and away from Christ and the true church. But how can they turn from something which they have never been following?

Paul does not mean the people of the world, but he does mean those who have once accepted the faith and have turned away to the beggarly elements of the world. He says that the people of the church are becoming less and less concerned about their own salvation and that of others, that they are turning away from the true Christ and are worshiping self and earthly ambitions rather than becoming humble and doing as He said: "Seek ye first the kingdom of God . . . and all these things shall be added unto you."

Paul also said in 2 Timothy 4:3 that the time would come when they would not endure sound doctrine, but after their own lusts would heap to themselves teachers, having itching ears; and they should turn away their ears from truth to fables.

Surely we must be living in the day of which Paul so plainly speaks concerning Christ's coming! More and more we see just such conditions on every hand. We find people in the church who will not endure sound doctrine and furthermore will not permit it to be preached in the church. The reason is that if the pure, unadulterated gospel were preached, they would come within its condemnation and would be in the class with those whom Christ called hypocrites. Instead they want someone that will smooth over their sins and let them think they are not so bad after all. This is a most deplorable condition.

You may say this attitude only affects the person who is falling away, but if you will notice a little closer you will find every Christian is being watched. Every move made by the man or woman who professes Christianity is criticised by those outside of Christ. The worst offender in the church is always the one by whom the majority are judged.

People who might turn to Christ never do because of the laxness of the Christian in a great many instances.

Brethren and friends, it is our firm conviction that Christ will soon come back to earth, and it might be well for each of us to ask ourselves if we are as true as we might be, if we are willing to accept God's Word even if it does convict us of our sins. Possibly we are causing others to stumble on in darkness, headed for a Christless grave because of our own indifference and laxness in living a pure, consecrated Christ-like life. Let us all measure ourselves up by the standard that Christ gave, and then may we live every day just as if Christ were standing right by our side.

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## DON'T CRITICISE

By Mrs. A. J. Chaplin

OVER the radio recently I heard a sermonette. I would call it, "Don't Criticise". The speaker referred to the great harm done by harsh criticism. He told of a man who was well educated and who had always had the respect of every one. No one could truthfully find a thing against his character. The man was elected to an office of trust and one which he was capable of filling. No sooner was he installed in the office, than he was rushed with people who wanted to tell him how to run his business, what he should do, and what he should not do.

He concluded that he knew enough to fill the place entrusted to him and that the less attention he paid to all this advice given him, the better it would be for himself and the community. So he did not cater to any of them, but did the thing he thought right. Of course, as is always the case, he got a lot of criticism, not from the ones higher up, with whom he worked, but from these "would-be" friends who thought, because he had their vote, he should favor them. When he could not do so, they began to criticise him, and ran all over the country telling untrue stories about him.

The speaker said this thing worried the man so that his health began to fail; his hair turned prematurely gray; his step lagged; his face became furrowed with care. He felt that his friends had forsaken him, as every day he heard of their criticism, and being of a sensitive nature, he brooded over these things. One night, he said, he could not sleep, and out of the stillness of the night, there came to him these words: "A man was once crucified because of criticism."

Do you know who that man was? *Our Savior*, Jesus the Christ! Criticism paved the way for Him to be nailed to the cross. Then the troubled man found rest. He said, "I don't worry about what people say about me any more; but I do say, 'Don't criticise'."

Many think it is their vocation in life to criticise everyone, to try to discover something with which to find fault. Be careful, you might kill someone, for some people cannot stand up under that kind of treatment.

Criticism caused not only Jesus to be crucified, but dif-

ferent of the apostles met terrible persecutions, were stoned, imprisoned, beaten with many stripes by the mob.

Be careful to hold in check that pen or that tongue. When you are about to criticise another, remember Jesus said to the mob that brought the woman before Him to be condemned, "Let him that is without sin cast the first stone."

Don't be self-righteous, always looking for something to criticise in another. Many people who were doing good work for their Savior have been hindered and cast down by critics, who thought they must "call them down" on first one pretext and then another. They became discouraged and quit trying.

Following this little talk, the radio choir sang, "Were You There When They Crucified My Lord?" It was touching and beautiful.

This may not appeal to THE HERALD readers as it did to me. To me there is a lesson in it, and if we would all apply it and give praise instead of blame, how much happier everyone would be.

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## THE TRINITY

By Horace G. Pierce

GO INTO the popular churches of today and what do you hear concerning the trinity? They tell you that there are three co-equal and co-eternal persons, the Father, the Son, and the Holy Ghost, and they are all one or God in person. This is contrary to Bible teaching.

This creed was first established in the year 325 A. D. at the Council of Nicæe, an assembly summoned to dispose of Arianism. According to Arius, the Son was a created being, hence not in the orthodox sense "perfect God". The council refused to accept the Arian creed, but accepted the creed brought forward by Eusebius of Cæsarea.

In John 1:18 we find that no man has seen God at any time. No one, I am sure, will deny the fact that Christ, the Son, was seen and heard teaching and performing miracles. This alone should show any intelligent, thinking person of the impossibility of the trinity.

Christ is the Mediator between God and man. 1 Timothy 2:5.

There are more than one hundred twenty places in the Bible that show us that Jesus was the only begotten Son of God, and was sent into the world to save the world, born of woman and under the law. (John 3:16-18; Gal. 4:4.)

The words, ghost and spirit, are both translated from the same word, and refer to the power of God.

Man should go to the Bible, God's inspired Book, to find out for himself the things that are true, and not take another man's word for it; for the Bible says, in 2 Timothy 4:3, 4, that the time would come when man would not endure sound doctrine. Therefore we must be careful to take the Bible as it really is, not as man may have changed it to suit his own desires. Rev. 22:18, 19.

## PRAYER

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Lord, what change within us one short hour  
 Spent in Thy presence will avail to make!  
 What heavy burdens from our bosoms take!  
 What parched grounds refresh as with a shower!  
 We kneel, and all around us seems to lower;  
 We rise, and all, the distant and the near,  
 Stands forth in sunny outline, brave and clear;  
 We kneel, how weak! we rise, how full of power!  
 Why, therefore, should we do ourselves this wrong,  
 Or others—that we are not always strong—  
 That we are sometimes overborne with care—  
 That we should ever weak or heartless be,  
 Anxious or troubled—when with us is prayer,  
 And joy and strength and courage are with Thee?  
 —Richard C. Trench.

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## LITTLE THINGS

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By C. E. Randall

ONE of the sermons I preached at General Conference was on prayer. The day following, Sr. Whitehead came to me and said: "Clyde, I enjoyed your sermon last night very much, but I wish you had emphasized the use of prayer for the little things of life as well as for the larger problems". I thanked her for the comment, but my mind was greatly arrested by two words, "little things". They have constantly been coming to my mind since that day. How true it is that we so often neglect the "little things of life". The old saying, "Take care of the little things and the big things will take care of themselves," is profound truth.

Since Conference time I have received a letter from a sister in San Francisco commenting on the sermon above mentioned as reported through THE HERALD, who said: "It helped me very much because I have always been troubled about what to pray for." She also requested that I write something more on prayer. This article is in answer to these remarks.

Perhaps after all, the little problems of life are the most perplexing and troublesome to the majority of Christian people because they seem trivial. We hesitate to open our hearts to our friends, and we think it childish and, possibly, decidedly wrong to weary our heavenly Father with such "little things". As earthly parents we forbear long with our children in their little problems, because we know that they worry and are exceedingly troubled over them. Our heavenly Father looks upon us and deals with us as "little babes", knowing our weaknesses and shortcomings. Paul informs us that our great High Priest is "touched with the feeling of our infirmities".

Whatever your problem or difficulty may be, remember,

"the eyes of the Lord are over the righteous, and his ears are open unto their prayers". The call is, "Come unto me, all ye that labour and are heavy laden, and I will give you rest".—Matt. 11:28. It matters not what the burden is, the promise is "rest". The heavy load may come from little things, but "He careth for you"; therefore open your heart to Him.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you".—Matt. 7:7.

We are told that the very hairs of our head are numbered. We will never really learn to fully trust our heavenly Father and to have faith in Him in big things until we by practice prove Him in the little things of life.

Perhaps you may wonder just what I mean by "little things". This of course can only be suggestive. What some would term "little things", others might consider "big problems". Personally, I would class the following in the group of "little things": the little daily cares about the house, barn, shop, or store, such as, burnt fingers, misplaced articles, worries over children at school or on way to or from school, harsh remarks about us, meeting grocery bills, and a thousand and one other things.

These little things oftentimes become mountains. But whatever your problem, big or little, anything that worries, troubles, pains, or burdens you, take it to the Lord in prayer. He never wearies in our asking His aid in helping us with our daily problems.

Prayer is for your use. Use it when, where, or for whatever you may need it. Pray when not in need, and when need arises you will find it available and sufficient to meet every situation in every respect.

### PRAY

- while at work;
  - when at play;
  - in the day;
  - during the night;
  - when all is well;
  - when in need;
  - for big things;
  - for LITTLE THINGS.
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## THE BASIS OF HONOR

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"It is astonishing that ambitious men do not perceive the sure path to the realizing of their ambition that lies in helpfulness. They are blind to it because theirs is a selfish ambition, and selfish ambitions do not succeed. The men and women who have done the most to help the needy are those whom the world honors long after it forgets to praise its Cæsars and Napoleons and Alexanders. They are those like John Howard and Florence Nightingale and Clara Barton and Wilberforce and Livingstone; they are those like Jesus the Christ. 'Thou who didst come not to be ministered unto but to minister, we would stand by Thy side, and by the side of Thy needy ones. Amen.'"

## THE CAUSE AND THE EFFECT

By Samuel E. Haney

*"How much more abominable and filthy is man, which drinketh iniquity like water?" "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts."—Job 15: 16; Psalm 10:4.*

WHAT an accusation this is that Eliphaz makes of the race in general while reproving Job for his impiety in justifying himself! And how well David echoes Eliphaz's indictment of man! He even goes a step further by saying, "His (God's) ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth (laughs, Moffatt) at them".

These two Bible characters lived a long time before Christ, Eliphaz fifteen centuries and David twenty-eight generations. And while their description of man's status with God may have been intended for their respective generations, their words were "written for man's admonition" during the Christian era. 1 Cor. 10:11. Any attempt to more accurately describe the present demoralized, disgraceful, and disobedient state of mankind than our text depicts would be audacious.

We get an idea of God's manner of procedure by referring to His dealings with sinful man in Noah's and Lot's days. "Then Yahweh saw that great was the wickedness of man in the earth, and that every purpose of the device of his heart was only wicked all the day, and it grieved Yahweh that He had made man in the earth . . . and He took sorrow unto his heart. And Yahweh said: I must wipe off man whom I created from off the face of the ground, from man unto beast, unto creeping thing unto the bird of the heavens—for I am grieved that I made them."—Gen. 6: 5-7, Roth. Only eight souls saved!

And the Lord promised Abraham He would not destroy Sodom for ten's sake—ten righteous souls. Gen. 18:32. But the destruction of the cities of the plain proves there were not even ten—only three souls saved. And who can say that the ratio of saved souls of these two epochal events will not obtain in Daniel's time of trouble? Luke 17:20-30.

Our text begins by describing man in his superlative stage of iniquity. The preceding fourteen verses depict him in lesser degrees of iniquity: "How much more abominable and filthy is man, which drinketh iniquity like water?" "Who gulps down wickedness like water", Moffatt. The term, "gulps down wickedness", more accurately describes man's increasingly eager propensity to sin, as more abominable and filthy methods of iniquity are inadvertently invented by the spirit of our adversary, as prophesied, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13.

The gullibility of the unregenerate race has gone over the top of previous generations' conscientious boundaries. "Whose end is destruction, whose god is their belly, and

whose glory is in their shame, who mind earthly things."—Phil. 3:19. Their goal is the deceptive will-o-the-wisp lights that hover over the abominable, miasmal filthy places of the world—the things and customs of Babylon. Their daily objective is to enjoy the sights of the latest attractions that appeal to their corrupted minds and souls.

Just such a state of affairs was in vogue in Noth's and Lot's days which brought about God's wrath, "making them an ensample unto those that after should live ungodly"—2 Peter 2:6. And this "blind", ungodly world is unaware that it has reached a state of demoralization paralleling with its predecessors to which Peter refers above. Its doom is imminent, as described in Revelation 1:19, after which heaven and God's saints shall rejoice (verse 20) when they shall see John's typical vision being fulfilled.

"Then a strong angel lifted a boulder like a huge millstone and flung it into the sea, crying, So shall the great city, Babylon, be hurled down, hurtling, and never be seen any more: and the sound of harpists and minstrels and flute players and trumpeters shall never be heard in thee more: and craftsmen of any craft shall never be found in thee more: and the sound of the millstone shall never be heard in thee more: and the light of a lamp shall never be seen in thee more. (Vanished the ripe fruit of thy soul's desire! Perished thy luxury and splendor! Never again to be seen.) For the magnates of the earth were thy traders; and all nations were seduced by thy magic spells. And in her was found the blood of prophets and saints of all who were slain upon earth"—Rev. 18:21-24, Moffatt. The fourteenth verse is here replaced where it belongs, namely, in the middle of verse twenty-three.

Our text might be termed cause and effect, Eliphaz describing the cause and David the characteristic effect, namely, "The wicked, through the pride of his countenance, will not seek after God. God is not in all his thoughts."

To whom does the word "wicked" refer? One may say, to the twelve hundred million of heathendom, the seven hundred million of Christendom being exempt by their Christian profession. Such a conclusion might have some standing in churchianity, but, colloquially, it has not a peg to stand on in Christianity. There is evidence in all phases of life throughout so-called Christian nations to verify this statement.

We shall consider a few mute testimonies, and have our readers act as jurors:

The records of Christendom's criminal, petty, and divorce courts;

The record of political intrigues;

The sickening abomination of society;

The shameful, indescribable effect wrought by so-called science of finance;

Grafting and profiteering, wherever possible, in all lines of business.

Ladies and gentlemen of the jury, though we have several other important witnesses, we shall here rest our case feeling assured that you will find the defendant guilty as charged by the plaintiffs, Eliphaz and David, and also deserving extinction from the universe. And furthermore,

knowing that the defendant (the devil, through many of his dupes) is sure to put up an eloquent sophistic defense we have reserved as a rebuttal Paul's infallible testimony, namely, "Mark this, there are hard times coming in the last days. For men will be selfish, fond of money, boastful, haughty, abusive, disobedient to their parents, ungrateful, irreverent, callous, relentless, scurrilous, dissolute, and savage; they will hate goodness, they will be treacherous, reckless and conceited, preferring pleasure to God—for though they keep up a form of religion, they will have nothing to do with it as a force. Avoid all such. Some of them worm their way into families and get hold of the women-folk who feel crushed by the burden of their sins—wayward creatures of impulse, who are always curious to learn and never able to attain the knowledge of the Truth". —2 Tim. 3:1-7, Moffatt.

Is the Apostle here referring to avowed heathens? No; for it is a question if such an accusation could truthfully be brought against heathendom. Paul is inimitably describing the God-dishonoring, sordid degradation of Christendom almost *en masse* as every consecrated child of God sees it today.

We shall get a summary of our subject in Daniel 12:1, 2, a differentiation of professing Christians: those having made themselves ready for God's kingdom and those having not. "Then shall Michael rise, the archangel who defends your people, and there shall be a time of trouble such as never has been since there was a nation; but every one of your people who is enrolled in the book of life shall be delivered, and many who sleep in the dust of death shall awake, some to life for evermore and some to be rejected and abhorred for evermore".—Moffatt.

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## THE STUMBLINGSTONE

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*Continued from front page*

ideas, not one to teach them the fear of the Lord.

We are reminded of Naaman who had that dread disease, leprosy; when he was told to bathe in Jordan, he stumbled at that word, till he was convinced that nothing else would cure. We are reminded of the rich young man who asked the Master how to be saved; when he was told to make himself as the poor, he despised, he stumbled at that word. We are reminded of that Roman emperor who would not submit to the ceremony of baptism, because it was not a dignified thing for one so exalted as he; but he had the misguided priest sprinkle a little water on him. We are reminded of the present day skeptic who says, "Oh, baptism cannot save me. That's just an old out of date idea. Belief in Jesus is what saves."

They stumble at that stumblingstone just as did the Jews. They feared the foes around them: "the sin which doth so easily beset us." They stumbled because they could not lower their eyes to see the pleasures of humble obedience. "The Lord is for a sanctuary," but they could not enter the sanctuary because of unbelief.

But some will say, "I am not good enough to come

into the family of Christ." No man ever was, save Christ Himself. "There is none that doeth good, no, not one." Even Moses lost his temper. Even Abraham dissembled. So righteous a man as Zacharias doubted God to the point of punishment. If we will look through the eleventh chapter of Hebrews, we will see many a faithful worthy, yet all of them had weaknesses; all of them sinned. Not that their sins excuse us when we sin; but that all men are sinners; all have weaknesses. Instead of that keeping us away from Christ, it is the very thing that should bring us to Him, for we need His righteousness because of our lack.

Or some will say, "I cannot make up my mind to live my best. I fear God rather than the enemies around me, but I want to enjoy the pleasures of this world a little while longer." Just as Israel wanted to ally themselves with other nations so as to frighten their enemies! Let God be for your sanctuary. "Flee as a bird to your mountain."

Let not the getting of wealth, nor the humility of the cross, nor the love of this world, nor the alliances of business, entangle you. Do not stumble at the upward path that leads to the man of perfection in Christ. Do not disallow the Stone that is made by God to be the Head of the corner.

"If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. . . . Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But 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. 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".—*A sermon given at the Church of God in Los Angeles, California.*

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BAD men reject the Bible much as a faded coquette her mirror, because it reflects the ravages time has wrought with her maiden beauty. So men look into the mirror of the gospel, and see reflected there ghastly images, and turn away, saying, "I hate him because he doth not speak good concerning me, but evil."

Breaking the mirror does not restore the vanished charms of youth, nor does discarding the Bible change the grim and grizzly features of sin. Moses did not by breaking the stones of the decalogue repeal its granite, "Thou shalt not." The sinner does not escape the condemnation of the law by banishing all thought on its religious claims.

—Selected.

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"BE KINDLY AFFECTIONED ONE TO ANOTHER WITH BROTHERLY LOVE."—ROMANS 12:10.

"PUT ON AS THE ELECT OF GOD, KINDNESS."

Colossians 3:12

THERE is a story of an old man who carried a little can of oil with him everywhere he went, and if he passed through a door that squeaked, he poured a little oil on the hinges. If a gate was hard to open he oiled the latch. And thus he passed through life, lubricating all hard places and making it easier for those who came after him.

People called him eccentric, queer, and cranky; but the old man went steadily on, refilling his can of oil when it became empty and oiling the hard places he found.

There are many whose lives creak and grate harshly as they live day by day. Nothing goes right with them. They need lubricating with the oil of gladness, gentleness, or thoughtfulness. Have you your own can of oil with you? Be ready with your oil and helpfulness in the early morning to the one nearest to you. It may lubricate the whole day for him. The oil of good cheer to the downhearted one—Oh, how much it may mean! The word of courage to the despairing one—speak it!

Our lives touch others but once, perhaps, on the road of life; and then, mayhap, our ways diverge, never to meet again. The oil of kindness has worn the sharp, hard edges off of many a sin-hardened life and left it soft and pliable and ready for the redeeming grace of the Savior.

A word spoken pleasantly is a large spot of sunshine on a sad heart. Therefore, "Give others the sunshine, tell Jesus the rest."—*Selected.*

"We cannot know the grief

That men may borrow;

We cannot see the souls

Storm-swept by sorrow;

But love can shine upon the way

Today, tomorrow;

Let us be kind.

Upon the wheel of pain so many weary lives are broken,

We live in vain who give no tender token.

Let us be kind."

DEAR BEREANS: This being Self-denial Month I feel I must add my small amount, wishing it were more.

Owing to Brother Chandler's health and weakened condition, we are closely confined to our home and the cares of life. But we try to be ready to give an answer to anyone who asks the reason for our Hope, thereby inducing others to read and study God's Word, to learn of the precious promises of God to the children of men, and to set their affections on things above rather than on perishable things of earth and this life.

As a Berean, I am financially a backslider, yet I love the work and meditate on its blessings and advantages to both young and old, ever giving praise to those noble leaders who started the work and to those who are still striving to carry the work on today. Surely, we are living in Bible times.

Remember the isolated one of the faith,

Mittie Chandler,

16 South Columbia, Tulsa, Oklahoma.

WHAT have you denied yourself this month? Even though the amount saved may be small do not think that it is too little for the Master to use. Send the money that you have saved during Self-denial Month to Virgil Claypool, 308 E. Chestnut, Robinson, Illinois. In sending this money, be sure to state for what purpose it is being sent.

"I HEAR men praying everywhere for more faith, but when I listen to them carefully and get at the real heart of their prayer, very often it is not more faith at all that they are wanting, but a change from faith to sight.

"Faith says not, 'I see that it is good for me, so God must have sent it', but, 'God sent it, and so it must be good for me'.

"Faith, walking in the dark with God, only prays Him to clasp its hand more closely."—*Phillips Brooks.*

### THE NEW JUNIOR BOOK

THE new Junior Berean Book entitled, "The Hebrew People," is now ready for distribution. It is a very neat book, easy to understand and of clear print. The price is 30 cents for single copies; 27 cents each for 5 to 25 copies; 25 cents each for 25 or more copies.

Please send all orders to the National BEREAN Society, Oregon, Illinois, and not to the N. B. I.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### PAUL IN JERUSALEM

PAUL bade a tearful good bye to his friends at Miletus. Then he started to Jerusalem. The first part of the journey was aboard three boats; the first taking them to Coos, Rhodes and Patara; the second, continuing south to Cyprus to Tyre in Phœnicia. Here Paul spent seven days.

We read that the disciples in Tyre brought their wives and children to bid Paul farewell. The third boat trip was down the coast to Ptolemais. The next day after landing they went to Cæsarea, and spent seven days with Philip, the evangelist.

While he was in Tyre, the Spirit had warned Paul of danger in Jerusalem; and now in Cæsarea a prophet of Judea, named Agabus, brought him another warning. He bound his hands and feet with Paul's girdle, thus showing that the Jews would likewise bind Paul and deliver him to the Gentiles.

However, Paul refused the pleadings of his friends, saying, "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."

To this his friends replied, "The will of the Lord be done." Accordingly, they went up to Jerusalem, where they were gladly received by the brethren.

The next day Paul and his friends met with James and the elders. Paul told them of his many Gentile converts; whereupon up came the same old question of the law of Moses which the Council had discussed several years before. To satisfy the ideas of the Jews Paul went into the temple for seven days, to observe certain of the Jewish customs.

The seven days were about ended when the same old Jewish enemies from Asia Minor came up to Jerusalem; and seeing Paul and the four he had taken with him into the temple, they immediately stirred up a riot against him. They cried that Paul was teaching everywhere against the law, and that even now he had taken Gentiles into that part of the temple where Gentiles were forbidden to enter. They said this just because they had seen him on the street with a Gentile.

Poor Paul! He had already suffered much, and now he was to suffer more! The mob drew him out of the temple, and closed the doors. Then they beat him until the chief captain and soldiers came to find out what the uproar was about. Paul was then bound with two chains, just as Aga-

bus had prophesied.

The chief captain asked who Paul was and what he had done. No one seemed to know, for one cried one thing, and another something else. To assure Paul's safety until the captain found out who he was, the soldiers carried Paul into the castle. The enemies followed, crying, "Away with him!"

How they must have hated Paul! And, for what? Because he preached that Jesus was *the* Christ, and when they refused to believe him, he had carried the message to the Gentiles.

However, the noisy crowd became silent when the captain permitted Paul to speak to the people from the stairs. He addressed them in their own Hebrew tongue, telling them of his birthplace, his early life, how he had persecuted the Christians, until his wonderful conversion and faith in Christ Jesus. Always speaking for his Savior in face of every danger!

When Paul said God had sent him to the Gentiles, the angry Jews again made an uproar, casting off their clothes, and throwing dust into the air, and shouting, "Away with such a fellow from the earth: for it is not fit that he should live." Why, you children would not think of acting that way!

The chief captain ordered Paul to be scourged in order to make him confess his identity. However, upon Paul's statement that he was a Roman and freeborn, the order was withdrawn, and Paul was unbound. You see, the captain felt just as the magistrates in Philippi had—that the rulers might punish him for binding and hurting a Roman citizen without trial.

Thus Paul's life was spared a little longer. Do you think Paul should have gone to Jerusalem?

WOULD WE have gone to Jerusalem knowing what would befall us?

#### NATURE QUESTION

26. The Psalmist refers to a dead adder. Psalm 58:4.
27. What bird makes her house in the fir trees?

#### SOMETHING TO DO

1. Read all of Acts 21 and 22.
2. Read Acts 23:12 to end.
3. Trace this part of Paul's journey.
4. Tell all the things that happened to Paul in Jerusalem.



## With Our Sunday Schools

LESSON 7. — November 15, 1931

### PAUL IN JERUSALEM

Acts 21:17 to 23:30

Devotional Reading: 2 Corinthians 4:7-15

#### GOLDEN TEXT

For thou shalt be his witness unto all men of what thou hast seen and heard. — Acts 22:15.

#### A STUDY OF THE SUBJECT

**Basic Truth:** "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

**I. A Witness.** Holy spirit was given to the apostles, Acts 1:8, not alone for their personal benefit but that they might have power or strength with which to witness for Christ. God, "by miracles and wonders and signs", Acts 2:22, approved of Jesus that He was God's Anointed, the Messiah, Christ. Jesus in the performance of these miracles bore testimony to God's power working in Him.

So with Paul, and other apostles, the power bestowed upon them enabling them to perform mighty works bore testimony, not of blessings from God, but of God's power, of Christ's power being given enabling them to do works and speak words far beyond the ability of unaided natural man.

The words, the life, the works of the Apostle, became the testimony, the witness of Jesus that He was the Christ, God's Son, God's Messiah.

**II. Paul's Success Elsewhere.** Not only must unlearned and ignorant man be taught of God's Christ, but also the religious, the prejudiced, the learned Jews, who had for generations been worshipers of God. It was far more difficult to convince those familiar with the Mosaic law that Jesus was God's anointed Messiah to be Redeemer of Israel, King of God's kingdom, and Savior from death, than it was to convince the unprejudiced Gentiles.

Paul had given more attention to witnessing for Christ in districts that were largely Gentile, than he had in and about Jerusalem.

In the Gentile regions of Philippi, Thessalonica, Berea, Athens, Corinth, Ephesus, and elsewhere God had enabled Paul to testify successfully before many people. Special and amazing power of miracle had enabled him to contend with opponents of Christ, in comparison as gladiators contend with savage wild beasts. Paul was always successful in that bore convincing testimony that the gospel was alike for Jew and Gentile. Its power of salvation was attested in that those coming within its immediate influence by faith were made to rejoice in its every day benefits.

Such results could but strongly increase Paul's faith in the power of the gospel for the Jew and fortify and strengthen him now to go to Jerusalem and face the Savior's most vicious opponents.

**III. Difficulties Peculiar to Jerusalem.** Since David's day Jerusalem had been the chosen city of God. Since Abraham's day the Israelites had been the chosen people of God.

Since Moses' day his law had been the appointed law of God. By many succeeding privations and punishments for disobedience God had for centuries exhorted the Jews to respect God, His city, and His law.

The entrance of Jesus, while in fulfillment numbers, both of learned and unlearned, were convinced of the truths of his utterances.

The success of the gospel in Gentile lands not only bore wonderful testimony to the power of Christ exercised through Paul, but also of the prophetic word which the Jews claimed to believe, was decried by them as an overthrow of God's law. True, they possibly made such claim because of their displeasure at the Savior's reproof, because of their insincerity of service and life unto God. It was these prejudiced, self-righteous people to whom Paul endeavored to witness convincingly of Christ.

The difficulties were several, first, to place Christ in their estimation as being greater than Moses and this without committing them to a repudiation of Moses;

Second, having led them to a mental belief in Christ, to induce them to forsake their carnal lustful ways for the spiritual, sacrificing ways of Christ;

Third, to gain the confidence and support of the more sober minded, before the wild and angry cries of the vehement should gain control.

These difficulties evidently Paul endeavored to surmount. It is further evident that the Father had other plans and sacrifices for Paul. Rome needed Paul's presence, and it was through his visit to Jerusalem that God provided governmental officers to accompany him to Rome.

#### PRACTICAL APPLICATIONS

**Resurrection Hope:** The resurrection hope, which Paul possessed and preached without fear or favor, was the cause of his being called in question. Acts 23:6. Paul was preaching what they needed, that is, hope. A person that is without hope is of all men most miserable. 1 Cor. 15:19. There are two kinds of hope in the world: the resurrection hope which is the Christian's hope and the hypocrite's hope. Job 13:8. The Christian's hope is a purifying hope and is anchored to Christ. 1 John 3:2, 3; Heb. 3:19, 20. Fully contrast these two hopes. Which hope was held by the Jews at Jerusalem which persecuted Paul?

**"Be of Good Cheer":** Such were the words of our Lord to Paul in Acts 23:11. How could Paul be of good cheer under such persecution? Christians should always be happy and of good cheer. John 16:33. There is real joy in Christian service, for there is

nought in our hearts to condemn us. The worldly man cannot so speak. "The way of the transgressor is hard." The Christian's path may not always be smooth, but the places that seem dark to the world are always lighted by the star of hope. Rom. 8:18. —C. E. R.

#### THE GOLDEN TEXT

While Paul was in Jerusalem, he was arrested and carried into the castle. He begged to defend himself and was given permission, and so he stood on the stairs and recounted his conversion. Our text is a part of what Ananias said to him. In this recount Paul certainly did witness for Jesus.

Truly Paul did witness for Christ wherever he went, no matter what the conditions. Paul had first hand information. He says, Galatians 1:11, 12, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by revelation of Jesus Christ." So Paul was true to his trust, constantly looking to the Father for guidance and was a good example for Christians to follow.—L. A. R.

#### SENIOR AND ADULT CLASSES

Paul was accused of the Jews of teaching Jewish Christians that they need not obey the Mosaic law. This accusation was probably false just as the accusations against Jesus and Stephen were false. He refused to purchase his freedom with money but put his faith in God instead. Felix kept Paul two years hoping he would purchase his release. Acts 24:26. Paul refused and God's name was glorified.

"The Washington Post" of Sept. 1, tells of a man that was imprisoned twenty-three years ago for a murder he did not commit. He was given a life term for the crime. He entered the penitentiary with faith in his God and continued to pray year after year that the truth might become known. His prison record was very good and twice he was offered his freedom by the Parole Board on condition he admit his guilt. He was tempted to purchase his freedom in this way, but always something told him to wait. The crime was finally admitted by the real murderer as he lay on his death bed. The innocent man expects soon to be released. He could have purchased his freedom, but with it he would have bought the odium of a murderer. He could have joined no church without bringing contempt and shame upon that organization. Today he will be a credit to any church.

No Christian can bribe those in authority. Justice is thwarted by bribe-blinded officials. This isn't right. God cannot be honored by a bribe-bought freedom.—H. A. S.

## AMONG THE CHURCHES

### THAT NEW BUILDING AT WATERLOO

The work on the church at Waterloo, Iowa, is progressing nicely. The basement is dug, the wall laid, and the superstructure begun. Wednesday, Oct. 28, the cornerstone was put in place, Bro. A. J. Eychaner officiating. In the cornerstone was placed a brief history of the Iowa Conference, a picture with names attached of the first Dorcas Society meeting, the constitution of the local church organization, and the names of those present at the cornerstone laying. In regard to the Dorcas Society, it was their untiring efforts which made the church possible. More than one thousand dollars raised for a church building in eight years is a pretty good showing for our local women, isn't it?

May we ask the prayers of the brotherhood that the work done in this edifice shall be in keeping with the will of God and His Son Jesus Christ our Lord, who is the Cornerstone in the spiritual temple of God.

Charles W. Howe.

### GROWTH AT CLEVELAND, OHIO

Rally Day at Cleveland was a joyful day. We passed the goal set by 13, having an attendance of 213.

The entire Sunday school offering, \$20.38, was given to the Sunday school expansion fund. We are also using the birthday offerings for this purpose, there being \$1.58 on Rally Day, making the amount \$21.96.

Many of the older boys and girls remained for the church service and enjoyed a splendid sermon, "Seeing Things," by our pastor, Bro. Lyon.

There were 125 present at the morning service and forty at the evening, when Bro. Lyon preached on, "The Forgotten Water Pot". We wish it had been possible for all to have heard these inspiring sermons to strengthen your efforts in the Master's work.

We have outgrown our Sunday school quarters and have established a fund to enlarge the same.

Besides our Rally Day offering, birthday offerings and special contributions, the children are working with brick boxes toward this fund. These boxes have 35 bricks marked on their faces. Each time a coin is inserted the amount is marked on a brick. When all bricks have been filled in, the boxes are returned to the Sunday school treasury.

To date we have distributed 140 of these boxes among our Sunday school members, and we are very much enthused over our new endeavor in the cause of Christ.

W. J. Halls, Supt.

### BAPTISMS

Elder J. H. Anderson, with his daughter Maggie and son Harold, has returned from the Carolinas, where they enjoyed good meetings. The attendance and interest were both good. There were four who requested baptism: Mr. and Mrs. James Smith of Easley, S. C.; and Mrs. Nellie Elrod, 1005 West Washington, Greenville, S. C., and Miss May Salts, whose address we do not know.

We had two evening meetings in the church near Brumfield, Ky., on our way down and back. We also spent two nights with our daughter and sister, Mrs. J. N. Rogers of Bristol, Tenn.

Maggie Anderson.

### GRAND RAPIDS, MICH.

Elaborate plans had been made for a large attendance at Sunday school and church services for Sunday, Oct. 25, our fifth anniversary, when lo, on Saturday afternoon an order came from the health officer forbidding any children to be allowed in public gatherings due to some cases of diphtheria in the district. The result was that our Sunday school numbered 68 instead of the anticipated 275.

Naturally that was a disappointment, but a splendid attendance of adults was present at all preaching services. At 2:30 p. m. a birthday service was held, and different ones, together with the pastor, reviewed the past five years and spoke of what can be done in the future.

The special meetings are now in progress, and the church is giving splendid cooperation. "Men's Day," November 8, will close the meetings. The meals on that day will be prepared and served by the men, and all features of the day are to be handled by the men only.

The church extends a hearty invitation to all.

F. E. Siple, Pastor.

### OREGON IN THE WEST

Sr. Kerr, who was taken seriously ill shortly after her return from a trip to the east, underwent a major operation several weeks ago, after all hopes for life were given up. She is able to sit up at the time of this writing.

We were very glad of the opportunity to visit with Sr. H. B. Cramer who came to Corvallis for the quarterly meetings. Sr. Cramer suffered a stroke last spring and has been ill a greater part of the time since.

Bro. J. C. Wilson of Lebanon, spent several days at the home of his sister, Sr. Edith Barber and attended the quarterly conference.

Sr. Minnie Rogers of Eugene attended the meetings at Corvallis.

Sr. Wilber H. Tremaine of Hollywood, Cal., arrived in Corvallis a week ago on a visit to her mother and other members of her family. She will be remembered as Sr. Lulu Taylor, a daughter of Sr. Hogue and a sister of Mrs. Delbert Hathaway.

Bro. and Sr. A. W. Darby and Mrs. George Darby motored to Corvallis to attend the meetings.

The Quarterly meeting of the Northwestern Conference of Oregon and Washington was held Oct. 3-4, 1931 at Corvallis. Bro. J. C. Wilson opened the meeting with a discourse on "The Promises Made to the Fathers."

On Sunday morning the Bible class was led by Bro. Wilson. Sr. Flora Hogue had charge of the Junior class. Following the Sunday school classes Bro. A. W. Darby delivered a very interesting discourse on "The Combination of Nations at the Close of the Dispensation." "The Resurrection" was the subject of the afternoon Bible Class led by Bro. Wilson.

Sunday evening Bro. Darby gave a wonderful discourse, tracing the true line and the false through the Bible from Genesis to Revelation, a very fitting sermon for the dark days in which we are living.

The attendance was fair, considering the number who have been ill during the fall months. We are sorry to report that Felida and Vancouver, Wn. were not represented. However we hope to see a greater number at the next quarterly meeting, which will be held December 6-7, 1931 at Felida, Wn., date subject to change only before November 22, 1931.

We are thankful to our heavenly Father for

the many blessings which He has bestowed upon us since we last met and for the wonderful sermons which it has been our privilege to listen to during these meetings. May we lift up our heads and rejoice for our redemption draweth nigh.

Churches of God, Oregon and Washington.  
Gladys Barber, Sec'y.

### REPORT FOR OCTOBER

Sermons: Pleasant View, 2; Rensselaer, 2; Plymouth, 1; North Salem, 1; Burr Oak, 1; Hillisburg, 2; Brumfield, Ky., 2; Guthrie Grove, S. C., 5; Dana, N. C., 4. Funerals, 1. Marriages, 1. Baptisms, 4.

Money received in Indiana: Pleasant View, \$26.00; Rensselaer, \$30.00; Plymouth, \$15.00; North Salem, \$6.00; Burr Oak, \$10.00; Conference Board, \$3.25. Expenses, \$15.25.

Note: On October 10 it was our pleasure to unite in marriage Bro. Dallas Benge and Sr. Elizabeth Daily, of Kokomo, Ind. Both of these young people were baptized into Christ in our special meeting in Kokomo last March. On October 29 we were called to Hedrick, Ind., to conduct the funeral of Bro. Cecil M. Bell, whom we baptized into Christ on June 1, 1930. Bro. Bell leaves a wife and several small children.

J. H. Anderson.

To the Dear Brothers and Sisters of the Truth in all Places Where Our Lord Is Loved:

Greetings with love for the cause of Christ and for you all. After a prayerful consideration with a longing desire, I have fully decided, with the Lord's help and by your cooperation with the Lord in His Word, to go out in the evangelistic work. The field is indeed white to harvest, but the laborers are few. Will you pray God to send forth laborers into His vineyard?

Now, if you will only give to the Lord's work a small amount of money, at the time of harvest we will come rejoicing, bringing in the sheaves. Now, if you will, you may have a part in this great work.

Send all help to Elder J. M. Morgan, Rt. 1, Box 5-B, Bristow, Oklahoma. I am ready to answer all calls and make arrangements to hold meetings. I will give full reports of all moneys and work in Gospel Trumpet, Restitution Herald, and Messenger of Truth.

Elder J. M. Morgan.

### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB AND OTHER DEPARTMENTS

S. T. Shirley; Ida Vogel; Enos and Carrie Elton; Mary F. Cook; Mrs. Ruth Blankenbaker; Maurertown Sunday School; Mary E. Carter; C. E. Randall; Mrs. Eliza Cassen; H. S. Bell; Anna Hammond; Mr. and Mrs. E. C. Railsback; Nina Blackwell Olsen; Mildred Stantial; Mary Calkins; Frances Wynne; M. A. Eastman; Forrest Long; A. L. White; Ladies League of Rensselaer (Ind.); H. W. Patterson; Eva H. M. Fletcher; Helen M. Chisholm; Mrs. Wm. McWilliams.

### HERALD RECEIPTS

Mrs. Ida Eastman; Mrs. E. R. Sullivan; Mrs. Allen Claypool; J. T. Haupt; Enos E. Elton; R. A. Curtis for self and others; Rilla Richardson; Franklin Moore; George Randall; Mrs. Tennie Long; Ella M. Rose; Mrs. James Brush; Mrs. Frances Wynne; Cora Foster; Eva H. M. Fletcher; Mrs. Wm. McWilliams.

# About This and That From Here and There

Sr. Frederick Claussen, of the Oregon church, spent the past week end with the home folks at Culver, Ind.

Remember the regular appointment at Ripley on November 7 and 8. We trust that a full attendance will be present at these services. Bro. Lapp will be in charge.

We trust several of you are putting your Thanksgiving thoughts on paper for the benefit of all. Remember to have your articles or letters here not later than November 17.

We are glad to know of the addition to the brotherhood through Bro. Anderson's labors in South Carolina. May they endure to the end and receive the crown awaiting the faithful.

Bro. Marsh, pastor at Oregon, has been giving a series of Sunday evening sermons on the different phases of Christ's coming. These are proving of special interest and good audiences are greeting each service.

An interesting report of the quarterly conference of the churches of Oregon and Washington will be found on this page. We are glad to learn of the improved condition of Sr. Minnie Kerr of Corvallis.

Friends of Bro. R. H. Judd of Toronto, Ont., will be glad to learn that he has secured employment which he hopes will prove to be permanent eventually. The first Thanksgiving article received is from his pen.

More good news about the new church building at Waterloo! Here is a fine idea for some

of you who have been needing a building in which to meet and have so far found it impossible to realize your ambitions. Read Bro. Howe's encouraging report. And then let the women do the work, if you haven't enough men.

We regret exceedingly that it was found necessary to exclude the children from participating in Grand Rapids' fifth birthday anniversary services, and we hope that all danger is now past. Perhaps some of the questions found in the "box" during your special meetings, Bro. Siple, may prove of benefit to Herald readers.

We await with pleasant anticipation a series of articles on prophecy which will be forthcoming this winter from the pen of George B. Alldridge of Cleveland, Ohio. The first of the series will be concerning Egypt, and we know it will prove to be of unusual interest, because Bro. Alldridge has been "on the spot" and knows whereof he writes.

Training Class was greatly depleted in numbers at its Friday and Monday sessions due to the fact that Bro. Lapp, who was with the Eldorado, Ill. brethren, took with him Gerald Cooper and Harvey Krogh for "musical" support, and Bros. Smead and LeCrone were speaking for the Burr Oak and South Bend (Ind.) congregations, over the past week end.

You can scarcely measure the joy that comes to us when you conclude your letters to the editor or the associate editor with the words, "Always bearing you up before the Throne of Grace" or ones of similar import.

With the hearts of the brethren united in prayer for us, surely the good seed that is sown through The Herald will bring forth fruit to the glory of God and the building up of His people.

We glean from a letter from Cleveland (not from Bro. Lyon, however) that the church there is forging forward along all lines under their pastor's energetic leadership, especially the Sunday school. We remember with pleasure our visit of a year ago with the brothers and sisters of the Cleveland church, at which time several friendships were firmly cemented. We rejoice with them in the evidences of God's blessings upon their labors.

The following was gleaned from notes sent us by Bro. Arlie Townsend, that energetic and efficient Sunday school superintendent at Grand Rapids. On their anniversary service, Oct. 25 the past five years were reviewed, showing that when their Sunday school was started they had only five teachers. Their corps of teachers has grown until now they have twelve consecrated, enthusiastic men and women leading their school. The attendance has grown by leaps and bounds, their lowest figure being 71 on Sept. 2, 1928, compared to 280 on Feb. 1, 1931, total enrollment being over 300.

This wide-awake army of Sunday school scholars has furnished fuel and lights for all church services for the past five years. Their collections have grown from \$346.88 during the year 1927 to \$406.88 for the ten months of 1931. And best of all, this school is not going to stand still, for they have more than fifty enrolled in their cradle department who are not yet active members of the school. With God's help they are determined to go forward in the service of the Master, consecrating their energies to bringing these little ones and their parents, as well, into the fold of Christ.

A fine field for service and an enthusiastic group of workers are found at Grand Rapids. Let's hear from other schools.

## 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, W. H. Wilson, board cloth	96	.25	1.25
Ancient Mysteries, George Johnston	116	.50	
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

### 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

## RESURRECTION

By George B. Alldridge

*Continued from last week*

THERE may be a relationship existing between the physical image of our earthly bodies and the spiritual. The words of Daniel 12:3 and 1 Corinthians 15:41 seem to suggest so.

What a diversity of brilliancy exists among the various types of Mazda electric lamps, the quality of the filament and the intensity of the electric current determines this. Probably the development of holy character in this life, well pleasing to God, may enhance the appearance of our spiritual bodies in the age to come.

In this life we recognize a "spiritual face". "A man's wisdom maketh his face to shine." Eccl. 8:1. "The Lord make his face shine upon thee." Num. 6:25. Unconsciously we are now registering in our lives the potentialities that will be realized in our spiritual bodies.

In the factory where I am employed, the foundry yard contains many kinds of material used in making castings, such as coke, coal, limestone, sand, pig iron, and scrap iron of many varieties. To facilitate the charging of the cupola, traveling cranes and great buckets are used, but in handling the pig iron and scrap, a powerful magnet does the work; only the materials that possess an affinity for magnetism will respond to the lifting power of the magnet. Until the operator switches the current into the magnet, it lies dead and cannot lift anything. The operator by manipulating the switch causes something to flow through the magnet that can neither be seen, nor possesses any weight, and as far as science knows is not materialistic, but if anything is spiritual. But this something, "it", if you please, is a powerful force which mightily affects and influences material to cleave to it to which it has an affinity.

When we become converted, or when our minds are begotten again by a "lively hope by the resurrection of Jesus Christ from the dead," 1 Peter 1:3, there is something that begins a new life within us. Call it a spiritual mind, if you like. This something possesses an affinity for the Spirit of God. I have already quoted Romans 8:11: "But 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."

"Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit."—2 Cor. 5:5.

Listen to Jesus' words: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."—John 3:6, 7.

"But to as many as received him, to them gave he power to become the sons of God, even to those that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

"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."—1 John 3:2, 3.

A famous Russian writer once said, "Where love is, there God is." This is true. God dwells in love. In other words, love is the very nature of God. So then if we love, especially the brethren, "we know that we have passed from death unto life."—1 John 3:14. Love of God abiding in our hearts toward Him and all mankind, is the element of God's nature that has an affinity for Him. This is the power God exercises toward us in drawing us to Himself. "Love begets love."

We know what sin in all its ramifications, works out in us—death. Science confirms this in its universal testimony by men who know. Righteousness, personified by the word Love, as amplified in 1 Corinthians 13, works out in us, what? Life. Rom. 2:7, 8. So, then, every man and every woman, by the exercise of will, can possess the element or spiritual life principle, that God on the morn of the resurrection, will transform into a spiritual being of such surpassing power and glory of which the human or fleshly mind cannot conceive.

"For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—2 Cor. 5:4.

"But as it is written, 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. 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 Cor. 2:9-12.

"Every life that would be strong must have its Holy of Holies into which only God enters."

## HEALTH AND WEALTH

HEALTH is the foundation of worldly prosperity. Wealth is the result of the toils of health. A sound body is a good capital to begin any business with. A sound mind and sound judgment add immensely to its value. Possessed of these, a man may earn a living and have it when it is earned. He who would gain wealth must preserve health. He who would enjoy wealth when gained must retain health. Health is wealth. The man who is sound in heart, and soul, and body, without a dollar in his pocket, is richer far than he who, along with uncounted hoards and lands outstretching his vision, is yet wretched, nervous, dyspeptic, and discontented. He who loses health to gain wealth may soon see the time when he would part with all his hoards to bring back his lost health again.—*Selected.*

# THE RESTITUTION HERALD

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## WHEN THE LORD FIGHTS

*By Norman John McLeod*

HUMAN nature is essentially fickle and curious. In religious matters men are usually carried along with the fads and fancies of the day and are led by popular movements. In August 1914 many people began to enquire if the war then started was the "battle of Armageddon" that they had heard Bible students predict so often. Was this to be the last great war? Were the judgments of God, which ministers had predicted in vain to deaf ears, about to fall? These were the questions that all at once began to fill many churches. But the end was not yet.

The careful Bible student could tell that there was more prophecy to be fulfilled, especially in regard to Israel before that last terrible struggle. The Jews were not returning to Palestine in any appreciable numbers. They were not dwelling in unwallled villages. One of the greatest events in that phase of history was to take place during the war—the last crusade against the Turk by the British.

But they who watch the signs can now see that that last conflict is not far away. Man's governments have failed to bring about satisfactory living conditions. Israel is in her land. The great Asiatic combination of nations is forming. Great Britain is in such a point of decline that she could not win another war very easily. Her dominions are all but independent.

"For I will gather all nations against Jerusalem to battle." How many times has that seemingly been fulfilled! How oft has Jerusalem suffered siege! The Holy City has been beleaguered more than any city except Constantinople. But even the latter has not withstood so many great groups as the Hills of Zion.

All the great empires of antiquity have laid siege to Jerusalem at one time or another: Egypt, Babylonia, Assyria, Persia, Macedonia, the Seleucid Empire, and Rome. In the Middle Ages the Saracens, the Turks, and the Crusaders, and in modern times, the British have captured Jerusalem. The usual savage accompaniments of war noted

in Zechariah were present in all these sieges—"the houses rifled, and the women ravished." But still all this storm and stress did not fulfill the whole of Zechariah's predictions. When the last great war comes, certain things will distinguish it from all other occasions.

"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." How did the Lord fight in the day of battle? What was the method that let it be known that the Lord was in battle? Let us turn the pages of history to see.

When the children of Israel were in Egypt, the Lord fought for them against the Egyptians. He sent ten plagues upon the heathen, each one more terrible than the last, until the Egyptians drove the Israelites out of the land. Then the Lord drowned the army of Egypt in the Red Sea. That is the way the Lord "fought in the day of battle".

Later the children of Israel were to enter the Promised Land; the first city of importance was Jericho. It was not captured by the usual methods of warfare. The Israelites were to parade around the city in a fashion prescribed by the Lord, and the walls would fall down; which things were done. That is the way the Lord "fought in the day of battle".

Joshua went up to help the Gibeonites against a league of five Amorite kings; and it is said (Joshua 10:10-11) that "the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. And it came to pass, as they fled from Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword." That is the way the Lord "fought in the day of battle".

*Continued on page 89*

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."*

## THE EDITOR'S PRAYER

**O**UR FATHER: How grateful we are that we may call upon Thee, "Abba, Father!" In every time of trouble, in every hour of need, Thou art at our side to hearken to our petitions and to answer our prayers. For this do we praise Thy holy name. Amen.

## PREPARE TO BE THANKFUL

**T**HE day that for many years has been set apart to offer special thanks to the Father for the blessings of the year is rapidly drawing near. But a little over two weeks remains in which we may *prepare to be thankful!*

"Prepare to be thankful?" someone asks. "How can one prepare to be thankful?"

No one can be really thankful who has not consciously prepared to be thankful; that is, we can never express our gratitude to the Giver of "every good gift and every perfect gift" as fully as we should until we have taken stock of the treasures He has bestowed upon us. That is one way in which we can come to enjoy a real spirit of thanksgiving.

"Count your many blessings, name them one by one,  
And it will surprise you what the Lord has done!"

## THE SECRET OF THANKSGIVING

**C**ONSIDERATION of blessings received is not the only road that leads to a joyful thanksgiving experience.

Contribute to the thanksgiving spirit of others! Give someone else reason to be thankful, and your own joy on the last Thursday in November will be vastly increased.

Drop a "thank offering" into the treasury of God. A gift to the poor, a special offering to your local church, or a donation to the National Bible Institution to help carry on the work of your Bible Training Class and to further the general work of the Church of God everywhere. As you recall having made such a contribution on the morning of Thanksgiving Day, you will feel still more strongly inclined to praise His name.

## THE HOPE OF THE WORLD

**T**HE coming of our Lord Jesus Christ back to this earth again is without doubt the most splendid event the future holds in prospect. All happenings that lie beyond the range of the present, however important they prove to be, can by no possibility equal in glory, in grandeur, and in richness of practical value to humanity the second advent of the blessed Son of God!

We make this broad statement thoughtfully; we place it on record considerately, being fully persuaded that in the ages to come when Time has computed and compared the final events of history, the second coming of our Lord will be set down as the most important one of them all.

To enumerate the blessings that will follow the advent of Jesus would require much more time and space than we have at our disposal. We may merely suggest that they will be both material and spiritual in their nature.

On the material side we have the assurance that peace shall prevail, for the nations shall "learn war no more"; that the demoralizing influences of sin shall be removed; that the blind shall see, the deaf hear, and the lame walk; that prosperity and security shall obtain throughout the earth; and justice and righteousness mark the universal reign of the King of kings.

The greatest of blessings that will flow from the Master's coming, however, will be spiritual, and they will be received by those who in this present time have given their hearts to Him. John joyfully cries, "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. Like unto our Lord in all things: in nature; in sinlessness; in power; in understanding of God; joint heirs with Jesus Christ of the Father's eternal richness and glory!

Like as the flaming comet doubles wide  
Heaven's mighty cape; and then revisits earth,  
From the long travel of a thousand years;  
Thus at the destined period shall return  
He, once on earth, who bids the comet blaze;  
And with Him all our triumph over death!

—*Young's Night Thoughts.*



## WORLD WITHOUT END

(The Editor is in receipt of the following communication from Bro. Haupt, which he requests be followed by his article under the above caption.)

WITH this I send you an article upon "World Without End". Aside from the article I want you to note my experience of last Sunday in the shape of a preachment by a preacher from Shreveport, a two hour car ride from here, which gave me not a little surprise. The preacher stood for the so-called Christian Church, as he proved, the Campbellite Church.

One of his leading expressions was that Christ and God were really one person, and he asserted that Alexander Campbell held the same view. He based his argument partly upon the statement of Jesus that He and the Father were one. He used the King James translation as proof in the passages relating to Christ, including that of the Apostle Paul in the Colossian letter, that all things were created by Jesus, or by and for Him.

Christians ought to know that God created the heavens and the earth by His word, by His breath, or as a thoughtful member of our Bible class said, by His will. In the Garden of Eden God foretold that the "seed of the woman", undoubtedly referring to the Son of God, should bruise the head of the serpent, as the Christ certainly has done. Jesus was Teacher and Prophet in His first advent, ending with the ascension. Now He is pictured as in the heavens with His Father, making intercession for us as our great High Priest. From heaven Christ shall descend on the great resurrection morn.

The Kingdom period will constitute the third part of the Melchisedek parallel. Jesus will be Prophet, Priest, and King. The Father and the Son are one in heart, in plans and purposes, in all that pertains to the welfare of God's children. "Grace be unto you from God the Father and His Son, Jesus Christ," continues to be a devout blessing from the apostles.

"Before Abraham was I am" was quoted from John 8:58. Where the Greek sentence of this thought refers to time, the past tense of the verb, to be, is used and we have, "Before Abraham was I was". Where there is comparison of rank, "I am", is proper. There the English expression is, "Higher than Abraham was in rank, I am". In this case the Greek is even stronger in that it says, "Higher than Abraham was in his birth, or rather, in his conception, I am." Abraham, in common with all men noted in the Old Testament and in common with all but Christ in the New Testament, was merely man conceived according to nature.

Jesus was the Son of God, conceived by the Holy Pneuma, the Divine in-breathing of the spark of Divinity into the bosom of Mary. While the Word of God was long before Abraham, Jesus was not born until many years after. The flesh of the Son of God took the place of the Word of God.

Now follows the article by Bro. Haupt mentioned above.

WITHIN the last century or more, at intervals, some have fearfully predicted the near approach of the end of the world. Antichrists have been indicated as possible predecessors of each final day. The first antichrist of whom we seem to have mention probably is Barjesus of Acts 13:6. In his epistles the Apostle John refers to antichrists both in the past tense and the future.

Since Bible times there have been teachers of peculiar doctrines, none of whom can strictly be accused of being opposed to Christ or as aiming to supersede Christ. While of late we have had Bahai, a preacher from Persia, who seems to claim to be another Christ. Bahai supports good principles of life and behavior, and the Esperanto language for the unification of the human race, but he stands for nothing better than is promised to the Christian after the great resurrection day.

Every active opponent of Christ and of God may be classed as an antichrist, as the word is used in the Bible. Thus many antichrists of greater or less force have appeared in the world and will doubtless continue. Wars and rumors of wars will occupy unhappily the stage of the world until the trumpet call will bring the dead in Christ to life and change the living in Christ in a moment. Instead of being mortal these obedient ones will put on immortality, instead of corruptible bodies they will have put on incorruptibility. They will labor with their leader, the great Christ for a thousand years (Rev. 20:6), commonly known as the millennium.

When the thousand years have expired the rest of the dead are to arise. Then will come the great judgment period during which the persistently wicked are to pass into gehenna, the second death. From this time forward the righteous will be forever with their Lord. There shall be no end of the world. It shall last forever. Rev. 5:10; 11:15; 22:5.

Confusion has been created by the translation of the Greek word meaning *age*, as *world*. To the end of an age is not the same as the end of the world. The last of a devout prayer of Christians, as given by Paul (Eph. 3:21) is "Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

I am asked to say a few words upon John 14:2. The Apostle John did not have mansions in a house. In God's great plan of the ages, in His *oikia*, the Apostle John assures us there are many dwelling places. Mrs. Zebedee had asked a special favor for her sons, John and James. "When thou comest into thy kingdom," she had asked, that her sons be given the most prominent positions. John taught her that in the kingdom age one would not be above another.

At the last Lord's supper Jesus girded Himself and washed the disciples' feet. Humility was the lesson. In God's great *oikia* there is provision made for all that knock in faith. Jesus has gone to prepare for our inheritance. His ascension gave Him a place at the side of His Father. There He is the Head of the Church, its chief Cornerstone.

Continued on page 90



## O MASTER! LET ME WALK WITH THEE

O Master, let me walk with Thee  
In lowly paths of service free;  
Tell me Thy secret, help me bear  
The strain of toil, the fret of care.

Help me the slow of heart to move  
By some clear winning word of love.  
Teach me the wayward feet to stay,  
And guide them in the homeward way.

Teach me Thy patience; still with Thee  
In closer, dearer company,  
In work that keeps faith sweet and strong,  
In trust that triumphs over wrong.

In hope that sends a shining ray  
Far down the future's broadening way;  
In peace that only Thou canst give,  
With Thee, O Master, let me live.

—Washington Gladden.

## THE BOOK OF THE REVELATION

By Lyman Booth

*Continued from last week*

THYATIRA was a Macedonian colony, and it may be considered as an unintentional confirmation of the Acts, that Lydia, a purple-seller of Thyatira, is met in the Macedonian city of Philippi. The church at Thyatira may have taken its beginning from this meeting. She, whose heart the Lord had opened to attend to the things spoken by Paul, had gone forth to buy and sell and get gain, and when she returned she brought with her far greater riches than she had sought to purchase.

The faithful in Thyatira were growing and increasing in the service of love and the patience of faith, thereby satisfying Him who evermore desires that His people shall abound more and more in all good things.

Ephesus and Thyatira were in marked opposition. There was great zeal in Ephesus for the maintenance of sound doctrine, but very little love and perhaps very few demonstrations of love. In Thyatira there was great activity of faith and love, but very little zeal for doctrine.

The account would lead us to believe that the Jezebelites, the Balaamites and the Nicolaitanes were practically the same, although differing in some minor things. They paid little heed to the obligations of moral law; they denied that Jesus had come in the flesh; their pretensions of holiness did not prevent them from committing the foulest sins.

That punishment does not at once overtake the sinner is not understood by many, and therefore they think it will

not overtake them. But Jesus opens up the way in which the delay may be regarded. The time in which sinners are heaping up greater wrath against the day of wrath is only time lent to them for repentance; but not realizing it, they continue sinning. (Rom. 2:4; 2 Peter 3:9.)

Sardis was the ancient seat of the Lydian kings and memorable as the city of Cræsus. Like most of the cities of Asia, it was magnificent, intellectual, and profligate. It passed from view with the decay of Asia Minor. The crime charged against Sardis was inactivity in the diffusion and preservation of the faith, and because of this it was to be taken by surprise. How largely is Sardis represented today among the people of earth! Men know our faces and names, but Christ knows our works. We may deceive one another, but we cannot deceive the Savior.

Philadelphia, the city of brotherly love, was in the province of Lydia, in Asia Minor, about seventy miles east of Smyrna. Its population of recent years is estimated at fifteen thousand, of whom about one-twelfth are called Christians. The church was more favorably commended than any of the others. While the others had fallen into decay, she, with her Christian temples and worship, still survived.

Gibbon says of her, "Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins." So this church appears as a symbolic fulfillment of the words of the vision, "Him that overcometh will I make a pillar in the temple of my God"; "because thou hast kept my word, therefore in return I will keep thee." Not that the church at Philadelphia should be exempt from persecutions such as would befall others, but that in them he would keep them free from harm.

Perhaps 1 Corinthians 10:13 would apply to their case where we read: "There hath no temptation 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."

Gibbon, in writing of the seven churches, seems to express the thought that he believed that the threatenings and promises of God did fulfill themselves in history, and says as follows, "In the loss of Ephesus the Christians deplore the fall of the first angel, the extinction of the first candlestick, of the Revelation. The desolation is complete; and the temple of Diana or the church of Mary will equally elude the search of the curious traveler. The circus and three stately theatres of Laodicea are now peopled with wolves and foxes; Sardis is reduced to a miserable village; the God of Mahomet, without a rival or a son, is invoked in the mosques of Thyatira and Pergamos; the populousness of Smyrna is supported by the foreign trade of the Franks and the Armenians. Philadelphia alone has been saved by prophecy or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years, and at length capitulated with the proudest of the Ottomans."

*To be continued*

# THE RICH MAN AND LAZARUS

By George B. Alldridge

*“And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.”—Luke 16:31.*

THE subject for study recently, by the Berean society at our ecclesia (61 being present) was the parable of the rich man and Lazarus. My wife is a member and, like all good Bereans, she desired to know what the Scriptures teach concerning this subject. Very coyly she said, “Pa, what is your thought, and what lesson would you teach?” So in answering Ma’s question, I thought I would, through THE HERALD, discuss it with other faithful Bereans, including Ma.

When our minds are obsessed with preconceived ideas, implanted therein by reading and accepting the thoughts of other men, how difficult it is to convince our friends what Jesus really taught and meant by the parables He expounded to them.

Every child in a lower grade at school knows that a parable is a fable, but it is also a story by means of which a moral lesson is taught. Everybody delights to read the fables of Aesop, the Greek slave. He uttered them for political purposes, at a time when it was very dangerous to life and limb to express one’s thoughts in unveiled language.

In reading these parables, we all recognize them as allegorical tales, the form of the old animistic story is used, without any belief in the identity of the personalities of man and animals, but with a conscious double meaning for the purpose of teaching a lesson.

In the Old Testament there is a record of not less than twenty parables. Two especially we all recall, viz., “The trees choosing a king” (Judges 9:7-16), and “The Ewe Lamb” (2 Sam. 12:1-4). In the former Jotham rebukes the men of Shechem for making Abimelech their king and shows what would follow as a result. In the latter, Nathan is instructed by God to rebuke David for his adultery with Uriah’s wife. David failed to perceive the point of the story until Nathan said, “Thou art the man.” 2 Samuel 12:7.

Now if my readers will pardon me a moment, I will recite one of Aesop’s fables or parables, which I think will bring home with force the lesson, which so many fail to see in the parable of the rich man and Lazarus.

A man and a lion were discussing the relative strength of men and lions in general. The man contended that he and his fellows were stronger than lions by reason of their greater intelligence.

“Come, I will prove that I am right,” said the man. So he took him into the public gardens and showed him a statue, Hercules overcoming the lion and cleaving his

mouth in two.

“That is all very well,” said the lion, “but it proves nothing, for it was a man who made the statue.”

Moral: “We can easily represent things as we wish them to be.”

Jesus had just finished the parable of the unjust steward, and uttered these scathing words: “Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God.” Luke 16:15.

The scribes and Pharisees were the two classes Jesus was seeking to teach the great moral lessons they would not and could not learn. Of these classes it could truly be sarcastically said, as Job said of his friends, “No doubt but ye are the people and wisdom shall die with you.” Job 12:2.

These scribes and Pharisees considered themselves the true representatives of Israel and the chosen of God. Paul, in Romans 3:1, 2, says that they had a wonderful advantage over the rest of humanity. Read also in this connection the eighth chapter of John.

When an artist paints an allegorical picture, he seeks to impress the mind with one thought. For instance, I have stood before the picture of “Christ before Pilate”. My mind has been ravished by various emotions as I looked upon the visage of the high priest and his subordinates, the look of indecision on the face of Pilate, and the howling mob before him. But only one thought in the picture the artist seeks to convey, and that is the majesty and innocence of the Man Christ Jesus.

So in this parable many interpreters seek to explain every detail. This is overdrawn. What Jesus sought to do was to point out to the scribes and Pharisees that they were the favored ones, rich in spiritual things, clothed in purple and fine linen, representing their righteousness and hopes of being God’s royal nation, faring sumptuously every day, “at the table of the Lord”. Psa. 69:22; 23:5, 6.

In the next chapters (Luke 17, 18) Jesus goes into detail and tells of the conduct of the Pharisee and the publican while at prayer. The Pharisee boasted and even thanked God that he was such a good man compared to this publican, who realizing his helplessness and dependence upon God said, “God, be merciful to me a sinner”!

Jesus was seeking to impress upon their minds how God considered those whom He likened to the “rich man” and the poor publicans and sinners, whom they considered as beggars and outcasts. Well did Jesus say, “Except your

righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:19.

In due season both of these classes died, but their deaths were different. The rich class died and was buried. The beggar died also. Paul, in Romans 6:3, 5, describes their death: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection."

Where does this death bring us, dear brethren? "Right into the place of favor, Abraham's bosom", you say. Prove it!

Here it is: "For ye are all children of God 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." Glory, hallelujah. Amen!

Who are the angels which carry the poor beggar to Abraham's bosom? Here they are: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

For 2520 years the rich class—the scribes and Pharisees and the Jewish nation in general—have been buried in oblivion among the nations, cruelly tormented day and night, in modern times, especially, in Russia, Spain, France, and Germany. Since the year 70 A. D., as a nation they have ceased to exist. Their cry, though, has gone up to heaven. I recall how the late President Roosevelt, while in office, was appealed to by the Jews to intercede for the relief of their suffering brethren in Russia.

But blessed be God! He is now heeding their cry and the Balfour declaration in the year 1917 is the answer. Now, my brethren, read again Romans 11:25, and then thank God that His Word is true.

But someone may say, "Explain, 'and besides all this, between us and you, there is a great gulf fixed'."

Sure, brother, and that is the easiest part of all. I need to quote only one text and that is 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."

How many Jews are really and truly converted? This is the gulf—their prejudice toward Christ. "But when his feet shall stand in that day upon the mount of Olives", "and they shall look upon him whom they have pierced, (and) they shall mourn for him."

"All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem." Then the great gulf shall be filled in. "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." Isaiah 35:8.

In conclusion, dear brethren, how true the text is at the head of this article. In the beggar class are you and I. "But God, who is rich in mercy, for his great love where-

with he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved), and hath raised us up together and made us sit together in heavenly places in Christ Jesus." Eph. 2:4-6.

So then having been raised from death, Col. 3:1-4, they will not believe us, and hence only to them Moses is left, and they will not even believe him. Deut. 18:15, 18, 19.

Jesus, after His resurrection, makes this all so clear. "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Luke 24:25-27.

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"THE true moment at which to call upon one's self to take any new step in virtue is at the fainting point, when it would seem so easy to drop all and give all up; when, if you do not, you make of yourself a power."

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## SPEAKING IN TONGUES

By J. C. Vanzandt

PEOPLE who believe that speaking in tongues is the evidence of Spirit baptism uniformly refer to Isaiah 28:11 as being prophetic of the same, and say its fulfillment began at Pentecost in A. D. 33. I once believed the verse to be prophetic, not in the sense they claim, but now I see that it is not prophetic. Let us test the claim.

Isaiah 28:11 is not a prophecy made by Isaiah. It is a reference to what God said in Deuteronomy 28:49. In Deuteronomy 28:1-4, before Israel got to Canaan, God made precious promises as to what He would do for them if they were obedient to Him. Beginning with verse 15, He informs them of curses that would come upon them if disobedient, and verse 49 says: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand". That nation would speak its own tongue, hence not speak by inspiration from God.

The Old Testament consists of three parts, namely, Law, Prophets, and Psalms, which Jesus recognized in Luke 24:44: "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

As a book Isaiah belongs to the Prophets, but has historical accounts in it. See chapter 37:1-5. Part of it is historical; part refers to things existing at the time it was written, and the rest is prophetic. Isaiah 28:1-4 announces a curse upon Ephraim, declaring his glory should fade away. Verses 5 and 6 are prophetic; while verses 7 and 8 are historical statements of what Ephraim had al-

ready done. Verse 9 asks a question and answers it. Verse 10 mentions some things that had already been done to win Ephraim back. I quote as per margin: "For precept hath been upon precept." God had already given them precept upon precept, and they had refused to obey Him. That Ephraim was a very stiffnecked tribe is shown by Hosea 4:17: "Ephraim is joined to idols: let him alone."

Isaiah 28:11 speaks of things that had already come upon Israel, including Ephraim. I quote as per margin: "For with stammerings of lip and another tongue he hath spoken to this people." He had already allowed the enemy to come upon them in war, just as threatened in Deuteronomy 28:49, and had spoken to Israel, not in Israel's tongue, but in the enemies' tongue, whose speaking was natural, hence not inspired.

Isaiah 28:11 speaks of "this people," referring to Israel, of whom Ephraim was one tribe. Verse 12 says: "To whom he said," that is, He said to Israel, "This is the rest, give ye rest to him that is weary; and this is the refreshing: yet they would not hear."—American Revised Version. What does this "rest" and "refreshing" refer to? Answer: "He had brought them out of bondage; He had promised to lead them to Canaan where they would, if obedient, find rest from their enemies and be refreshed by the bountiful crops of the land.

In Deuteronomy 12:9 and 10, He says they had not yet found rest from their enemies, and in 28:65, He says that if disobedient they would never get it. They would not hear and obey; they did not get the rest and refreshing, but were scattered among all nations, as warned in Deuteronomy 28:64.

Note Isaiah 28:13: "But the word of the Lord was unto them precept upon precept," etc. He had already spoken word upon word to them, and they had already refused to hear and obey Him, and as punishment He had already allowed their enemies to speak to them with scornful lips and another tongue. Because they had previously refused to hear and obey, He admonishes them in verse 14: "Wherefore hear ye the word of the Lord."

From the foregoing we see that the tongue of Deuteronomy 28:49 was *not* to be spoken by God's people, but by their enemies, hence not to be spoken by inspiration. We also see that the tongue of Isaiah 28:11 was *not* something Isaiah was prophesying about, but one which had already been spoken, not by Israel, but by her enemies—a tongue that Israel could not understand—hence not spoken by inspiration. This makes it clear that the so-called "unknown tongues" of Deuteronomy 28:49 and Isaiah 28:11 were the common, everyday language of the enemies of God's people, and occurred hundreds of years before Christ.

It is claimed that in 1 Corinthians 14:12 Paul quotes Isaiah 28:11 and thereby indorses it as a prophecy of speaking in tongues by inspiration. As a book, Isaiah is in the Prophets and *not* in the Law, while Deuteronomy is *not* in the Prophets, but is in the Law. Paul said he was quoting from the Law: "In the law it is written, with men of other tongues and other lips will I speak unto this people."

Paul said he was quoting the Law and says in Romans

3:19: "Now we know that whatsoever things the law saith, it saith to them who are under the law." Gentiles were never under the law, hence 1 Corinthians 14:21 refers to Israelites who were under law being spoken to by Gentiles who were not under it. They did not speak by inspiration.

On Pentecost, A. D. 33, it was Hebrews speaking in other tongues by inspiration, so that Gentiles and Jews, speaking Gentile languages, heard and distinctly understood what they were saying. This is just the opposite of the order of the tongues, and the speaking mentioned in Deuteronomy 28:49 and Isaiah 28:11.

Young's Hebrew Lexicon defines the word from which stammering is translated in Isaiah 28:11 as meaning, "scorning"; while Strong's defines it as "mocking", which means the same. This implies that the speakers of Isaiah 28:11 were scornful in their speech; while the saints who spoke at Pentecost did not speak in a scornful way, but spoke fluently in the tongues of seventeen nations, so that the people of those nations distinctly understood what they said, which is positive proof that Isaiah did not refer to such tongues as were spoken at Pentecost.

In Isaiah 28:11, instead of "stammering," Young's Bible Translation has "scorned", and the Septuagint has "contemptuous", which means the same. From the foregoing facts it is evident that Isaiah 28:11 was *not* prophetic of what took place at Pentecost in A. D. 33.

There is nothing in common between the tongues of Deuteronomy 28:49, referred to in Isaiah 28:11 and 1 Corinthians 14:21, with that which took place at Pentecost in A. D. 33, for these verses require the speaker to be Gentiles speaking in their tongues and in a scornful way to the Hebrews, while the speakers at the Pentecost were Hebrews speaking Gentile tongues by inspiration, but not in a scornful way. But Paul fully settles it by saying he was quoting law, and *not* prophecy.

The reason Paul referred to what the law had said, was this: The Jews were under the law; they had sinned grievously; God had threatened to send a people of a different tongue upon them to punish them for their sins, and had done so at different times, for all of which they would not hear God, neither were they willing to hear Him at the time Paul wrote. A nation of a different tongue sent upon them was not a sufficient sign to cause them to hear and repent. Now God was causing their own nationals to speak in tongues not known to themselves, thus trying to cause them to repent and believe, but they would not do so. Hence he said: "Tongues are for a sign, not to them that believe, but to them that believe not." No, these tongue signs were not given to cause the Christians to believe, but to try to cause the unbelieving Jews to believe on Christ.—*Selected*.

"MAN is, according to nature, mortal as a being who has been made out of things that are perishable. But on account of his likeness to God he can by piety ward off and escape from his natural mortality and remain indestructible if he retain the knowledge of God, or can lose his incorruptibility if he lose his life in God."—*Athanasius*.

## THE LARGER PRAYER

At first I prayed for Sight:

Could I but see the way,  
How gladly, swiftly I would walk  
To everlasting day!

And next I prayed for Strength:

That I might tread the road  
With firm, unfaltering feet, and win  
At length, serene abode.

And then I asked for Faith:

Could I but trust my God,  
I'd live enfolded in His peace,  
Though foes were all abroad.

But now I pray for Love:

Deep love to God and man,  
A living love that will not fail,  
However dark His plan.

And Sight and Strength and Faith

Are opening everywhere;  
God waited for me till  
I prayed the larger prayer.

—Ednah D. Cheney.

## GIVING ACCOUNT

By C. E. Randall

*“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.”—Matthew 12:36.*

THESE are the words of Him unto whom all judgment has been committed and the One who will judge the quick and the dead at His appearing and kingdom. John 5:22, 23; 2 Tim. 4:1, 2. The Word is very clear and definite in stating that people are going to be held accountable for what they do and say.

The above text indicates that those who allow corrupt communications to proceed out of their mouths must answer in the day of judgment. It is for this reason that Paul admonishes those who have accepted Christ to refrain from corrupt communications.

“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.”—Eph. 4:29.

A man's words are the results of his thoughts. “For as he thinketh in his heart, so is he.” As we think, so we speak and act. As words and actions go together in the ordinary course of life, our conversations are a good barom-

eter of our actions and will indicate quite fairly how judgment is going to go with us.

“For by thy words thou shalt be justified, and by thy words thou shalt be condemned.”—Matt. 12:37.

Oftentimes people are fooled with an apparent chaste conversation, but unless our “speech be alway with grace, seasoned with salt”, it will be revealed in the day when the Lord “will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.” This day of reckoning is coming whether we want it or not.

The preceding has to do with vain words and conversations, but we find in Ecclesiastes 12:14 that God is going to bring *every* work into judgment. “For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.”

Every man is going to be rewarded according to his works. Rev. 22:12. This rewarding takes place in the day of judgment. Some will receive “an inheritance incorruptible, and undefiled, and that fadeth not away.” Others will receive the “wages of unrighteousness”. Whichever we receive will depend on what we do with Christ today.

Neither does it make any difference whether we commit sins of commission or sins of omission. That is, sins of commission are deliberate, intentional or purposeful; while sins of omission consist of not doing that which we know and realize we should do in Christian work. Regardless of the nature of the sin, it must be reckoned with either in atonement or judgment. These two courses are set before sinners today, and it is left optional with them which they will choose. “Some men's sins are open beforehand, going before to judgment; and some men they follow after.”—1 Tim. 5:24.

The parable of the pounds indicates very forcibly that after the Nobleman returns from His long journey into a far country, He will summon His servants that they may give an accounting to Him of what and how they have used the pounds which He had given them. Luke 19:12-27. This giving was prior to His departure. The use of the pounds was while the Nobleman was away. The calling of the servants before Him for reckoning was after the Nobleman's return.

Rewards and judgment were not meted out during the Nobleman's absence or at death of the servants, but at or after the return of the Nobleman.

If this parable represents Christ in the person of the Nobleman, as nearly all Bible students agree, then we find another witness to the truth that we are not judged or rewarded in any sense at death, but as the Master has said: “And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.”—Luke 14:14.

Paul has well stated the time and place of such reckoning in his second letter to the Corinthians. “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”—2 Cor. 5:10.

## WHEN THE LORD FIGHTS

*Continued from front page*

The most classic example of the Lord's warfare is the occasion made popular by Lord Byron's poem, *The Destruction of Sennacherib*. The conquering armies of Assyria were sweeping all before them. Israel had fallen, and now his armies were before Jerusalem. But "the Lord went forth and fought . . . as when he fought in the day of battle." "And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses". 2 Kings 19:35.

When we read, therefore, "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle," we look for some such manifestation as in the cases just cited. Especially do we expect it when we read such passages as the following elsewhere.

"And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel: so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." Ezek. 38:18-22.

"And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Matt. 24:6-8.

And there are many other places in the Word that indicate that the last great war will be conducted at least in part in a miraculous fashion. It will be no ordinary affair. Its results will not hang on any chance circumstance of earthly direction, but will be fought as the Lord would naturally be expected to do.

Aside from the miraculous character of the war, there is another feature of that last war. Woodrow Wilson told the world that the late war was being fought by America as "a war to end war"; "a peace drive"; a prelude to a new world era of peace. His statements remind us of the Congress of Vienna which ended the Napoleonic wars; the alliances of 1815 and following were designed by the diplomats to end all wars.

And the same story may be found to be repeated many times in the world's history. Within five short years after

the Congress of Vienna of 1815 there was another war. And while the world's greatest diplomats were assembled at Versailles, no less than seven separate wars were raging in the eastern part of Europe and in western Asia. And now the League of Nations remains practically useless, while Japan, China, and Russia prepare to carry on a great war.

After the last great war such will not be the case. The grand climax of all the themes of all the greater prophecies deals with the period of peace to follow the last great struggle. To quote all the passages that refer to that peace era would take too long. Isaiah is full of such statements; even Ezekiel speaks of a peaceful propaganda, beginning with Israel and extending successfully to all the world.

"Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord." Ezek. 39:29. So are also the statements of Hosea, Joel, Zephaniah, and others.

But not to Israel alone is the promise of that peace. The Gentiles are not forgotten. "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." Isaiah 11:10.

To us who long for the coming of the Lord, these things are most precious. We look for the day when all things spoken of by all of God's prophets shall be fulfilled. What a changed place this world will be! What a dearth of evil; what a plenty of good!

"Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."

"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." Psalm 72:7.—*A sermon given at the Church of God in Los Angeles.*

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## THE BIBLE

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*By Sarah N. Cleghorn*

Whether the doom of thrones it prophesy:

Egypt, Assyria, Persia, Babylon—

Or whether the kind Psalms of promise run  
Their pastures green, and living waters, by;

Or, bitter-sweet, the Gospels testify,

"Unto the least of these what thou hast done,

Thou did'st it unto Me; for every one  
Sick or in prison, there with him am I";

This is the Book that "with authority"

Comforts, commands, both wounds and heals the heart;  
Not like a poem, or a history,

Nor yet like flute and lute with all their art;

What lack I? do I tremble? weep? or frown?

Come, let us take this sovereign Bible down!



## SUNDAY SCHOOL WORKERS CLASS

AS PREVIOUSLY reported, the Sunday school officers, teachers, and others interested in Sunday school methods and problems of the Oregon church, have organized into a class which meets every other Monday evening. Sr. Grace M. Marsh, who is superintendent of our primary department, is the teacher in charge and we feel sure much benefit is going to result to those under her instruction. At the last meeting eighteen were present. We have chosen as our text book, "How to Teach Religion", by George Herbert Betts.

After the devotional opening of the session, Bro. Marsh gave us a five minute talk on, "How the pastor may cooperate with the teacher." He urged that every teacher should be in intimate harmony with the pastor, having perfect confidence in him, so that teacher and pastor feel at liberty to discuss any problem which concerns the good of the school.

Sr. Marsh then gave a lesson on the teacher himself, showing us that, though the best equipment is necessary for the success of the school, above all teachers with Christian character and tolerant sympathy are essential. Quoting Dr. Weigle, Sr. Marsh emphasized the place which the Sunday school fills: "Sunday school work is educational. We are put here to teach the pupils to learn. Our sessions center about the lesson. There will be worship, of course, but this is not the children's church. There will be giving, but we are not organized to raise and bestow money. There will be social fellowship, but the Sunday school is not a club. These things have place in our work just because they, too, are educational. They are a means to an end, but they are subordinate to the chief means which the Sunday school employs—definite instruction in the Bible."

The personality of the teacher was discussed at some length. He should have a personality that is attractive to the age of the individuals which he is appointed to teach. He must combine in himself the qualities which he hopes to inspire in his pupils. The personality of the Master Teacher should inspire us to build, from our inherited qualities, character which shows constant association with our God and our Christ. There can be no substitute for this.

The teacher's knowledge must be broader and deeper than that which he gives; his grasp must be more complete than can be reached by his pupils. For only in this way will he win their confidence and respect.

A chart for character analysis will be checked by each one before the next session. This chart presents positive and negative qualities, and should be a means of enlightenment to many of us as to our shortcomings as teachers. The next lesson we will study is "The Great Objective," showing that not the *subject* taught but the *person* taught is the great objective of all teaching. We wish that many more could avail themselves of Sr. Marsh's instruction and the benefit that results from association with other Sunday school workers.—M. G.

## WORLD WITHOUT END

*Continued from page 83*

At His second coming, He shall return in like manner as He ascended. After that He is to remain with His own.

In the great first resurrection there appear two classes. The righteous dead are called to life and the righteous living are changed with them, in a moment in the twinkling of an eye, at the last trump. None come from the sky except Christ, as no others have gone there. Let the devout Christian be satisfied to speak only as the truth speaks.

The first four books of the New Testament are known as the Gospels. One of them describes God's Kingdom as the kingdom of heaven, another as the kingdom of God. This kingdom was not in the heavens, but all plans for it were to be made in the heavens. The new Jerusalem prepared for above, was to come out of heaven, accompanied by the Messiah on His return. Figurative language has its own laws. We are not to suppose that the new Jerusalem will have marble and cement, with streets of gold literally above the clouds.

The translators say that great is the mystery of godliness. This is not true. The godliness of a godly man is not a mystery, nor is the ungodliness of the ungodly man. But the things pertaining to God are often mysterious to the human mind. Great is the mystery of the things pertaining to God. As the heavens are higher than the earth, so are God's ways higher than the ways of man. The phrases, the ages of the ages, the age to come, and the coming age, are terms expressive of the last long period of earth, after death, hades, sin, Satan shall have been cast into gehenna, shall have been utterly destroyed. This long period of bliss is sometimes called the end of the world, also the last days. Satan and his angels, all sin shall be in the gehenna state until the ages of the ages, and not forever and forever, as printed in the Authorized Version. Marginal Bibles give the correct rendering in the references. All sin and death will be at an end before the last days.

## P R A Y E R

These are the gifts I ask of Thee, Spirit serene—  
Strength for the daily task;  
Courage to face the road;  
Good cheer to help me bear the traveler's load;  
And for the hours of rest that come between,  
An inward joy in all things heard and seen.

These are the sins I fain would have Thee take away—  
Malice and cold disdain;  
Hot anger, sullen hate;  
Scorn of the lowly, envy of the great;  
And discontent that casts a shadow gray  
On all the brightness of a common day.

—Henry Van Dyke.

# National Berean Department

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"ADD TO YOUR FAITH VIRTUE; AND TO VIRTUE KNOWLEDGE; AND TO KNOWLEDGE TEMPERANCE; AND TO TEMPERANCE PATIENCE; AND TO PATIENCE GODLINESS; AND TO GODLINESS BROTHERLY KINDNESS; AND TO BROTHERLY KINDNESS CHARITY."

### "THE BEST IS YET TO COME"

RECENTLY a booklet, with the above title, plus "Go on South", was placed in my hands with the instructions to read it. I did so and received so much good from it that I want to pass some of it on to others. It was not intended to be a religious book, but just active everyday life.

It was a story of the Mississippi River, with its small beginning in Lake Itasca, showing how it pushed forward, southward, not knowing where it was going. But it was doing something, bound for somewhere, with a mission. It overcame the obstacles in its way; it picked up little streams and made use of them, made them a part of itself, and grew, and grew, and grew. It did not become stagnant, but kept moving and pushing, on toward the gulf. Let me quote a few paragraphs.

"We do not need to figure how far we have to go to some goal, nor how many supplies we will need along the way. Just make the right start and Go On South. We will find the resources all along the way. We grow as we flow, like the railway locomotive that makes steam faster running than standing at the station. And if we do not know the right way, if we follow the highest calls of our being and learn the lessons of our bumps, we are sure to get in the right channel sooner or later.

"Success is not tomorrow nor next year. Success is going the right direction, not arriving somewhere. Success is not at the end of the journey, for there is no end. The Mississippi is just as successful in Minnesota as in Louisiana.

"1. The Mississippi keeps going on south and growing greater.

"2. The Mississippi overcomes its obstacles and develops power.

"3. The Mississippi goes right on blessing the valley, even though the valley does not bless it."

Although this was written without any thought of Christianity, it seems to me it is a wonderful example for the Christian. The Christian should keep on going and growing. The man or the woman that has named the name of Christ and is not a better man or woman today than he

was yesterday, or a year ago, is missing something that he could have by "Going On".

The man or woman who wants to be a child again is looking backward rather than forward. The goal is ahead not behind.

"The best is yet to come" is just as true in the Christian life, as in our natural life—yea, true, in a much greater sense, for the Christian's goal is life eternal. That is so much better than anything here that there is no comparison. Let us keep going, growing, and pressing onward, so that when the Savior comes He may say, "Enter thou into the joy of thy Lord", which will be the "best that is yet to come."—*Lydia A. Railsback.*

"It fortifies my soul to know  
That, though I perish, truth is so;  
That, howso'er I stray and range,  
Whate'er I do, Thou dost not change.  
I steadier step when I recall  
That, if I slip, Thou dost not fall."

### HOLBROOK, NEBRASKA

THE annual business meeting of the Berean class of Holbrook was held Sunday, October 4. The following officers were elected: president, Beulah Wilson; vice president, Leona Lathrop; secretary-treasurer, Ethel Tibbets; teacher, Bro. Grover Gordon.

We are glad to report that several new members have joined our class. Bro. Gordon's lessons prove to be both interesting and beneficial. A social, which is held once a month, also helps to increase the interest. We are hoping that this interest will continue throughout the year and that the Lord will bless us in our work.

Leona Lathrop, Secretary pro tem.

COPY for the Page not having arrived on the necessary day, we have ventured to fill the space without permission of your Berean editor. We trust the readers will find something of benefit.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### PAUL'S AMBITION FULFILLED

How many of you already have an idea of what you want to do when you are grown? Perhaps some of you want to be preachers, or teachers, or musicians of some kind. Maybe some of you boys want to be just what your father is.

Do you know what Paul wanted to do? Ever since he had been converted, he wanted to preach the gospel in Rome. Now Rome was farther away than Corinth, and it took more sailing to get there, but Paul never thought of himself or what dangers he might run into. All he thought of was getting to Rome and telling the people about the Savior.

You know they had only sailing vessels in those days, and if the winds weren't just right, they might be delayed a long time. And that is just what did happen! They were shipwrecked on an island and had to stay there three months. One day while Paul was putting some sticks on a fire a snake crawled out and bit him on the hand. Paul shook the snake off and to their great surprise it had not harmed him at all!

Real early in the spring a ship came along and took Paul and the others on to the harbor of Naples, and then they finished the journey to Rome by land. The queer thing about this sea voyage was that Paul was a prisoner, kept in chains, and yet he was braver than anybody else, and when they were in danger they all asked Paul what to do. How do you think Paul became such a wise leader?

Paul stayed in Rome two years, all of the time a prisoner, chained to a guard, always preaching the gospel to everybody who came near. Many of the soldiers who guarded Paul were converted and they, in turn, converted others. And so Christianity spread. How different it would have been if Paul had given up!

What did Paul mean when he said, "For the hope of Israel I am bound with this chain"?—M. G.

### HOW JEAN SERVED GOD

JEAN had been thinking about God. She had heard people say that He is our heavenly Father, and that we ought to serve Him as well as love Him and pray to Him. It was strange to think about, and Jean didn't understand it very well. She wished that she could see our heavenly Father and ask Him how He would like to have her serve Him.

While she was thinking about it, she looked up and saw her father coming home from his work. He looked

tired and very warm. All at once Jean thought of how good her father was to work all day away from home so that he could take care of his loved ones.

"Why, he is being like our heavenly Father," she said to herself, "and serving him would be one way of serving our heavenly Father."

So Jean ran to meet her father with a smile, told him how glad she was to see him, and then brought him a cool drink. This made her father's heart very happy, and Jean knew that serving our own loved ones and making them happy is one way of serving God.—*Selected.*

### WHAT COUNTS MOST

I have learned a dozen Bible verses this week," bragged Joe, as he walked to Sunday school with Ted, another member of the Willing Helpers Class.

"I learned only one," admitted Ted. "But all week I have been trying to use it as a guide in what I do. I found it kept me busy remembering to use that one verse."

"What was the verse?" asked Joe.

"Just a short one," answered Ted, "but a big one to follow. 'Trust and obey' was the one I took. Every day I found some way I could do better if I followed it carefully."

"Well," admitted Joe, "I haven't had time to use the verses I did learn. I guess I'll try learning one and using it."—*Selected.*

Have you selected a key word for each lesson about Paul in this Quarter—for instance, "prison" for Philippi, Lesson 2?

### A CHILD'S PRAYER

*"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside still waters."*

As a kindly shepherd leads his flock through pleasant places and shields them from all harm, so, dear heavenly Father, wilt Thou lead me. Watch over my friends and those who are dear to me, and bless all Thy people everywhere. Under Thy protecting care may our lives be strong and sweet and useful. Amen.—*Rev. R. W. Barstow.*

WE BELIEVE that the dead shall live again—"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isaiah 26:19.

# With Our Sunday Schools

LESSON 8. — November 22, 1931

## PAUL IN ROME

Acts 25:1-12; 28:16-30

Devotional Reading: Isaiah 2:2-4

### GOLDEN TEXT

I can do all things through Christ which strengtheneth me.—Philippians 4:13.

#### A STUDY OF THE SUBJECT

**Topic:** Paul's Ministry in the World's Capital.

**Basic Truth:** "I purposed to come to you that I might have some fruit among you also." —Romans 1:13.

**I. Rome.** In every province of Paul's previous ministry he had been within the Roman empire. Every officer under which he labored was an appointee of Rome. Rome was the capital whose law extended over every land then embracing Christianity. In arriving at Rome Paul was under the immediate eye of Rome's supreme monarch and law. While there, though a prisoner, he was also protected from the Jews by the constant presence of its officers.

**II. Rome's Religion.** Rome's religion was neither Jewish nor Christian. Rather it was a composite of the religions of Egypt, Syria, Babylon, Greece, etc. It knew no Creator; it contemplated no Savior; it listened to no prophetic unfoldings of the tomorrow; it entertained but the most fabulous night dream of the hereafter. Jupiter, Mars, Venus, Janus, and many others were the gods of the Romans. It was in the capital of this varied mythology that those who gave it greatest authoritative sanction became the most vile and sensuous and by the authority of state illuminated their own garden festivities by torches made of living humans. In the world's capital of this vicious system, Paul entered a prisoner.

**III. Christianity.** Paul, a leading apostle of Christ and His truth, doing his part that Christ might become the light of the world, faced this amazing admixture of heathen mythology and prejudiced Judaism.

**IV. The End of His Journey.** Still in the prime of life and in the fullness of vigor, having continually fought for the truths of Christ in the countries whither he had gone, Paul here labored faithfully to the end. "From morning till evening" he taught those coming to him. "Two whole years in his own hired house" he provided opportunity for all to listen to him, the prisoner of the Lord. Nor did he stop at that: as though responsible to the church throughout his life's journey, he here in prison wrote letters of exhortation and teaching to the Ephesians, Philippians, Colossians, and to Philemon.

#### THE GOLDEN TEXT

"I can do all things through Christ which strengtheneth me."—Phil. 4:13.

Christ said, in John 15:5, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." We would hardly call Paul a "clinging vine",

and yet he certainly did cling to the Vine of which he was a branch. He did abide in Christ, and His words were with Paul.

It is just as necessary for Christ's followers to abide in Him now as it was in Paul's time. He is the One who gives strength to those who live close to Him and those who let Him abide with them. We need this closeness of touch in our lives to be able to walk in paths of righteousness and do His bidding.

—L. A. R.

#### PRACTICAL APPLICATIONS

**Man versus God:** Paul's experiences confirm what he wrote in his letter to the Romans: "If God be for us, who can be against us?" Rom. 8:31. Trusting Christians of today have also proven Paul's statement true. Man tries every means possible to stop or thwart the preaching of the "gospel of the kingdom and the name of Jesus Christ." Opposition usually spreads the gospel instead of stopping it. God has promised that His Word shall accomplish that which He pleases and prosper in the thing whereunto He sends it.

When Paul was brought before the various courts and was unable to secure the justice which he felt entitled to, do you think he was justified in appealing to Caesar's court? Discuss the favorable and adverse effects Paul's trip to Rome as a prisoner had on his ministry in that city. We are told that Paul spent two whole years in his own hired house, there preaching the gospel to all who came to him. From what source did he receive financial support to carry on this work? Could he have accomplished as much apart from the support of other lovers of truth? Would Paul's faith and zeal have been hindered in any way had the brethren failed to support him? Who would have been responsible for this failure?

Discuss the effect the following had on the success of Paul in Rome:

- Faith
  - Persecutions
  - Financial support
  - Prayers (by self and others)
- C. E. R.

#### SENIOR AND ADULT CLASSES

##### A Prisoner Proclaims the Gospel in Rome.

Paul was taken a prisoner to Rome but was not given a trial for at least two years. During this time he was permitted to dwell in his own hired house. (The funds for this purpose may have been supplied by the Philippians and others. See Phil. 4:10-20.) To this house Paul invited the chief Jews. He informed them that he had no intention of accusing the Jewish nation; then he preached the gospel to them. Some accepted, but many did not. In disgust he turned to the Gentiles.

During all this time a guard of Roman sol-

diers was detailed to watch him. This guard was changed several times each day. Paul preached to each new guard. His work must have been effective as it is claimed that Christianity entered Rome through the army. We seldom think of soldiers as spiritual leaders or introducers of spiritual things because their work deals with the carnal. This makes Paul's work seem the greater. It is fair to suppose that six different soldiers guarded him each day, thus he had six daily opportunities to do individual work. If each Christian today would do personal work with at least six different individuals each day what a difference there would be!

Paul's example should be of great value to us. Can we not talk to the ones we are associated with? The man in the factory, the one in the harvest field, or the "pick and shovel" workman of our cities, each has his opportunity to work for his Father. Why not ask the one next to you? We, as Christians, should ever remember the words of James 5:20.

—H. A. S.

#### INTERMEDIATE CLASS

**Topic:** A Prisoner Proclaims the Gospel in Rome.

For a long time Paul had been filled with a desire to preach the gospel in Rome, that great, wicked capital city. We left him in Jerusalem last Sunday and on the journey to Rome he encountered many interesting, as well as troublesome and distressing things. It was a perilous voyage, the winds were so against them that their journey was delayed, and they were shipwrecked, being forced to winter on the island of Malta. The winter in Malta contributed its share of interesting happenings. Read Acts 28:1-10.

What gave Paul courage when he neared Rome? V. 15. In what capacity did Paul live in Rome? V. 16. Did he give up hope and decide he might as well not try to preach? Why did he say he was a prisoner? V. 20. What did he mean? How did he obtain his audiences? V. 23. What was his message? What was the outcome? Vv. 24-31.

Can you imagine the officers permitting their prisoner to have liberty to live in his own hired house, though chained to a guard, and have many people come and talk with him? Remember Paul was a Roman citizen. He also had the opportunity to teach Christ to the soldiers who guarded him.

Do you think that God wanted Paul to preach the gospel in Rome? If God wants a person to do anything for Him, do you think He provides the way for that person to do it? Do you think He will find a way for you to do something for Him? When He does show you He wants you to do something, put your whole heart into the work.—M. G.

## AMONG THE CHURCHES

### FROM THANKFUL HEARTS

As the harvest season begins to draw to a close, we "take stock" of the blessings which we have received from the bountiful hand of God. Our loving Father has provided us with material blessings sufficient for our daily needs, and more than this, He has poured out spiritual blessings upon us, over and above that we deserve. In these days when many hearts are quaking "for fear of those things that are coming on the earth," He has given us a hope that holds us steady and serene in the knowledge of the coming of His Son, who will quiet the unrest of nations.

In return for these manifold blessings, both temporal and spiritual, shall we not offer to Him a portion of the increase which He has given us? As is our annual custom, we will gladly receive all Thank Offerings, and we ask your prayers that such will be used in a manner that will best serve our Master.

The first Thank Offering this year is from Sr. Ida Jeffrey of Herrin, Ill.

### DOINGS AT DIXON

The Joy Class was entertained at the home of the teacher, Sr. Jessie Ford, on Friday evening, Oct. 30. The decorations were in keeping with Hallowe'en. Games were played and prizes won by some of the children. The refreshments were sandwiches, pickles, cake, and ice cream.

The Sunbeams enjoyed a Hallowe'en party at the home of their teacher, Sister Wagner. Games were played and songs and recitations made up the evening's entertainment. The decorations were in keeping with Hallowe'en. Refreshments were served, and the little tots returned to their homes happier than ever.

Sr. Dauntler is improving a little every day from a fall she received on Sept. 9.

We are always glad to have friends drop in and attend services, and we give you a cordial invitation to attend at any time.

Mr. and Mrs. Coffman of the Adeline church attended morning services, Nov. 1st.  
Grace Drew, Sec.

### NIAGARA FALLS AND FONTHILL

The Falls Bereans had a very pleasant social evening at the home of Sr. Elsie Moore, following their Bible study period on Friday evening, Oct. 30.

The weather and all smiled on the opening of the Falls' church all-day meeting on Sunday. This beautiful first day of November brought out the largest morning congregation seen at the Falls church for many years, and all present greatly enjoyed Bro. Randall's discourse on "God's Controversy with the Nations".

The communion service followed this and it must have been a great comfort to the many isolated members present, to be able to partake with those of like precious faith.

A pot luck cafeteria dinner was served in the church, and while this was a new venture, it was decidedly a success, well and efficiently managed, and the many good things were much enjoyed by all.

In the afternoon our pastor greatly comforted us with his sermon, "God Cares for His Own".

A splendid spirit prevailed throughout, and a pleasant social time was spent before and during supper.

The evening service was a bit out of the ordinary, as we were shown very interesting slides, as well as given a splendid address on "The Kingdom of God", a subject dear to the heart of all our members we are sure.

It was a great pleasure to us all to have Sr. Randall with us for the day's services. As for Bro. Randall, we know he worked very hard, but all was such a success that we feel sure he felt "tired but happy".

I do not feel this account would be complete without saying how very much we missed the smile and hearty handshake of Bro. George Rennard. He is away taking baths at some point in New York State, but at present we are not aware of his exact address. He was much remembered at the Throne of Grace.

All of Bro. Elliott's family of Fonthill were confined at home through illness and were much missed.

The spiritual food, the music, the temporal food, as well as the splendid spirit of good fellowship were all very gratifying, and we are sure all felt that it was good to be there.

One of the best attended choir gatherings of this fall took place at Bro. and Sr. Shute's home on Wednesday evening. I sincerely wish that all choir members fully realized how great a help it is to the other members, if every one is present at every practice.

Bro. Harry Sheets of Virginia opened a series of meetings at Fonthill church on Sunday night. Some meetings at the Falls church will undoubtedly follow these.

### HERALD RECEIPTS

Mrs. Ethel Johnson; Mrs. I. M. Imes; Mrs. Ida Jeffrey; Mattie Benjamin; Mrs. Teresa Martindale; Martha Taylor; Mrs. Lola Clark; L. M. Howell; Wm. Laning; Mary M. Renner; Mrs. Julia Ordnung; Mrs. H. C. Eby; Almeda Glotfelty; Mrs. Herman Lewis; Earl Thayer; Catharine Davis.

## About This and That From Here and There

Sr. T. J. Ellis, of Waterloo, was a welcome visitor in Oregon on Nov. 3, when she accompanied her husband on his usual trip to attend the N. B. I. executive board meeting, which is held the first Tuesday in each month.

Sr. Lucy Lapp accompanied her son to Ripley over last Sunday, thus becoming acquainted with the hospitable brothers and sisters there. Bro. Gerald Cooper could not resist going home on this occasion.

Word comes from Bro. Wm. Moore of Niagara Falls that their annual all-day meeting, of November 1, was well attended and was a very profitable meeting. Good words were included also for our new editor of The Herald.

Bro. and Sr. Paul C. Johnson and Louise May, and Bro. and Sr. Arthur Johnson spent the past week with the home folks at Sac City, Iowa. Louise May made her first acquaintance with Grandpa and Grandma Johnson.

Bro. G. Eldred Marsh is giving special attention to the Sunday morning services at Oregon, continuing the spirit of worship which Bro. Austin established. "Our hour with God" puts us into a spirit of consecration and encouragement for the duties of the week.

Bro. and Sr. J. H. Williams, of Rochelle, Ill., and Mr. and Mrs. John Drummond, are visiting with relatives and friends in Iowa and Nebraska. During their absence Sr. Sue Williams is enjoying the home and companionship of her grandchildren, Bro. and Sr. Marsh and her great grandson, Arlen.

We are very glad to receive news from Bro. Adna E. Hoskins, the new pastor at St. Cloud, Minn., telling us of the work there. We feel sure God is blessing all sincere efforts that are being put forth there in His name, and not only there, but elsewhere as well. We hope to hear often from St. Cloud

A full supply is on hand of a new tract on the preexistence of Christ by Bro. H. B. Hathaway. These may be obtained from National Bible Institution for five cents per dozen.

Your print shop has just printed a folder advertising the meetings which Bro. Sydney Magaw is holding at Brush Creek (Ohio) church. These meetings will begin November 15th and continue until the 29th. The program promises to be of much interest and profit and we pray God's blessing upon all services.

The Oregon church and Sunday school are very fortunate in possessing musical talent of various types. One of our newest features is a song leader for Sunday school. Sr. Azalia Winfrey has been acting in this capacity since Rally Day, which means that under her capable leadership our tempo and harmony are improving.

Readers of The Herald will look forward with interest to a report of the meetings which Bro. H. A. Sheets is now holding for the brethren at Fonthill.

Beginning with this issue we are mailing 75 copies of The Restitution Herald each week to Miss Helen Porter, of St. Cloud, Minn. She will remit for these each week and will sell them in St. Cloud. This may be an idea for others who desire to see the good seed sown in new fields. We trust many new readers will result from Sr. Porter's efforts.

Bro. and Sr. Fred Shain write us expressing the gratitude of the Eldorado (Ill.) brotherhood for the services of Bro. C. E. Lapp, which we hope will be held regularly once a month at that point. Eldorado has a good church building, but heretofore has not been able to have services with any regularity. This fact makes them especially appreciative of the Illinois Conference on their behalf.

**NEWS OF THE WORK AT ST. CLOUD, MINNESOTA**

The Lord is indeed blessing the work here. Our Sunday school is increasing, and soon we will have doubled our attendance. The young people's Berean society has taken on new life, and they have charge of the music at the morning worship. Sunday evening found us with almost a full house. Folks seem to be anxious about their soul's salvation. I have never met a more splendid group of Christians than these at St. Cloud. Every department seems anxious to do something. A great feast was had at the Mora conference. Everybody is happy and joyous, even though times are difficult. We are watching and praying for the soon coming of Jesus. Brethren, may we pray one for another.

Adna E. Hoskins, Pastor,  
12 Eleventh Ave., North.

**REJOICING AT GRAND RAPIDS**

The series of meetings which is in progress yet as these lines are written is proving of real value in many ways. Expressions of genuine personal benefit on the part of different members have been encouraging. Closer contact with several who are not members has also been realized. And in addition there have been five thus far who have requested baptism. We hope for still more before the close, and will report fully then.

An experiment has been tried and found to work exceptionally well. Being financially unable to get an outside minister, or to hire a song leader, we asked different workers in the church to conduct the opening exercises, a different person for each night. The results have been astonishing. These leaders have brought in special talent of every kind from everywhere, and interest has run high. The whole church body has given wonderful co-operation for the meetings.

Next week we will report on the results of "Men's Day"—the big and closing day of our special effort.

F. E. Siple, pastor.

**FROM LOS ANGELES**

Bro. J. A. Squires, of Lynwood, has gone to Nebraska for a few weeks' visit with relatives. We missed him at our Rally Day services.

We were happy to greet Sr. I. W. Gould, of Long Beach; Sr. Jessie Kauffman, of Riverside; Bro. and Sr. Hatch, of Santa Ana; Bro. and Sr. A. Scroggs, of Pomona; also Sr. Gertrude Johns who has not been able to meet with us often since moving to Glendale.

The picnic dinner in South Park permitted the members to enjoy a social time together. The weather was delightful for the occasion.

Bro. D. B. Jackson is quite ill with the flu, at his home on Dalton Avenue.

**AT PLUM RIVER**

Next Sunday, November 15, is the regular appointment at Plum River (Ill.) church. Bro. C. E. Lapp, as usual, will speak, both morning and evening, and we trust all who find it possible will be in attendance.

**CONTRIBUTIONS RECEIVED**

The following have contributed to the Dollar-a-Month Club and to other departments of the N. B. I. since last issue. Instead of mailing acknowledgments to each one, we take this means of expressing our appreciation, and we pray the Father's blessing upon all.

Mrs. Luey Lapp; Leona Lathrop; Mr. and Mrs. D. W. Kirkpatrick; Mr. and Mrs. Chas. Netts; Lawrenceville Church of God and Sunshine Class; Mrs. David Beck; Virgil Claypool; Leota Hanson; Mr. and Mrs. Austin Scroggs; Elder G. A. Brown; Carol Wilson; Arthur Gilbey; Conrad Dickel; Cecil Smead; Mary M. Renner; Leland Hanson; Mrs. Julia Ordnung; Elizabeth Ordnung; Leila E. Whitehead; H. H. Hawkins; W. E. Boyer; F. C. Stilson; Mr. and Mrs. Joseph H. Williams; Silas Claypool; Fred C. Smith; Elsie Moore.

**OUT FROM BONDAGE**

The Egyptian yoke was sorely pressed,  
And Pharaoh's men were cruel,  
When in that land God's people blest  
Strove under Egyptian rule.

The Nile sped, and never dreamed  
Its part upon the scene;  
For in its flags a babe was screened  
From searching slayers, keen.

'Twas then the Royal Princess came  
And took him for her own;  
And Pharaoh did not fear his fame  
Till Moses was full grown.

'Twas Moses whom the Lord had planned  
Should free those toiling slaves,  
And lead them to the Promised Land  
Beyond the Red Sea waves.

'Tis Egypt now we see in fear,  
For Israel is set free;  
And now 'tis Pharaoh's shout we hear,  
"We'll trap them at the Sea."

Before the Sea stand Israel's hosts,  
Disheartened though set free,  
For now they hear Egyptian boasts,  
"We've trapped them at the Sea."

"Stand still," they hear the prophet say,  
"The Lord shall fight for you."  
God says, "Go on, and do not stay,  
For I shall lead you through."

The waves roll back for Israel's band,  
Like massive walls of foam,  
To guide them toward the Promised Land,  
On, to their future home.

And now beneath those seething waves  
Lie Pharaoh and his band,  
In sadder plight than ever slaves  
Were mastered in his land.

Oh! Pray for the voice that says, "Go on,"  
When hope is lost in fear;  
For then the victory's almost won;  
The Promised Land is near.

By Sydney E. Magaw

**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, W. H. Wilson, board cloth	96	.25	1.25
Ancient Mysteries, George Johnston	116	.50	
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	

**THE GOSPEL IN SONG**

A Book of 287 well-printed Gospel Hymns

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Board Cloth	.50	4.50	40.00



## IN THE DAYS OF THY YOUTH

By Lottie E. Young

**F**EW people in this world are satisfied with their position in it. The rich think if they only had less care and fewer large enterprises on their hands they would be able to eat and sleep better, and of course, be happier; while the poor are equally sure if money was their portion, they would give enough away to make everybody happy, to say nothing of the good things they would add to their own lives. The healthy person thinks if he only had time to meditate and study, how much wiser he could become; while the person confined to the sick room feels sure he could learn more from nature's books than all he could read in his room, even though time is unlimited.

And so it is with young and old; the former think if they were only grown-up and could do as they liked, what large places they would fill in the world; while those of more mature years sigh for the care-free life of the children. But one and all of us can be assured that we are occupying just the very best places in this world of ours, and it is our duty to make such good use of the talents God has given us that age may bring no sorrow with it for wasted time.

The Bible makes mention of several children who found favor in the eyes of God; perhaps they were no brighter or smarter than ordinary children, but they followed the advice given in the first part of our verse, "Remember now thy Creator in the days of thy youth". It is to these children that I call your attention; as showing that though small and insignificant in the eyes of the world, God could make use of them.

Suppose the little Miriam, sister of the baby Moses, had not been faithful to her trust when her mother told her to watch the basket, but had grown tired and wandered away, or gone to sleep, and so had not seen the princess who adopted the baby! She obeyed her mother's wishes, however, and when the princess asked for a nurse, she recommended her mother. So the baby was brought up in the Jewish faith and recognized the fact that he was a brother of those whom the Egyptian king persecuted. The name of Moses has come down to us in Jewish history as the greatest of all that people, and the Hebrews of Jesus' day boasted openly that they were the disciples of Moses.

We read in chapter five of second Kings, that Naaman, captain of the host of the king of Syria, had brought a little girl captive from the land of Israel to wait upon his wife. Now this Naaman, though a mighty man, was a leper, and death was his sure portion if one could not be found to cure the disease most loathsome of all. Undoubtedly many remedies had been tried, but all had failed, when this little girl, feeling sorry for her master, said, "Oh, if he would only go to the prophet, Elisha, I know he could cure him." Finally Naaman, willing to try anything, went to Elisha, and although at first he was angry at the prophet's advice, after persuasion he did dip in the River Jordan seven times,

and we read that his flesh became as the flesh of a little child. So this little captive, by full belief in the God of her father and mother, though among idolators, did the best she could as a child without waiting to grow larger.

Daniel is best known as a man in the den of lions, but his bravery was equally manifested when as a little prisoner he dared to defy the great king, Nebuchadnezzar, by not eating of the meat, or drinking of the wine which he had been taught by his parents would defile him. The child Samuel, talking with God and ready to do what Jehovah commanded, and the youth, David, going out to slay the champion of the Philistines armed with only a sling, but with, "In the name of the Lord of hosts", in his mouth, are both familiar figures in the Old Testament.

Turning to the New Testament, the coming of Jesus into this world as a tiny baby, the weakest of all created beings, has forever lifted childhood above the rank it held in the ancient world, where the father could put his children to death if they disobeyed him, and still not transgress the strict terms of the law. The boy Jesus in the temple doing his Father's business is a forerunner of the man who said, "My Father worketh hitherto, and I work," and He has forever glorified labor. Children are often mentioned in the ministration of Jesus on earth, and the boy who gave his lunch to the disciples, making possible the wonderful miracle of Christ feeding the five thousand with two tiny fishes and a few barley cakes, and probably making many people believe "this is indeed the Christ, the Son of the living God", must have been a happy child.

The Great Physician was not above bringing back to life the little daughter of Jairus, and I think the little ones He held on His knee when He said, "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven," must always have had a tender recollection of that touch.

The lessons to me from this thought are that nothing is too little to be ordered by our Father; nothing too little in which to see His hand; nothing which touches our souls, too little to accept from Him; nothing too little to be done for Him.—In *Gospel Trumpet*.

### GLORIA TIBI

God of the earliest streaks of dawn  
That tint the orient skies of day,  
God of the bright and glorious morn,  
God of the noontide's gladsome ray,  
God of the evening's twilight gray,  
God of the midnight's solemn hour,  
God of the everlasting day,  
God of all love and grace and power—  
Unto Thee my soul would raise  
Grateful hymns of solemn praise:  
Help me worthily to sing,  
Great Creator, God and King!

—Selected.



# THE RESTITUTION HERALD

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## THE PROFIT OF PRAYER

*By Arlen Marsh*

*"What is the Almighty, . . . and what profit should we have, if we pray unto him?" — Job 21:15.*

Few biblical problems have been the cause of as much controversy as that resulting from the second of these two rhetorical questions, recorded fifteen hundred years before the birth of the Christ. In pulpit and in class the cry has gone up for countless years, "What is the Almighty, . . . and what profit should we have, if we pray unto him?"

Why was it that the apostles of the Christ gathered about Him as reported in Luke 11:1 and asked, "Lord, teach us to pray, as John also taught his disciples"? Why had the great forerunner of the Savior taught his disciples to pray? What profit was there in the agonized prayer of Jesus, sent up on the eve of His betrayal from the Garden of Gethsemane? For what cause had Daniel knelt thrice each day, and prayed, and given thanks before his God, as he had before Darius had signed his infamous decree? Is prayer answered?

It is inconceivable that men of this distinction should have prayed unto their God without good reason; it is not possible that the Christ would have wasted His energies in nugatory conversation with His Father. Certainly they must have expected to derive some benefit from the time they spent in communion with the Deity.

To all this there can be but one conclusion. Each of these, each of the ones who have offered their petitions for divine intervention in their affairs, must have possessed in full degree the belief expressed by a sorrowing Christ in His prayer over the tomb of Lazarus, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always."—John 11:41-42.

True, the spiritual gain which always comes from a prayer sent up in a deep sense of devotion would compensate to a great extent those who used their time in pleading with God; but only the expectation of an answer to their cries could have prompted the petitions of Daniel, of Hez-

ekiah, and of Moses. Their requests for favors would have been meaningless, would have been an actual waste of effort, had they not held the hope of a literal response.

The theory of unanswered prayer must go down before the cold fact of answered prayer as definitely presented by the Bible. The historical portions of the Scriptures are so interspersed with examples of literal answers to prayer as to present an insurmountable wall of evidence in favor of the faith held by the ancients in pleas to their God. From the time of Adam to the time of the "Revelation of Jesus Christ" there is no record of the failure of God to hear the sincere prayers of any man.

Faced with the tyrannical demands of Rabshakeh, Hezekiah, ruler of Judah, sent ambassadors to the haughty emissary of the king of Assyria (Sennacherib). Proudly did Rabshakeh send them back to their master, saying, "Who are they among all the gods of these lands . . . that the Lord should deliver Jerusalem out of my hand?"—Isaiah 36:20. Quickly did Hezekiah send to Isaiah, asking, "Lift up thy prayer for the remnant that is left."—Isaiah 37:4.

Then came the answer as delivered through the prophet, "Behold, I will send a blast upon him, and he shall hear a rumor, and return to his own land; and I will cause him to fall by the sword in his own land."—Isaiah 37:7. Almost immediately were these promises fulfilled. The faith of Hezekiah in prayer had been justified, even as it was three years later when God granted his request for prolonged life as a reward for faithful service.

Such examples of the practical efficacy of prayer are too numerous to arouse special comment. The pleas of an Israel repentant of its sins were answered by blessings untold. Samuel, David, Solomon, Jonah, Abraham—the roll of those granted that for which they asked is far too large to be here given. In not one recorded case has a sincere

*Continued on page 103*

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"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."*

## THE EDITOR'S PRAYER

"OUR FATHER which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." Thus for ages have Thy devout children, O Lord, offered unto Thee their prayer. Help us, most gracious God, that we may understand more perfectly the true nature of that for which we ask, for Jesus' sake. Amen.

## THE DYNAMIC GOSPEL

WITH much emphasis Paul declares that the gospel "is the power of God unto salvation to every one that believeth." Rom. 1:16. He further insists that among the many so-called "gospels" that men may believe and in which they may put their trust, there is but one that possesses this gracious potency. Gal. 1:8, 9.

Questioned concerning the source of this heaven-powered message, he asserts, "I neither received it of men, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:12. Therefore to determine its nature it is advisable that we should enquire of Him who revealed it to Paul, and who alone is able to speak with the assurance and authority of its Author. Heb. 12:2.

With the thought clearly in mind that there is but one gospel that is the "power of God unto salvation," and that that gospel was revealed by Jesus Christ, we will approach Him boldly as becomes those who trust Him fully, and ask Him to tell us the meaning of this wonderful message He has for the hopeless and sin-suffering world, that we may carry the "glad tidings" to all mankind.

## THE GOSPEL OF CHRIST

MARK, a companion of Paul in his imprisonment and during a part of his missionary labors (Philemon 24; Acts 12:25), and a close associate of Peter (according to Eusebius he was the secretary of the latter Apostle), will

serve as our direct means of communication with the Lord.

Mark approaches the answer to our question most impressively. "The beginning of the gospel of Jesus Christ, the Son of God." Very briefly he recounts the ministry of John the Baptist, and arrives almost immediately at the answer to our question: What was the gospel revealed by Jesus Christ?

Listen to Mark's inspired reply: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:1, 14, 15.

## THE GOSPEL OF GRACE

JESUS thus defines His gospel in the most simple terms. It is "the gospel of the kingdom of God." Nothing more than that, and nothing less than that! Whatever may be the various elements that enter into it, first of all the gospel has to do with what Philip denominates "the things concerning the kingdom of God." Acts 8:12.

Various other items are applied to the gospel in the Bible, such as "the gospel of God", Rom. 15:16; "the gospel of Christ", 1 Cor. 9:12; "the gospel of your salvation", Eph. 1:13; and "the gospel of the grace of God." Acts 20:24. It is evident, however, that all of these several items refer to different phases of the same unit message, *the gospel of the kingdom of God.*

The great theme of Paul's evangel is grace, God's grace manifested, and to be manifested, through Christ. Hence it is that in his discourse to the elders of Ephesus he speaks of "the glad tidings of the kingdom of God" (Luke 8:1) as "the gospel of the grace of God." What he means by this expression he clearly states in the verse which follows.

We will quote the entire passage in which the expression occurs. After referring to the "bonds and afflictions" which await him, he says: "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 received of the Lord Jesus" (Gal. 1:12), "to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of

God, shall see my face no more." Acts 20:24, 25.

When Paul preached "the gospel of the grace of God" in Ephesus, he preached "the kingdom of God", for they were one and the same thing. He dared not preach "any

other gospel" unto them lest he "be accursed." Gal. 1:9.

It would be wise for us to confine ourselves to the proclamation of the same great message, by which only comes salvation.

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# THE PERSONAL GOD

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By F. L. Austin

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*"And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear: open, Lord, thine eyes and see: and hear the words of Sennacherib, which hath sent him to reproach the living God." — 2 Samuel 19:15, 16.*

"No impersonal being", as Fairbairn says, "whether named fate or chance, necessity or existence, the soul or the whole, can be an object of worship. . . . The impersonal must be personalized before thought, which is a subject activity, can pass into worship, which is a reciprocal action, or a process of converse or intercourse between living minds."

"Both love and religion", as Knudson says, "seek for union . . . of mutual understanding and sympathy." No being can give and receive love or worship that is not personal. But "God is love." He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He sought the love of His creatures when He directed, "Thou shalt love the Lord thy God with all thy heart"; and He accepted their worship when He said, "Thou shalt have no other gods before me." Surely, from God's own Word we must realize and accept the personality of God.

The personality of God does not necessarily imply corporeality. "The essential meaning of personality", as Professor Bowne puts it, "is selfhood, self-consciousness, self-control, and the power to know."

In the history of Israel, God's chosen nation, God made known most positively that He had personal knowledge of, and sympathy with His people. He revealed His constant interest in their welfare; He manifested the power of His own influence upon them. Israelitish history cannot be written according to the same rule as is the history of other nations written. History is the record of cause and effect. But the injection of the mighty force of the unseen God into the affairs of Israel so altered the shaping and development of Israel as to render insufficient the effort of man to intelligently present the history of that people unto following generations. Ever and anon there were interspersed through the warp and woof of Israel's historic pattern the threads of God's infinite and invisible power which introduced into the finished pattern outstanding designs inexplicable by man. Both biblical and profane record are content by writing simply, "God blew; and we conquered."

Pharaoh felt doubly able to cope with the uprising of Israel. But God was present with Moses and Aaron. He

personally, consciously, spoke and directed His power in the interest of Israel. His Personal presence changed things. Pharaoh was baffled. Sennacherib prophesied blasphemously against Jerusalem, the city of God, and against God. According to all rules of cause and effect, he with his mighty army was able to capture the Jews like as he had captured greater than they. He worshiped "he knew not what." He took no account of Him who personally watched Israel. But in one night the God of all power and wisdom shot His threaded shuttle through the Assyrian loom, and the whole picture was changed. The personal God changed the course of events. Such an One, though unseen, the Jews could recognize as an ever present, watchful, powerful, conscious Personality. They could love and adore and worship Him with a sense of closeness, of oneness, of endearment.

Brother, Sister: that is the God whom Jesus brought to us. He who was present in the doings of the nation is also ever ready to weave the threads of majestic power into patterns of outstanding realness and beauty upon your lives and mine. The unchristian may not understand; nay, neither can he understand or explain, or record. But that Personal God who heard the prayer of His Son at the tomb of Lazarus and changed the picture of home and life for Mary and Martha, is your God and my God. He is the same Personal Father that He ever was, and is ever read to intercede in our behalf.

Then, too, by His personal messages to prophets of old He has made known that He will yet again stand up personally in behalf of His people, as of yore. Man cannot understand. Historians cannot comprehend. Therefore the experiences of Pharaoh, Sennacherib, Nebuchadnezzar, will be repeated unto them. For God is again going to speak and do and accomplish for His people and for mankind. His Son is to be sent to redeem and set at liberty. God will fight as when He fought in the day of battle. By His own personal power and word and presence rebellious man will yet be thwarted and the glorious pictures of His own long foretold patterns will be woven into the fabric of God's world.

Surely Thou art God and there is none besides Thee,

## "I WILL COME AGAIN"

He promised, ere He went away,  
 "I'll come again,  
 And take you all unto Myself,  
 Who faith maintain."

He bids us thus to watch and wait,  
 And tell His matchless grace,  
 Until the archangel's voice invites  
 To see His face.

It may be at the eventide,  
 When toil is done;  
 When lengthening shadows slowly glide  
 Before the sun,  
 That o'er the hills a brighter light,  
 Than sunset's glow shall spread,  
 And Christ will come with power, to judge  
 The quick and dead.

Or, it may be at the break of day,  
 That in the sky,  
 When darkening shadows flee away,  
 As light draws nigh,  
 That all the nations, near and far,  
 Shall see that wondrous sign,  
 And Christ, the Bright and Morning Star,  
 On earth shall shine.

Or, it may be in the morning light,  
 When Nature sings,  
 The Sun of Righteousness shall rise  
 With healing in His wings,  
 To give to all that love the light  
 That everlasting day,  
 When sorrow, sadness, sin and death  
 Shall flee away.

'Tis thus we sing our Blessed Hope,  
 It cheers us here;  
 It helps to build our spirits up  
 From year to year.  
 And though we ne'er may meet again  
 As on this earth we roam,  
 We'll hope to meet at Jesus' feet,  
 When He shall come;  
 And join the joyous strain  
 In Home, Sweet Home.—*Selected.*

## GOD'S CONTROVERSY WITH THE NATIONS

By C. E. Randall

*"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—Jer. 25:31.*

**J**EREMIAH predicts a world-wide struggle among the nations of earth in this great prophetic chapter. He says all nations will drink of the "wine cup of this fury". If any refuse, God will say, "Ye shall certainly drink". God is going to use this period of time in which He will "plead with all flesh". The trouble will spread from nation to nation like a great whirlwind. None will escape this conflagration. Its terrible results are vividly described in verse thirty-three of this same chapter. It reads: "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried".

God, in chapter thirty-eight and thirty-nine of Ezekiel, says, "And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother". It is difficult to imagine what a universal struggle of this kind would create in suffering and death. Daniel, in speaking of this same period of time, describes it in this language: "There shall be a time of trouble, such as never was since there was a nation even to that same time."—Daniel 12:1.

Nations are rapidly approaching this terrible time. Statesmen's hearts are failing them for fear when they think of the reality of this approaching conflict. I wish to quote from a speech recently delivered by Gen. Jan Smuts at Sheffield University, England.

"The armed peace led to the World War. Would it had ended there. But armed peace continues in an aggravated form; as long as it continues mankind seems to be marching to some HORRIBLE DOOM. In the next great war, if that ever is allowed to occur, science will, like some angry deity, go far to destroy mankind itself. The next war will be unlike anything which has been called war in the past.

"The time-honored name of war would not properly apply to it. It will pay scant attention to armies and navies or to other paraphernalia of war. It will go straight for the populations and for the immense urban aggregations which will be its sure target. It will cover the fair land and great cities with poison and disease germs. It will saturate vast areas with a deadly atmosphere. There will be no escape, not even statesmen and the warmakers, and a pall of death will rest over all.

"And in due time some lunatic will press the button and the flower of the human race will be trapped and destroyed."

For many centuries the nations of Asia have not played a very important role in the affairs of the world. They have been backward in civilization and culture, but today we see them coming to the forefront; and with this sensational

COMMANDER Evangeline Booth of the Salvation Army said recently: "In the days before prohibition, a corps of stretcher-bearers sent out by the Army on Saturday nights in New York City used to collect from 1200 to 1300 intoxicated men and women from the streets and take care of them until they had sobered up. After prohibition came in, the number was reduced to 400 almost immediately. Now the average is about seven persons in all for a Saturday night.—*Peniel Herald.*

rise they also are making great strides in national preparation for war. We are witnessing the way of the kings of the east being prepared. Rev. 16:12. The present crisis between China and Japan is causing world concern. And well it may, for a war between these races would involve the whole world.

In a technical department report on war materials of the League of Nations we find this startling statement: "Military superiority, in so far as it is represented by the number of troops and the quantity of ammunition possessed by nations, has passed from the western hemisphere to the eastern." Thus we see movements all over the world tending towards the fulfillment of God's Word.

We can be thankful that our heavenly Father has provided a way of escape for those who trust in Him. In Luke 21:36 we have this assuring promise: "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." Another very hopeful scripture is given in Isaiah 26:20: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

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## WHO RECEIVES THE REWARD?

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*By C. E. Lapp*

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**W**HEN David and his followers were trying to escape from Saul, they fled to the vicinity of the land which was occupied by the Philistines. The Philistine lords were afraid of them, and so they asked that David and his followers go back to their own country and people. They were at this time near Jezreel, in the northern part of Palestine.

On the third day of their return journey, David and his men came to Ziklag, a city in the southern part of the kingdom. Here they found that the Amalekites had pillaged the city, burned it with fire, and taken away their wives and children as captives. Among these were David's two wives, and he and all his company wept until they had no more power to weep.

David then did exactly as most everyone else does in such dire circumstances, as you or I would do in a similar time of trouble. He called upon the Lord for guidance and for counsel as to whether he should pursue after the Amalekites, who had wreaked such dire punishment upon them. God told him to pursue them, and he immediately started with six hundred of his men. He came to a certain brook and two hundred of them were so weak from fatigue that they were left behind with the camp provisions necessary for the company.

The other four hundred went on to where they found the Amalekites eating and dancing and rejoicing over the fact that so many of the Israelites had been taken captive. David, by instruction of God, fought against them, and

only four hundred, who were young men, escaped on camels. The rest were slain. The Israelites then rescued their wives and children, and took as spoil the herds and cattle of the Amalekites, and returned to the two hundred men whom they had left by the brook.

As they drew near to the brook the men came out to greet them. Immediately some of those who had gone with David said, "Because the others did not go to the fight they should not receive any of the spoil, only their wives and children." David disabused their minds of that thought by telling them that everyone should receive equally, because it was not the Israelites' great strength and power that had won the battle and brought in the spoil, but because God Himself had delivered their enemies into their hands. And as David said in 1 Samuel 30:24, "But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike."

This little incident of David and his people was to them quite an event, and if we dig deeply into it we will find truths that can be used in our own lives.

There is a call today for Christian workers, and for people who will finance Christian work. If you were asked to go out in the service of Christ, possibly you would feel, as a great many others, that you were not capable of so great a service. That may all be true, but if you cannot go away from your home, there is a service you can do there. Christ wants men and women who will everywhere be staunch, true Christians, living each day as though Christ were at their side. It is possible that by consistent living on your part others may be won to Christ. We must remember that God gives the increase in our case as in the case of David.

Then, too, there is another place you can fill, one of more importance than almost any other, and that is at the place of prayer—something that is needed in the home, on the street, in the office, on the farm, as well as by those who are doing full time service in some particular field. By your prayers someone may be brought to see the gospel light, for we know that prayer changes things.

Another place we can help, where we are so often negligent, and that is, support the church or Christian activity with our money. We may think our little bit will not be worth while, but every little bit helps. You may say it helps the one receiving it the more, but if given in the right spirit the giver is greatly blessed of God and is supplied with more. We must remember that the man who stays behind the lines and does all he possibly can is just as worthy as the one who goes out into the thickest of the fight, because God gives the victory.

When we remember the occasion of David and his company, we will see that those who stayed beside the brook and watched the stuff received as much of the spoil that was taken as those who went into the battle. God gave the increase to one and all alike, and He is still doing the same, in proportion as people are willing to give Him their whole-hearted service, whether in actual service, or as those who carry the burden in prayer, and those who support every effort with their finances.

## "WAR AND PEACE"

By Norman John McLeod

(A sermon in commemoration of Armistice Day, given at the Church of God, Los Angeles, California.)

THE terrible enmity which exists between France and Germany may well be illustrated by the following incident which occurred during the Prussian occupation of Paris following the Napoleonic wars. A young Prussian officer was given a room in Paris with a certain elderly couple. They gave him the best treatment possible—the best room in the house, extra little things to eat, and, in short, everything that could make his stay happy. On the day he was to leave he called the elderly couple and told them to go look at his room before he left. To their dismay the bed was hacked to pieces, the mirror was smashed, the priceless antiques broken, and the room demolished in general.

With tears of despair they asked why he had treated them so ungratefully. "That," he answered, "is the way your son left my whole house at home when he was in Prussia. Only in addition my mother and father were driven into the streets as beggars." Such is war! And this morning I wish to give you a first hand thought picture of other scenes.

Most of the boys who left America to go to France to fight the Germans came from homes such as yours and mine. They had seen nothing more terrible than the common scenes of the farm, the workshop, or the city streets. Their lives had been lived for the most part in peaceful God-fearing homes.

Many of them had never looked upon death in any form. They were raised as is always the case in a peaceful nation. They were taken to army camps where all things were not so comfortable as formerly; food was not so good; beds were not soft; all the former friends were far away; and newer hardened associates were all that could be had. Profanity, idleness, sins of the worst sort, all the things that break down the moral fiber of the soldier surrounded them.

Let us go now to France. For convenience let us look at any town in the war zone. This town was formerly a most peaceful one: here is the village square where the farmers brought in their products to sell; there yonder is the church where the people have gone to worship from infancy; there the farmer boy goads the laboring oxen in their cumbersome harness; here children play with their pets after the toil of the day is over. But that was before the war of 1914.

Now it is 1918. The tread of the German legions with their ponderous guns shakes the ground. The church stands in ghastly ruins! The houses are all mere shells, or remnants of crumbling walls. There stands the remains of a once peaceful hearth. Where are the inhabitants? Where

the dogs and the children that they guarded? The homes are broken never to be restored.

A trench runs through the town. Let us go up and look in. There at the bottom lie two forms that used to be German soldiers. They were killed in action. The sun has come out and their bodies have swollen till scarcely recognizable! Those were some mothers' sons, some children's "daddy" who came home from his work to greet them.

A vision rises before me of the horror of it all. Oh, the mass of mangled bodies coming to be dressed! The boom of the guns; the whirl of the airplanes; the rattle of the machine guns; thousands dead just as those two men in the trench! On, on comes the procession of wounded! Will there never come an end? Which is worse, to face the fire of the guns in the open, or go to the dugout and hear them unseen?

One night as I lay in my dugout in soaked blankets, my bedmate said to me: "Why are you shaking so, are you cold?" I said, "No! I'm not cold. Why are you shaking?" And as I lay there trembling, I lighted our little candle and took out the blessed Book, and in James 5:11 I read: "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

I thought of the homes robbed of all that is sacred, of the lot of the bereaved that is worse than that of the dead. Men were verily losing their faith. They sought refuge in witchcraft and spiritualism to bring back their loved ones. Or they were led into atheism because they could not see how a righteous God could allow such terrible things! And I turned to reread Job. For the first time he really lived.

Here was a man who had known peace and plenty, and had lost both at almost one fell swoop. And there sits poor old Job on an ash pile in the city dump talking to his friends. Let us see what they have to say.

The friends bring up the age old argument, "Your sins, Job, are the cause of all your calamities!" But Job says, "No, the wicked prosper in this life; the righteous suffer." And as his friends press the subject, Job gives voice to one of the greatest statements of faith of all time: "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." Job 19:25-26.

Then at the last God appears in the storm to settle the argument between Job and his friends. What does He say? The evil that is in the world is a mystery; the good is just as much of a mystery; neither can be understood. Why is there suffering in the world? We do not know. God has His mysteries which it is not meant we should understand.

Why did God, the only righteous God, allow all those innocent people to suffer during the Great War? I cannot tell.

But at last came the end: Armistice Day! But will it be an end? Rather do we of the church look to Armistice Day as an emblem of that greater time of peace yet to

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## THE PROFIT OF PRAYER

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prayer been ignored.

The hypothesis that the age of answered prayer has passed is, to say the least, illogical. Would the Christ have taught His disciples to pray had He known that their prayers would be unavailing? Would Paul have written the Thessalonians to "pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you", had he believed that prayer is useless? Would he have continued with the intreaty, "Brethren, pray for us", had he thought that it could do no good?

To believe that the Christ and His Apostle to the Gentiles would ask their followers to do that which could accomplish nothing is contrary to reason. Such a belief is particularly hard to accept in view of the Christ's promise in the greatest sermon ever preached—that which He delivered to His disciples on the mount—"Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—Matt. 7:7-8. This may be applied as well to the church today as to the church of A. D. 31.

One entire parable was devoted by the Christ to teaching the value and necessity of prayer. Luke comments, "And he spake a parable unto them to this end, that men ought always to pray . . ."—Luke 18:1. A judge who was being beseeched by a widow to avenge her wrongs hesitated long before deciding that "because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."—Luke 18:5. "And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."—Luke 18:6-7. Here is the great Teacher asking for constant prayer, and in addition He is holding out the promise of its being answered. Further, He did, according to Luke, speak that parable for men—all men, of our day as well as of His.

Even more definite is the statement of the Christ in John 14:13: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." This asseveration is strengthened by John 16:23-24: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

Anything, therefore, that ye may ask of the Father as a member of the body of the Christ, will be granted to us, providing, of course, that we ask with true sincerity and faith. Our prayers may not have an immediate, spectacular fulfillment; but they will in some way, at some time, be answered by our God. Perhaps they will not be answered exactly as we had expected, but indubitably the Bible promises that they will be answered.

Logic, history, and biblical evidence all support the

conclusion which has been reached. Prayer has been answered, is answered, and will be answered to the very end of time. We must, in the face of such assurance, exclaim with Ethel Roming Fuller,

"If radio's slim fingers  
Can pluck a melody  
From night and toss it over  
A continent or sea;

"If the petaled white notes  
Of a violin  
Are blown across a mountain  
Or a city's din;

"If songs, like crimson roses,  
Are culled from thin, blue air,  
Why should mortals wonder  
If God hears prayer?"

## TRIBULATIONS

HE HAS had many trials and tribulations. When we make this statement we mean that he has gone through much trouble and experienced many afflictions. There is also an implied meaning in the expression that he has become a better man by having gone through these trials and tribulations.

The ancient Romans had a sledge consisting of a wooden block filled with pieces of flint or iron teeth. This sledge they called a *tribulum*. With it they separated the corn from the husks, or beat the wheat from the chaff. Or, to put it in another way, the *tribulum* separated the good from the bad.

The process of this separation was called by them *tribulatio*. The corn and wheat went through the process, or *tribulatio*, and came out as pure wheat and corn without chaff and husks. Thus, the process, or *tribulatio*, was a purifying one.

As troubles and afflictions are often the means of making us better men and women, and since going through these trials often separates the chaff from the wheat, or the bad from the good in us, some early Christian writer called these troubles and afflictions *tribulations*.

Thus, from the ancient process of beating the chaff from the wheat known to the Romans as the *tribulatio* we have the word "tribulation", meaning the process of beating the bad out of our natures by the threshing flail of trouble. George Wither clarifies this when he says:

"Till from the straw the flail the corn doth beat,  
Until the chaff be purged from the wheat,  
Yea, till the mill the grains in pieces tear,  
The richness of the flour will scarce appear.  
So, till men's persons great afflictions touch,  
If worth be found, their worth is not so much,  
Because, like wheat in straw, they have not yet  
That value which in threshing they may get."

—Selected from *The Front Rank*.



## THY KINGDOM COME

Thy kingdom come—on bended knee  
The passing ages pray;  
And faithful souls have yearned to see  
On earth that kingdom's day.

But the slow watches of the night  
Not less to God belong,  
And for the everlasting right  
The silent stars are strong.

And lo! already on the hills  
The flags of dawn appear;  
Gird up your loins, ye prophet souls,  
Proclaim the day is near:

The day in whose clear shining light  
All wrong shall stand revealed,  
When justice shall be clothed with might,  
And every hurt be healed:

When knowledge, hand in hand with peace,  
Shall walk the earth abroad—  
The day of perfect righteousness,  
The promised day of God.

—Frederick Hosmer.

## THE IDENTITY OF THE GALILEANS

TO SAY that the Galileans were the inhabitants of Galilee is both insufficient and inclusive. They certainly were the people who inhabited the beautiful country of Galilee, but they were not autochthonous to its soil. Neither were they the hybrid remnants of old-time civilization, as for example are the Armenians of today. That the population of Galilee was a mixed one cannot be denied, for there must have been Canaanitish and Assyrian elements still latent in their blood, while there was also a cultured strand of Greek and Roman society in their midst. But we are more especially concerned with the Galilean peasants rather than with the educated classes, for it was chiefly amongst the former that our Lord moved, and from whence He chose the disciples.

A curious and unbiased study of the gospels and of the ministry of our Lord contained therein, reveals the fact that Galilee was a very blessed place, and that its inhabitants either had more vision than had the residents of other parts of Palestine, or they received greater privileges. There are four outstanding features, however, which should attract the student's attention, and these are so remarkable that there must be some Divine purpose which alone can account for them.

First, Christ's home was in Nazareth of Galilee, and

not in Bethlehem of Judea, His birthplace.

Second, Eleven of the twelve disciples were chosen from Galilee and not from Judea.

Third, The Galileans, generally speaking, received Him, thus accepting the kingship of Christ. John 4:46; 6:15.

Fourth, The Galileans had nothing to do with the crucifixion of the Lord.

### THE GALILEANS NOT JEWS

The question then arises, "Of what nationality were the Galileans?" More than ninety-nine percent would reply that they were Jews. Neither does it seem unnatural to make such a reply, for they observed the Jewish religion; the towns and villages of Galilee, in the days of our Lord, had each its own synagogue; the Galileans went to Jerusalem to keep the feast, John 4:45.

The worship in Galilee was identically the same as that in Judea, and after the fall of Jerusalem, Galilee became the center of Rabbinic life. But if the Galileans were Jews, as were the inhabitants of Judea and Jerusalem, how comes it that there was such a cleavage between the Galileans and the Jews? For there were such Judean proverbs as, "Can any good thing come out of Nazareth?" John 1:46, and "Out of Galilee ariseth no prophet." John 7:52.

John makes it quite clear in the fourth gospel that there was a difference between the Galileans and the Jews, since he uses the word, Jews, sixty-four times. Matthew uses it five times, Mark six, and Luke five. And in not one instance does it refer to the Galilean population, but always to the Jews of Judea, with the solitary, but important, exception of the title of Christ, "King of the Jews", which is used in all the gospels alike.

Again, the Galilean spoke a slightly different dialect, or it may be that there was provincialism in the Galilean speech which "grated on the sensitive ears of the Judean", who regarded himself as God's "elite". This served to associate Peter with our Lord, Matt. 26:73, when he denied his discipleship.

### THE GALILEANS WERE ISRAELITES

The truth is that, whereas the Galileans were Jewish by religion, they were not Jewish by race. This accounts for the fact that not one of the disciples is called Jew in any part of the gospels. Only one of them belonged to the tribe of Judah, and that was Judas Iscariot who belonged to the village of Kerioth, in the south of Judea. He was the only one of our Lord's chosen circle who was not a Galilean.

We see now why it was that John differentiated so clearly between the Galileans and the Jews, for he was not a Jew but a Galilean. If the Judeans had a disrespect almost amounting to contempt for the Galileans, the latter had every reason for holding their own against the former.

The life and liberty of the Galileans formed a ready contrast with the stiffer bigotry of the Judeans, and that freedom of thought which enabled them to accept the "Sermon on the Mount" and the "Gospel of the Kingdom" was encouraged by the beauty of the surrounding hills and the charming setting of the blue-watered lake of Galilee.—Selected from *The Banner of Israel*, by Mrs. A. J. Chaplin.

# EGYPT IN PROPHECY

By George B. Alldridge

WILLIAM COWPER wrote many beautiful hymns. The hymn I consider his masterpiece is:

"God moves in a mysterious way  
His wonders to perform."

The last verse is especially effective:

"Blind unbelief is sure to err,  
And scan His work in vain;  
God is His own interpreter,  
And He will make it plain."

The subject of prophecy is one in which a writer or speaker should be careful always to exercise good, sound common sense. You recall the words of Balaam, "If Balaam would give me his house full of silver and gold, I cannot go beyond the word of the Lord our God, to do less or more."—Numbers 22:18.

Jesus Himself exhorted His followers to be observant of the signs of the times, rejoicing as they saw the Scriptures being fulfilled, an harbinger of His near return. Luke 21:28.

The prophet Amos asks these questions, and then forthwith answers them himself: "Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it? Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets."—Amos 3:6, 7.

The ancient history of Egypt scholars read today from the hieroglyphics written and inscribed upon her monuments, the key to which, the Rosetta Stone now to be seen in the British Museum, gave them the power to unlock and give to the world its secrets, all nations reading them in their native tongue.

Every public library contains books treating upon Egypt, concerning its history, geography, customs, language, etc. But pertaining to its place in prophecy, you will find but a scant notice, and that chiefly pertaining to the Great Pyramid at Gizeh, of a chronological and scientific character. What the writer desires to place before his readers is the testimony of history during the past fifty years to the verifying and fulfillment of the Scriptures pertaining to modern Egypt.

God is always anticipating coming events, by the events which have transpired in the past and have been written upon the pages of history. In Habakkuk 2 we read, "And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it."

It is said that the late Dr. Thomas, who in the year 1850 founded the Christadelphian brotherhood, predicted that history would repeat itself, basing his authority for this statement upon Isaiah 43:3, "For I am the Lord thy God the Holy One of Israel, thy Saviour: I gave Egypt for

thy ransom, Ethiopia and Seba for thee"—Egypt and the Sudan.

History informs that when Egypt was desolated, Israel might be liberated, Egypt being given for the ransom of Israel. Sennacherib was taken off from besieging Jerusalem by successful wars against the Egyptians and Ethiopians; and those nations, when vanquished by Cyrus, might be considered as a ransom paid him for the release of the Jews. Whenever the time has arrived for God to re-gather His chosen people, Israel, for their sakes He will ruin and destroy any nation, and give that nation unto the nation who may bless and favor His people. Genesis 12:2, 3.

All commentators agree that Isaiah 18:1, 2, is a most obscure series of prophecies contained anywhere in the Scriptures. Dr. Thomas claims that this refers to none other nation than Great Britain! If this is so and I believe it is, then Great Britain must occupy these countries.

The Egyptians claimed that they protected the Jews, and like wings overshadowed them from and against the incursions of the Assyrians. A musical instrument, used by the Egyptians to distinguish it from instruments similar, had wings protruding and was known as the cymbal with wings, hence the expression, "Ho! to the land of the winged cymbal." "Woe", does not mean that tragedy is to follow, but is merely a call on them to attend to the message of Jehovah. Owing to Great Britain's being a vast colonial power, one can readily recognize the necessity of sending her ambassadors by the sea. Her navy is second to none, and since the days of Queen Elizabeth, it has been the country's chief defense.

I would prefer more able pens than mine to go into this matter. What I desire to write is that which I have seen with mine own eyes and in a small measure participated in—the virtual annexation of Egypt and later the Sudan by Great Britain, thus fulfilling the scriptures above quoted.

Fifty years ago next July, assembled at Alexandria were the British fleet under the command of Admiral Sir Beauchamp Seymour, also ships representing the governments of France, Germany, Italy, Austria, Russia, Spain, Greece, Turkey, and last, but by no means least, the Lancaster frigate representing these glorious United States of America. It seems that Egypt was largely indebted to the different countries mentioned, who held bonds for money loaned to the then present Khedive Fewfik, and his predecessor Ismail Pasha, who had by the powers been removed. In the new government formed, Arabi Pasha became the secretary of war.

Intrigue and the playing of politics, so common even

today among the world's statesmen, entered into the matter. The military party, of which Arabi Pasha was at the head, assumed hostile attitude towards the "Christians" in Alexandria. The British residents made an appeal for protection. On June 11, 1882, occurred the massacre of more than one hundred persons, including one officer and two seamen. Several warships by this time had assembled and were able to embark many refugees.

By this time it was apparent that some definite action must be taken. So the British government notified Admiral Seymour to send an ultimatum to Arabi Pasha, that if he persisted in throwing up earthworks and installing guns in the various fortifications, the fleet would bombard the city. In all, there were about twenty-six ships. Among them the British had eight battle ships and five gunboats.

Admiral Seymour invited the other nations to participate in the bombardment, and on the eve of July tenth, they all put to sea except the U. S. S. Lancaster. Why was this? Just because God in His plan intended to bestow Egypt upon Great Britain and her young lions, of whom the United States is a part!

Now read Ezekiel 38:13, and tell me who are the "young lions". The great war, 1914-1918, has answered us.

After the bombardment a landing party from H. M. S. Temeraire landed at midnight, spiked the muzzle loading guns, and destroyed the breech blocks of the breech-loading guns. On the twelfth of July conflagration of incendiary origin, broke out in different parts of the city. This necessitated the landing of a large armed party to save the city and protect its citizens from robbery and murder. The company the writer was a member of were among the first to land. The sight of devastation and the smell arising from the putrid dead he will never forget. Flies by the millions! One of my companions remarked that this was the plague that had not ceased.

After being quartered in the Khedive's palace as guard over his many wives who had returned from their place of refuge, to our astonishment a party under arms, every one of them laughing and apparently happy, came swinging along, following the stars and stripes flying at the head of the column. Their alibi for being there was to protect their consulate. Ah no, brother, you were there because Ezekiel 38:13 predicted you would be, and you will be again when God gathers the nations for the final battle of Armageddon on the great day of God Almighty.

We held the city until an army from Malta and Cyprus relieved us; we returned to our ships; part of the fleet proceeded to Port Said, others to Ismailia, thus protecting the Suez Canal. Our fleet, under the command of Admiral McDowell, were ordered to Arabian Bay, where eighty-three years before the French fleet was destroyed by Admiral Nelson, known as the battle of the Nile.

At Kafr Dewar, Abukir and Rosetta, Arabi Pasha had a large army entrenched, waiting for our attack. We made several demonstrations. This was only a blind to enable Sir Garnet Wolseley to advance from Ismailia, across the desert, and finally defeat Arabi at the battle of Tell-el-Kebir.

The writer has recounted these details to impress on the minds of his readers how God prevented all other nations participating except those whom He had through the prophet Isaiah prophesied should do so.

The first Sunday we lay in Abukir Bay. Our chaplain, a very godly man, had organized classes for Bible study and the study of the natural sciences and of course the writer was glad to avail himself of this opportunity. The chaplain was not only a godly man but a close student of Bible prophecies. Upon this occasion, after reading the prayers and psalms, he selected for the Scripture reading, Isaiah 19:18-25, and then announced his text, Isaiah 19:21. "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day." Then he referred back to verse 20 and read, "For they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them."

Being a well informed and an educated man, he briefly reviewed the relationship which Egypt had held toward God's chosen people, pointing out how cruelly she had been treated by the Turkish government, taxed until she could hardly exist, how she had become the basest among kingdoms, and how impossible it was for her to rise by her own exertions. Then in a flight of eloquence, which in mind I hear now, he exclaimed, "God has not forgotten her, nor the fulfillment of His promises vouchsafed to her," quoting again his text.

I can see him now, as he stepped away from the reading desk, extending his right arm, the index finger pointing at us, his face all aglow. A tenseness seemed to grip us as we all fixed our eyes upon him. "Brethren, this day this scripture is fulfilled in your ears and before your eyes," he said. He stood for a moment as though lost in thought, then extended his hand and pronounced the benediction.

He died many years ago, and many who heard him are gone also. But today Great Britain is still in Egypt; Egypt is prosperous and under the protection of that mighty empire; the Jew is free and is returning to his own land; and Isaiah 43:3 is fulfilled.

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## "WAR AND PEACE"

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come. But if that war of 1914 was terrible, what will that last great war which is yet to come be? when "there shall be a time of trouble, such as never was since there was a nation."

We see the clouds of the storm gathering, Russia, China, India, and Japan girding themselves for war. The Soviet Minister of War says that a new world war has started in Manchuria; and a glance at history tells us that he is probably right.

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

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"I HAVE PRAYED THAT YOUR OWN FAITH MAY NOT FAIL." — LUKE 22:32.

### ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH

THE "all things" do not always come simply for the asking, for the reason that God is ever seeking to teach us the way of faith, and in our training in the faith life there must be room for the trial of faith, the discipline of faith, the patience of faith, the courage of faith. Often many stages are passed before we really realize what is the end of faith, namely the victory of faith.

Real moral fiber is developed through discipline of faith. You have made your request of God, but the answer does not come. What are you to do?

Keep on believing God's Word; never be moved away from it by what you see or feel, and thus as you stand steady, enlarged power and experience is being developed. The fact of looking at the apparent contradiction to God's Word and being unmoved from your position of faith, makes you stronger on every other line.

Often God delays purposely, and the delay is just as much an answer to your prayer as is the fulfillment when it comes.

In the lives of all great Bible characters, God worked thus. Abraham, Moses, and Elijah were not great in the beginning, but were made great through the discipline of their faith. Only thus were they fitted to the positions to which God had called them.

For example, in the case of Joseph, whom the Lord was training for the throne of Egypt, we read in the Psalms: "The word of the Lord tried him." It was not the prison life, with its hard beds and poor food, that tried him, but it was the word God had spoken into his heart in the early years concerning elevation and honor which were greater than his brethren were to receive. It was this which was ever before him, when every step in his career made it seem more and more impossible of fulfillment, until he was there imprisoned, and all in innocency, while others who were perhaps justly incarcerated were released, while he was left to languish alone.

These were hours that tried his soul, but hours of spiritual growth and development, that, "when his word came" (the word of release), found him fitted for the delicate task of dealing with his wayward brethren, with a love and patience surpassed only by God Himself.

No amount of persecution tries like such experiences as these. When God has spoken of His purpose to do, and yet the days go on and He does not do it, that is truly hard; but it is a discipline of faith that will bring us into a knowledge of God which would otherwise be impossible.—*Sel.*

### CLASS WORK

AFTER studying the first ten lessons of Senior Book No. 1, the Kokomo, Indiana, Berean society conducted its review in the form of an examination, administered by its adviser, D. G. Harvey. While the adviser corrected the written work, Bro. Charles Martin conducted an oral test. It was found that in many cases those who were slow to answer in class had handed in some of the most complete written answers.

I wish every member of the church could read some of these remarkable answers from young people who until recently had never studied the Bible and had absolute faith in the doctrine of the immortal soul. They then surely would understand the benefit of Berean work. One young man remarked that he had derived more benefit and knowledge of the Bible in the last two weeks in this Berean class than he ever had in his life before. He is twenty-four years old. Such statements are very encouraging to us, and we think others will regard them the same.

D. G. Harvey.

Note: The Kokomo Berean Society was organized last July, affiliated with the Indiana Senior Berean Society (the new state organization in that state), and possessed eighteen members, all of the younger set. Most of the members come from outside of the church.

### THE NEW JUNIOR BOOK

THE new Junior Berean Book entitled, "The Hebrew People," is now ready for distribution. It is a very neat book, easy to understand and of clear print. The price is 30 cents for single copies; 27 cents each for 5 to 25 copies; 25 cents each for 25 or more copies.

Please send all orders to the National BEREAN Society, Oregon, Illinois, and not to the N. B. I.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### PAUL'S LETTER TO PHILEMON

**P**AUL spent two years in his house which he rented in Rome. While he was allowed to live in this house, he was still treated as a prisoner. A soldier was set as guard over him, but his friends were allowed to visit him.

He spent his time teaching the people who came to him about Jesus. Also he wrote many letters to his friends, teaching them and urging them to be true to Jesus.

He wrote a letter to Philemon, a friend whom he dearly loved. He said that he thanked God for the faith and goodness of Philemon. He told him that he was a great comfort to him.

Paul had living with him a man who had been a slave. He had run away from Philemon, who was Paul's friend. This slave lived a good life while with Paul and had been very kind to him, doing all he could to comfort and serve him. While he was with Paul he had learned to love Jesus and had become as dear to Paul as a beloved son.

Much as Paul loved this slave, he sent him back to his master because he thought that it was the right thing to do. When he sent him back, he gave him the letter to his friend Philemon, urging him to be a true loving friend to the man, to receive him kindly and to forgive him for running away. He asked Philemon to receive the slave as he would receive Paul himself, and if there was any money spent, to charge it to him.

"Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

WOULD WE have returned the slave, or treated him kindly?

#### SOMETHING TO DO

1. Make a list of other letters written by Paul.
2. What are several things to be learned from this letter to Philemon?

**WE BELIEVE** the earth to be the saints' home—"Blessed are the meek: for they shall inherit the earth." Matt. 5:5. "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." Hebrews 11:8, 9.

### NATURE QUESTION

27. The stork; the fir trees are her house. Psalm 104:17.
28. What bird was given to the Israelites for meat in the wilderness?

### THANK YOU

Daddy was coming home. He had been away *such* a long time. How the children crowded around him! And how glad Daddy was to see them again.

When his bag was unpacked there were presents for everyone. "Hurrah!" cried Mark. "Goody!" said Martha. And away they ran to play. But not once did they say, "Thank you."

That evening Daddy told them this story: "Once ten men came to Jesus, crying, 'Master, heal us.' They had a terrible disease that no one could cure. Only Jesus could make them well. Jesus cured them and away they went. Only one man turned back to say, 'Thank you.'"

Mark and Martha looked at each other. "I'm sorry I forgot to say 'Thank you' for my present," Mark said.

"And I'm sorry, too," said Martha.

"We'll try to remember next time," they both said.

"I'm sure you will," said Daddy.

### A CHILD'S THANKSGIVING PRAYER

*"I will sing unto the Lord because he hath dealt bountifully with me."—Psalm 13:6.*

"Dear Heavenly Father: I thank Thee for all that Thou hast given me, for my life and my strong body, for my parents and my home, for my school and my church, for my friends and my playmates and all the other people who love me and whom I love. Help me to be generous in my play, willing in my work, faithful in my school, and happy in my home. So may this day, and every day, be filled with the music of kind thoughts and loving deeds, that shall be like a song of thankfulness to Thee. Amen."

—Rev. R. W. Barstow.

### WHO WAS:

A generous creditor? Matthew 18:23-27.

Imprisoned for debt? Matthew 18:28-30.

A creditor demanding two personal bonds?

2 Kings 4:1.

A discharged bankrupt? and another? Luke 7:40-48.

One who incurred bad debts? Psalm 37:21.

He who had bad debts written off? Luke 7:41-42.

—*Business in the Bible.*

## With Our Sunday Schools

LESSON 9. — November 29, 1931

### PAUL'S LETTER TO PHILEMON

The Book of Philemon

Devotional Reading: 1 John 4:7-13

#### GOLDEN TEXT

There is neither bond nor free, . . . for ye are all one in Christ Jesus. —  
Galatians 3:28.

#### A STUDY OF THE SUBJECT

**Topic:** Christ Transforming Social Relationships.

**Basic Truth:** "Bear ye one another's burdens, and so fulfill the law of Christ."—Galatians 6:2.

**I. As Between Christians.** In its truest sense Christianity is that vitalizing, Christianizing influence of Christ which permeates His disciples and makes them Christian in heart, in deed, in life: Christian through and through. In this sense Christianity makes Christians "members one of another." Rom. 12:5. As the individual members of the human body are of value and of necessity to each other, so Christians are members of one Head, even Christ, 1 Cor. 12:27, and thus become one in a common cause and service and hope. Immediately one becomes Christian in deed he becomes responsible to Christ the Head for the well-being of each and every other member. It is his to sorrow or rejoice, to suffer or receive reward, to sacrifice or to live—not for himself but as for the members as a whole. He can no longer live for himself, rather he lives for Christ.

**II. As Between Christians and Non-Christians.** He who is Christian in deed is, by faith, as truly separated from the world in principle as was Christ separated from the world in His death to man's nature and to man, and His resurrection to new life and to God.

His social relation to those of his former status is, as opportunity affords, to "do good unto all". Gal. 6:10. His office is to encourage and edify and strengthen all men to a closer relationship with Christ, but never to lower his own standard, or lessen his own effort, or in any way to yield to them in such manner as would lower his status in Christ. His one principal labor for Christ is to so approach the nonchristian with the gospel of Christ as to induce him to rise in the strength of Christ to a new life in Christ.

**III. As Between Christians and Christ.** It is not unscriptural to claim a social relationship between the Christian and Christ the Son of God. Perhaps no nonchristian can justly so claim. But Paul declared, Col. 2:12, that Christians are "risen with him". Being "risen with Christ" Paul exhorts, "seek those things which are above, where Christ sitteth on the right hand of God." The Christian's social privilege with Christ then is, not to enjoy Christ's presence by bringing Him down to man, but to lift himself up to the Master through the medium of His Word and His Spirit. It is his to strive for and profit by every good and perfect gift of Christ.

#### PRACTICAL APPLICATIONS

**Restitution:** The epistle of Paul to Philemon clearly manifests the heart and mind of the great Apostle to the Gentiles. He was pleading the cause of a slave that had run away from his master. The standing of this slave had been changed. He was no longer a slave, but a "brother in Christ Jesus". When the gospel took hold of Onesimus it transformed him from a runaway slave to a conscientious Christian, who was willing to be "content with his lot" and make restitution for any wrong he had done. An individual who fully embraces the gospel is always willing to right his wrongs and correct his mistakes as far as possible.

Should the church require of its new and old members that they endeavor to the best of their ability to make restitution for sins which have injured others? "Therefore if thou bring thy gift to the altar, and rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:23, 24.

**Burden Bearer:** Paul helped Onesimus to correct his mistakes. He was making it as easy as possible for him. Paul was helping Onesimus to bear his burden. He stood in Onesimus' place. "Put it to mine account" was Paul's request to Philemon. Not only did Onesimus have a necessary duty to perform, but Philemon was involved. He must receive his disobedient slave, forgive him and place him on a plane with himself—a coworker in God's service. What a difference the gospel made!—C. E. R.

#### THE GOLDEN TEXT

"There can be neither bond nor free—for ye are all one man in Christ Jesus."—Galatians 3:8, Diag.

When one is baptized into Christ, he loses his nationality so to speak, as he then becomes Christian. It matters not whether we be Jew or Gentile, slave or respected citizen, when we come into Christ we become equal in God's sight, for He is no respecter of persons. The most degraded slave, if Christian, seems to be just as much in God's sight as the most honored man of the universe.

A true Christian is a child of God, notwithstanding his position in life. The lowest is as much an heir of God and joint heir of Jesus Christ as the highest. The Jew and Gentile, if both Christian, share equally in the promises. Bond and free are not distinguished, neither male and female, for all are one in Christ Jesus.—L. A. R.

#### SENIOR AND ADULT CLASSES

The change that should take place in the human heart when one is converted to Christ is well illustrated in the life of Onesimus. Onesimus was a slave that for some reason or other had fled from his Christian master, Philemon of Colosse, and joined Paul who was then a prisoner at Rome. Just why he came to Paul is not known. It is probably because he had learned to love him during the several visits Paul made to his master's home. That Paul converted Onesimus at this time seems probable from Paul's statement, v. 10.

Paul kept Onesimus for a time to assist him and then sent him to his master, not deeming it right to keep another's property without that brother's consent. (Should Christians exercise that care today?)

A great change had taken place in the heart of Onesimus, as is evident from his willingness to return to the bondage from which he had fled. Paul testified that Onesimus "in times past was to thee unprofitable, but now profitable to thee and to me." True conversion will make anyone profitable through the change of heart produced in the individual. Have you been made profitable?

Anyone coming to Christ should be willing to correct past wrongs if such can be corrected.—H. A. S.

#### INTERMEDIATE CLASS

It was while Paul was a prisoner at Rome that Onesimus, a runaway slave, came to see him, heard about Christ and was converted. He had stolen some money from his master, and as soon as he had learned the new way of life from Paul, the first thing he wanted to do was to restore that money and himself, as well, to his master. There were many, many slaves in Rome in those days, and some of them were terribly mistreated by their cruel masters. But we know that Onesimus could not have been harshly treated, for his master was a Christian. When Paul had been traveling through Asia, he had founded a church at Colosse, in the home of Philemon, where they met for worship. V. 2.

Paul shows his wonderful understanding of human nature in this letter, and also the warmth of his own nature. How does he ask Philemon to receive the slave—as one who should be punished? V. 16. Why are they no longer master and slave, but rather, brothers? When Paul says that he believes Philemon will do more than he asks, do you think he expects Philemon to free Onesimus? How do you think Onesimus felt toward Paul?

In his treatment of the slave, Paul followed the example of the One he was preaching of to others.—M. G.



## AMONG THE CHURCHES

### YOUR PAGE

Do not overlook the fact, brethren, that this is **Your Page**, on which you may advertise any special meetings or any new features of your regular services in advance, as well as report services that have closed. Let your members who may be living at a distance know about your services in time to plan to attend. Do you know that most of us turn to this page first, because this is the page that holds the most interest for most people? Don't fail to be "Among the Churches", if you want folks to know about your services.

### A WONDERFUL DAY AT GRAND RAPIDS CHURCH

November 8th, the closing day of the meetings, was a day long to be remembered by the Grand Rapids church. Wonderful cooperation had been given during the full two weeks, and it brought joy to the hearts of all to have seven put on the all saving Name at the afternoon service. There was genuine gladness, too, that Sr. Woodward could be present that day, and she gave us a very touching talk between the baptism and the communion service. What a happy family we were as we broke bread together that day!

The men who had charge of all the events of the day did wonderfully well. The food was well chosen and well prepared, and the service in the dining room could not be excelled. Spontaneous applause broke from the congregation when they were ushered by music into the beautifully decorated dining room and saw the men standing at attention in their clean, white serving coats. What an inspiration in church work such a day is!

A pang of sadness was felt, though, because some who wanted so much to be present were unable. Among these was our beloved elder, Bro. A. K. Richardson, who has been so zealous for the truth for so many years and whose health has been quite poor of late; also Sr. Craig who was still unable to be out. Many prayers rise for our loved ones when they are ill.

The names, with addresses, of the newly baptized one are: Miss Iva Downing, 132 Hines St., S. E.; Miss Charlotte Behrens, 3617 Jefferson, S. E.; Miss Mildred Siple, 50 Cherryvale, S. W.; Miss Iris Hall, 304 Lemyra, S. E.; Lavern Ackerman, 128 Berkshire Blvd., S. E.; Robert VanPortfleet, 136 Webster, S. E.; John Phoenix, 160 Abbie, S. E.

The first six are young people under twenty years of age. The last named is husband to Sr. Clara Phoenix who was baptized at Easter time.

F. E. Siple, Pastor.

### CLEVELAND LADIES AID

The Ladies Aid Society of the Church of the Golden Rule in Cleveland, held its annual bazaar and supper on Nov. 5. Over a hundred persons were served at the supper and a profit of \$16.30 was realized. The fancy goods booth brought in \$7.04; fish pond, \$8.20; and the sale of blankets, donated by Bro. Harry Stadden, \$11.70.

These items made a total profit of \$43.24. We consider this a great success and thank our members and friends for their support.

Ethel M. Hicks, Sec.

### FALL CONFERENCE AT MORA

The Fall Conference of Minnesota was held at Mora. There were not many in attendance from the other churches, but the local attendance was good. The ministers present were Bros. John Denchfield of Eden Valley, and Adna Hoskins of St. Cloud. Bro. and Sr. Hunt and Bro. J. W. Williams, of Iowa, visited us at this time. Bro. Williams preached three times, which was enjoyed by all. We thank Bro. Williams for his help, and we hope you all will come again.

Our ministers brought us many good things from the Word. May God bless them. It is our duty to do all we can for the elders, that they may be encouraged and free from worry, that they may preach the Word.

Mrs. T. M. Savage, Conference Secretary.

### AT ELDORADO, ILLINOIS

The brethren at Eldorado have a real treat in store for them, if nothing unforeseen arises. Bro. L. E. Conner expects to speak there next Sunday, Nov. 22. We trust that all who find it possible will avail themselves of this opportunity.

### OUR THANK OFFERINGS

Mrs. Ida Jeffrey	\$ 2.00
Mrs. Jessie Donaldson	1.00
Eva H. M. Fletcher	15.00
Mr. and Mrs. T. J. Ellis	10.00
Minnesota Conference	10.00
Total to date	\$38.00

## About This and That From Here and There

Wouldn't your heart just ache for a father and his family of nine children, living in a lonely cabin in the mountains, gathered about the casket that holds the still form of all that is dearest to them—wife and mother! And in their loneliness and grief they ask that we remember them in petition to the loving Father, whose pitying eye looks down upon all His creatures. Such is the sorrow that has recently come to our Bro. E. G. Shipman and little ones, of Marietta, South Carolina. A word of comfort and cheer would be most timely.

If it could have been possible many of us from a distance would have greatly enjoyed the privilege of attending the meetings just closed by Bro. Siple at Grand Rapids church. We rejoice with them in the additions to their number as a result of these meetings, for we know both pastor and workers will receive inspiration for further effort and God's cause will be advanced. "Men's Day", no doubt, was heartily enjoyed by the mothers, wives, sisters, and sweethearts of their number, as a real "day of rest" for them.

Bro. Fred Brough and family, formerly of Jackson, Mich., have recently moved to Rockford, Ohio.

Please turn at once to the article on back page entitled, "Thanksgiving", by our Treasurer, Bro. Ellis. And then respond as the Lord prompts you to do, and you will find added reason for thanksgiving this year.

The timely article found on page 102, "War and Peace", was written by "one who was there", though not in combative capacity. Bro. McLeod was with the medical department caring for the wounded and the dying in that dreadful conflict.

Bro. and Sr. A. J. Eychaner, of Cedar Falls, Iowa, are leaving to spend the winter in the South, and may be addressed at 303 Zack St., Tampa, Florida. We trust their stay may be attended by good health and their usual enjoyment of life in Christian service.

Your attention is called to a correction in the article by Bro. Haney in the Nov. 3 issue. On page 73, second column, lines 13 and 14 from top of page, the reference cited should be Rev. 18:1-19.

Another faithful and dependable member of the Church of God—Sr. Emily Harris of Rensselaer, Indiana—has fallen asleep in Jesus. May it be ours to meet her once more, when she arises on that morning which shall dispel sorrow and spread gladness over all the earth, at the coming of the Savior.

Miss Dorothy Smith of Mound City, Mo., is enjoying a visit at the home of her aunt, Sr. Julia Ordnung of the Oregon church.

"The Personal God", by F. L. Austin, will be welcomed, we are sure, by the Herald family for its deep thought, as well as because of the fact that we have missed Bro. Austin's name among recent contributors. He brings the omnipotent and omnipresent God close to us as a loving Father.

Sr. Viola Eaton Kuhns of Stockton, Ill., was taken seriously ill a week ago and sank at once into unconsciousness, from which she has not rallied. She is being cared for at Mt. Carroll. She will be remembered as a regular attendant at Illinois Bible School several years ago.

The reader will follow Bro. Alldridge with breathless interest down into Egypt and take part with him in the marvelous unfolding of God's purposes, throughout the activities of which Bro. Alldridge was a participant, not merely an interested bystander. Do not fail to read his article, "Egypt in Prophecy".

The article on front page by Bro. Arlen Marsh is the substance of the author's first sermon. It was delivered before the Training Class in their usual Friday morning sermon session, conducted as a phase of their English class. It held the interest of the class from start to finish and impressed itself very deeply on their minds.



**NOTICE OF ADDRESS**

Correspondents may address Bro. F. L. Austin at 5439 Ohio Street, Austin Station, Chicago, Illinois.

**TRAINING CLASS NEWS**

The Training Class had a real treat, a week ago last Thursday, when Bro. Conner of Dixon, gave us a very interesting and helpful talk about our preparation and future work as ministers of the gospel. He told us of some of his own experiences in school and later in the ministry. He impressed upon us very strongly the fact that the life of a minister of the gospel, is one full of duties, and is not a profession to be taken up because it is easy and one of leisure. He also told us never to be afraid to work.

We enjoyed your talk very much, Bro. Conner, and feel we will be greatly benefited thereby. Please come again.

The Training Class and Sr. Gesin enjoyed a very pleasant evening at the home of Bro. and Sr. Birkey, of Rochelle, on Tuesday, Nov. 10th. After a bountiful dinner, which was enjoyed by all, the evening was spent very profitably in the asking and answering of sets of questions prepared by Bro. Birkey. We found we have only touched the edge of God's great wisdom and many wonders. Music finished the evening's entertainment, and we left feeling it was good for us to have been there. We thank you Bro. and Sr. Birkey, for the enjoyable evening.

We again wish to thank the brethren for their bountiful donations in the replenishing of our cellars for winter use.

Ida Lapp, Sec'y.

**A LETTER TO THE BROTHERHOOD**

I received some news a short time ago that gave me a shock from which it will take some time to recover, if recovery is possible.

I was told that our brethren believe that I have lost interest in the General Conference, because I was not continued as its president. If there is anything that could make me lose interest, it is the fact that my brethren haven't any more faith in me than to think and say such a thing.

Before God, our Father, and our Savior, the Lord Jesus Christ, before whom I stand and am judged daily, the fact that I wasn't continued as president of the Conference has had absolutely nothing to do with my loyalty to the Conference.

When I heard that Bro. Conner and Bro. Marsh had been elected to their respective offices, I wrote and told them that I would stand behind them for all I was worth, although this might not amount to much. I am sure that these brethren will confirm this statement.

The only reason I haven't attended the conferences was because I have been financially unable to do so. I would have attended every conference if I could have done so.

In His service,

Jas. A. Patrick.

**CONTRIBUTORS TO DOLLAR-A-MONTH CLUB**

Margaret J. Donaly; Mrs. Mae Mercer; Mr. and Mrs. G. J. Rahn; Mr. and Mrs. Jas. A. Patrick; Miss Mary Doll; Richard LeCrone; Mr. and Mrs. M. Fetters; Mrs. Eva Page; Mr. and Mrs. Ed. Engebretson; Graytown (Wis.) Ladies Aid; Jessie W. Donaldson; W. M. Bowers; Mr. and Mrs. T. M. Savage; Sadie Savage; Mrs. Tennie Long; Harold and Esta Starbuck; Kathryn Lansbery; Mrs. Martha Walls; Glyn and Ruth Starbuck; Mrs. Marjorie Mogle; Harvey Krogh; Mrs. J. H. Adams; Mrs. W. L. Robbins and daughters; Dorothy Krogh; Mrs. R. A. Robinson; W. A. Reid; Vivian Magaw; Mrs. F. L. Austin.

**LEWIS-CHAPMAN-**

A very simple and impressive wedding ceremony was solemnized on the evening of Nov. 7th in the Church of God at Ripley, Ill., when Miss Mildred Chapman, daughter of Mrs. Fred Chapman, of Camden, became the bride of Mr. Lawrence V. Lewis, son of Mr. and Mrs. Albert Lewis of Mt. Sterling.

Immediately after the regular Saturday evening church service, Miss Ruth Hogan, sang very sweetly, "I Love You Truly." She was accompanied at the piano by Mrs. Lillian Bowen. The solo was immediately followed by Lohengren's wedding march, and the bridal party moved to the altar. The single ring ceremony was said by C. E. Lapp of Oregon, pastor of the church.

The wedding was a very agreeable surprise to almost the entire congregation. A host of friends and relatives wish them success and happiness in their new life. We pray that God's richest blessing may attend them each day.

"One faithful Sunday school teacher is of more value than ten policemen."—Judge George T. Liddell.

**SR. EMILY HARRIS**

Emily Crisler, daughter of Hamilton and Mary Crisler, was born in Proble County, Ohio, on Dec. 11, 1845. She came with her parents to Bartholomew County, Indiana, where they remained for a short while, and then located permanently near Mt. Ayr, Ind. Here, in 1871 she was united in marriage with Ben Harris, and located upon a farm in Newton County, where they labored together successfully until, in 1888, when they moved Rensselaer where they resided the remainder of their lives. One daughter, Flora, now Sr. Flora Prior, was born to them.

In November 1916, Bro. Harris fell asleep, and Sr. Harris continued to live with her daughter until the time of her death, which occurred on Oct. 23, 1931, in the eighty-sixth year of her age.

Sr. Harris was one of the finest characters it has been my good fortune to know. She was baptized into Christ by Bro. D. T. Halstead, more than a half century ago, and she lived true to her calling, and we feel that her election is sure. I have known her intimately for forty years, making her home my home when in Rensselaer. She was quiet and unassuming, modest, gentle, and kind. I cannot recall that I ever saw her in life when there was not a radiant smile on her face. She was thoughtful and generous, contributing cheerfully of her time, strength, and means in assisting any worthy person or cause. She made the largest individual contribution that has ever been made to the Restitution Publishing Co., or N. B. I. The building in which The Restitution Herald is published and in which the N. B. I. office and the ministers' training class are located was purchased with her contribution.

She died at a ripe age, full of years that were rich in faith and good and kindly deeds, leaving, of her immediate family, one daughter, Mrs. C. E. Prior, of Rensselaer; three brothers, John Crisler, of Newton County; Wilson Crisler, of Silver Lake; Archie Crisler, of Goshen, and one sister, Mrs. Marjorie Park, all in Indiana.

After appropriate services in the home in which she had lived, labored, and loved her family, friends, neighbors, and beautiful flowers for many years, we laid her to rest beside her husband with whom she labored and whom she comforted in life. She awaits the return of the Lord in whom her faith was centered for so many devoted years, and for whose return we pray.

L. E. Conner.

**HERALD RECEIPTS**

Mrs. Mary F. Wolf; Mrs. Emma E. Upton; Mrs. Fannie S. Knight; W. A. Reid; Edw. M. Moran; Mrs. Wm. Hadicke; Mrs. F. H. Seymour; J. E. Lent; Osby Claypool; John W. Hutchings; Melvin Burnett; Mrs. Martha Walls; Mrs. Ora Burnett; Sadie Kerr; Emma C. Railsback (for others); E. G. Shipman; Mrs. J. E. Roose; Ella C. Boyer; Margaret J. Donaly; Mrs. C. P. Morgan; O. E. Sinclair; Helen Porter.

**WORSHIP**

Our Bible Schools should first and last be schools of worship. Knowledge of the Scripture is of value only as it leads the individual to true worship and establishes him therein.

The parent and teacher owe it to God to lead the child unto God. The one avenue of approach to God is that of worship.

"Devils believe and tremble." But if devils believed and worshiped they would be Christians.

**"THE HEBREW PEOPLE"**

The new Junior Berean Book, "The Hebrew People," is now ready for distribution. The price is 30 cents for single copies; 27 cents each for 5 to 25 copies; 25 cents each for 25 or more copies. This book contains an illustration of the finding of the baby Moses.

Send all orders to National BEREAN Society, Oregon, Illinois.

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The RESTITUTION HERALD advocates: the near return 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 to be 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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## OUR COMPREHENSION OF GOD

By G. Eldred Marsh

OUR understanding of God, our apprehension, and our appreciation of God, depend in a measure upon the idiosyncracies of our individual natures. We see in the God whom we worship a reflection of ourselves. Our loftiest aspirations, our noblest desires, our most unselfish motives, our profoundest thought—all that is best within us is expanded, perfected, and deified in our conception of God.

Someone has said, "Man is a god in ruins;" and, conversely, the God whom we worship is an idealized Man elevated to the divine plane. In the polysyllabic phraseology of Dr. John Fiske, "To every sound form of theism an anthropomorphic element is indispensable." Of course we realize the eminent theologian simply means this: That to believe in God intelligently it is necessary for us to picture Him as a Man, possessed of human-like qualities of mind and heart. It would be impossible for us to comprehend Him otherwise.

Being human, it is but natural that we should look upon ourselves as the highest possibility of creative energy, as "the noblest work of God." Had no revelation been made concerning the origin of man, we would have been impelled to believe that "God created man in his own image."

There is much truth in the saying of the old Greek, "If the camels had a god, their god would have had four legs and a hump." A recent writer on evolution pictures a race of earthworms, having developed to the point of intelligence and reason, as erecting a huge earthen image of a worm like themselves as the symbol of their deity.

All religious systems of the world have conceived of God as a Being very much like His worshipers as far as attributes and powers were concerned. It is true they sometimes visualized Him in the form of a bird, a four-footed beast, or a creeping serpent; but His attributes and His manner of thought were after the order of their own.

The ancient Greeks, however, whose culture exceeded that of all other races of the same period, and whose "religious ideas and practices have," according to Dean Inge, "passed into Christian theology and ritual," conceived of God as a Being manifested in human form, as well as being possessed of human characteristics. Paul mentions with obvious commendation this element in their religious belief in his address in Athens: "As certain of your own poets have said, For we are also his offspring."—Acts 17:28. Thus, the Greeks taught the fatherhood of God, that a paternal relationship existed between the Creator and His intelligent creatures.

This universal tendency to think of God in terms consistent with the highest idealism of man is deeply imbedded in the solid rock of revealed truth. Of Christ it is said that "in him dwelleth all the fullness of the Godhead bod-

ily."—Col. 2:9. In Him "the Word" (the Logos, the Power and Will of God) "was made flesh, and dwelt among us, (and we beheld his glory, as the glory of the only begotten of the Father,) full of grace and truth."—John 1:14.

Jesus was made a perfect reflection of the Father that men might see in Him Jehovah in His fullness of glory. The Son testified to this when He said, "He that hath seen me hath seen the Father," John 14:9; and again, "I and my Father are one". John 10:30.

God has given us in the person of His Son a perfect picture of Himself—a picture of the Deity that is comprehensible to us because it presents Him in the guise of a *perfect Man*—"The Man Christ Jesus"!

## THANKSGIVING

THE time for our yearly custom of giving to the Lord's work, thereby showing our thankfulness to Him for the many blessings received during the year, is here again.

Fully do we realize the burden of many who are without work or other means of support, but it is far better to be poor and needy than to be at war. We find so many things to be thankful for, even in this time of depression.

Expressions of thankfulness may be rendered in many different ways. Money cannot buy health, peace, or friends, but we do need financial aid in spreading our gospel work. Above all else, the Christian is most thankful for the unmeasured spiritual blessings received from our heavenly Father.

I am asking all who can, to make a thank offering to the general work of the National Bible Institution. I feel sure there are many who would gladly give if they could be privileged to visit the Bible Training Class at Oregon, Illinois, and sit and listen through a recitation period, as I did a few days ago, and see the wonderful progress being made by these fine young men and young women.

Many of our older ministers are beginning to feel the years of hard labor and toil in the Master's field. What would we do without our Bible Training Class, where young ministers are trained and sent out to fill these vacancies and into new fields? We also welcome THE RESTITUTION HERALD into our homes each week. Then there are the comforts of Golden Rule Home being enjoyed by many who otherwise would be situated less fortunately.

It is to you who can afford to give to this worthy cause that I make this appeal. Will you kindly remit your share in full measure, as soon as possible, to the National Bible Institution, Oregon, Illinois.

"Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." Deut. 16:17.

When you do this in faith and love, it insures for you a treasure of which God Himself is the Guardian.

T. J. Ellis, Treasurer for National Bible Institution.

# THE RESTITUTION HERALD

## THANKSGIVING NUMBER

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### A Psalm of Praise

*By G. Eldred Marsh*

To Thee from whose most gracious hand,  
Rich blessings fall on sea and land,  
We lift our voice in praise!  
When after winter, cold and drear,  
The fields lay barren, fruitless, sere,  
Thou sentest spring our hearts to cheer,  
And filled with hope our days!

Amid the treetops' bursting green,  
The feathered songsters soon were seen;  
Their music filled the air.  
The sunshine and the soft warm showers  
Called forth the woodland's beauteous flowers:  
To thank Thee for those fragrant bowers  
We lift our voice in prayer!

In faith we sowed each fallow field,  
And trusted Thee to make it yield,  
Our labor to repay.  
We watched the blades burst from the mold—  
The waving green transformed to gold:  
O gracious Lord, for wealth untold  
We offer thanks to-day!

But richer blessings far than these  
That come from fruitful fields and trees,  
Thou didst to us impart!  
For Thou hast walked with us each day,  
And talked with us along the way!  
Above all else for these we pray,  
And to Thee lift our heart!

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness."*

## THE EDITOR'S PRAYER

**M**OST righteous Father: As we look upon the richness of the harvest we would lift up our voices in praise to Thee, the Giver of it all. Help us, O God, that in the midst of the bounty which Thou hast provided, we may not forget the poor, nor neglect the gospel work for which Thou hast called us through Jesus Christ our Lord. Amen.

## PRAISE YE THE LORD!

**"B**LESS THE LORD, O my soul, and forget not all his benefits!" Thus "the sweet singer of Israel" pleads with his own heart in the one hundred and third Psalm and the second verse.

With fervency of gratitude he endeavors to enumerate the favors which the Almighty has showered upon him. But, like you and me, he is unable to name them all. Among those he does mention, however, are several for which we, too, have reason to praise the Lord today.

"Bless the Lord," he cries, "who forgiveth all thine iniquities." Has the God of David done less for us in that regard than He did for the man after His own heart? Certainly not! For "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Romans 5:8. Through that sacrifice was brought about the forgiveness of all our sins. Therefore, "Praise ye the Lord!"

"Who redeemeth thy life from destruction", David continues. Professor Delitzsch gives an even more impressive rendering of the passage. "Who releaseth thy life from the pit," is the way that eminent German translator presents it. And O how wondrously true it is! He sent His only begotten Son into the world "that whosoever believeth in him should not perish, but have everlasting life." When the One to whom God has given "all power in heaven and in earth" shall return, we have the assurance, made doubly sure by His own resurrection, that God shall release our "life from the pit" that we may not "perish."

The Psalmist then drops back to the consideration of more material "benefits" which the Lord has bestowed upon him. "Who satisfieth thy mouth with good things; so

that thy youth is renewed like the eagle's." With bins filled, and granaries overflowing, we have reason to "praise the Lord for his goodness, and for his wonderful works to the children of men"!

When depression bears heavily upon us because of our transgressions as a people, let us remember, and be thankful, that "the Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever."

Let us search our hearts as David did, and I am sure we, too, will confess that "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."

## THE UNITY OF THE BIBLE

**O**NE of the most impressive and conclusive evidences of the supernatural origin of the Bible is its unity. Although it was written by some forty different men, it provides proof within itself that it has but one Author. Although divided into sixty-six separate volumes, it is but one Book.

In its preparation and compiling, it covered a period of more than fifteen hundred years, yet it presents a unity of purpose, and a consistent continuity of thought throughout.

The promise and the prospect of supernal glory eventually filling the earth as the waters cover the sea, first revealed in Genesis, find enlarged, enriched, and majestic consummation in Revelation.

Genesis agrees with Revelation; Revelation marks the fulfillment of Genesis. Neither is complete without the other.

The Old Testament, like a broad and placid river, flows through the changing scenes of the past, and without creating a ripple loses itself in the life-giving current of the New. Thereafter as one great Stream of Revelation and Inspiration they pass through the foothills of Time, across the fruitful plains of the Millennial Kingdom, smiling under the sunshine of God's favor, and pour their united floods at last into the Pacific Ocean of Eternal Glory!

Such is the unity of the Book of God.

## "THE SACRIFICE OF THANKS-GIVING"

By Arlen Marsh

"I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord."

THE bleak coasts of New England were not inviting on December 21, 1620. Rocky, far from arable, forested, peopled by savage tribes, they represented an indescribable contrast to the lowlands of The Netherlands. From one extreme to the other—from the friendly regions of north Holland to the cold shores of Massachusetts—came the Pilgrims, by their landing, making immortal Plymouth Rock.

These hardy Separatists could have chosen no time more difficult than that they did to make their hazardous voyage and still more hazardous landing. Tempests at sea and famine and pestilence on land stared them in the face. Hardships without number met them on every hand. "Their sufferings from the arctic climate and the lack of food were so severe that half of them died before spring," writes Edward S. Ellis in the *Encyclopaedia Britannica*.

But these pioneers were built of sterner stuff than the early settlers of Raleigh's Virginian colony. The dead were buried; the surviving sick were nursed to health by the surviving well; and the little settlement clung to every straw as a means of salvation through the winter. Not once did the spirit of those who had fled their homes under the force of religious persecution weaken.

Spring brought surcease to their troubles in large degree. Crops were planted; hunting and trapping were learned from the Indians; the cultivation of maize provided food. The brunt of the harsh reception to America was over; from that time the way was comparatively easy.

As autumn of 1621 progressed, the crops were harvested. A special day was set—the last Thursday in November—for thanksgiving to the Creator for the preservation of the little band. Indians and whites alike united in a great feast in honor of the salvation of the colony "by the grace of God."

Time passed. The early settlements developed. Trouble with England brought the Revolution, and the United States of America was born. The custom of thanksgiving, begun by the Pilgrims and continued by their liberty-loving descendants, was perpetuated by an annual presidential proclamation inaugurated by Washington. During the century and a half that has elapsed since that time, not one year has passed without the festival founded by our God-fearing puritanical ancestors.

The causes for the feast have persisted throughout the years and, indeed, have been augmented. No depression, however great, can be so hard as the greeting given the Pilgrims by that tempestuous coast; no sorrow, however deeply felt, can transcend that experienced in separation from country, friends, and home; no hardship, however

severe, can more than equal that first fierce New England winter.

Cities, peaceful country sides, tranquillity, safety are our lot. Forests, savage beasts, and still more savage men met the early pioneers. Surely, their reasons for thanksgiving were not so great as ours are today. Their spirit should be our spirit, and their God—with understanding of His love and mercy intensified a thousandfold—our God.

We can do no less than to exclaim in the words of the one hundred seventeenth Psalm, "O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord."

## COUNT YOUR BLESSINGS

IT is fitting and right that we should make a pause in our lives to remember that God is the Giver of every good and perfect gift. In His infinite wisdom and love, He has placed us in an environment best suited to our needs, and, having created us, He sustains us day by day, until it is His good pleasure to take this life from us.

Now Paul has reminded us that there is one definite object in remembering the mercies of God, and it is that His goodness should lead His people to repentance. The more we think over the mercies of our individual lives, the more clearly can we see how undeserving we have been. It is a common thing for people to complain of their lot in life and to compare their circumstances with those of others who are more favorably situated. But when we remember that everything we have received has been the gift of Divine grace, we are compelled to think of God's mercies in quite a new way.

One of the difficulties in the way of genuine thankfulness is that we become accustomed to the mercies of the passing day, and, in due time, we take them for granted and assume that we have a right to them. Our debt to the unremembered is beyond all calculation. As we look back over the past days of our life, we can see the marvelous way in which we have been sustained and upheld by those mighty forces which are at the disposal of God. We have done nothing to deserve such benefactions, and yet, whether harvests have been lean or plentiful, our bread and water have been sure.

It is well to think in this way at the present time, when all of us are called upon to make sacrifices, and to do without some things to which we have grown accustomed. We are apt to forget that, even as it is the majority of us are much better off than we expected to be when we began our career. And this fact, in itself, should dispose us to hearty repentance, if at any time we have given way to a spirit of murmuring or complaining. If we count our blessings and name them one by one, it will surely surprise us to see what God has done.—Taken from an editorial in *The Life of Faith*.

## THE PILGRIM FATHERS

Oh, God, beneath Thy guiding hand  
Our exiled fathers crossed the sea;  
And when they trod the wintry strand,  
With prayer and psalm they worshiped Thee.

Thou heard'st, well pleased, the song, the prayer;  
Thy blessing came, and still its power  
Shall onward through all ages bear  
The memory of that holy hour.

Laws, freedom, truth, and faith in God  
Came with those exiles o'er the waves,  
And where their pilgrim feet have trod,  
The God they trusted guards their graves.

And here Thy name, Oh, God of love,  
Their children's children shall adore,  
Till these eternal hills remove,  
And spring adorns the earth no more.  
—Leonard Bacon, 1833.

## THANKSGIVING

By Rufus A. Curtis

As the day set apart for the giving of thanks and the public acknowledgment of divine goodness and mercy, has dawned once more upon us, how thankful we should be that our heavenly Father has been mindful of our needs, and has supplied the same as hitherto. As I take a retrospective view, and attempt to count my "many blessings", I utterly fail in the attempt to "name them one by one," because of my inability to do so, for they are numberless. From reason's dawn until life's close, we are the recipients of our heavenly Father's favors.

Out of the depths of a grateful heart I can say I thank my Creator for the gift of His blessed and enduring Word—"the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3:12; John 5:39, 40; 20:31.) I thank Him for the "great salvation" His love has provided in the person of "his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (Heb. 2:3; John 3:16; 1 John 2:25; 5:11, 12.)

Our trials and disappointments, our heartaches and sorrows, may all be made to "work together for good to them that love God, to them who are the called according to his purpose." (Rom. 5:1-8; 8:35-39.) The chiseling and polishing in the school of affliction to bring out to perfection the Christ-likeness in us, even "the beauties of holiness" that will not be dimmed by the flight of time, may all be needful in the development of Christian character that will stand the test by fire at the final day of reckoning. (Psa.

96:9; 110:3; Heb. 12:6-11.) Having passed through the fire of the refiner, with all the dross of sin purged away, may it be our blissful lot to "shine forth as the sun in the kingdom" of our God! (Malachi 3:1-4; Isaiah 1:25, 26; Matt. 13:43.)

I thank our Creator, for He "daily loadeth us with benefits" (Psa. 68:19.) "No good thing will he withhold from them that walk uprightly." (Psa. 84:11.)

## MY THANKSGIVING

*"O Lord, how manifold are thy works! in wisdom hast thou made them all."*

THANKS to Thee, dear Lord, for all Thy gracious care, lo, these many years, through sickness oft, through trials many, through griefs sore, through the valley of the shadow of death with my loved ones, through poverty, as the world views life, but with God on the mountain top to look up to through the hovering clouds. I feel my poverty has been riches and joy, with faith, hope, and love, and my life will be laid at the feet of my dear Redeemer with a thrill of joyful thankfulness when the call comes.

The last three weeks of my trip have been spent among the friends and friendships of many past years. I have, up to today, November fifteenth, visited in twenty-four homes, besides the three Sundays, each, have been spent in different places of worship.

Last Thursday it was my great pleasure to motor to Coats Grove, with Bro. and Sr. Siple, Bro. and Sr. Amasa Richardson, and Bro. Townsend, where we dined with the Coats family—father, son, and grandson and his new wife. We did not find Bro. Coats as well as we wished we might, but very thankful he was well enough to visit with us. Bro. Richardson is not at all well, and when we think of it we realize that several of us are soon to enter into our rest. None of us will regret it when we think of the great joy awaiting those who are faithful and ready for the Master's call to meet Him in the air. O blessed meeting, will I be ready and worthy of a place among that happy throng?

I am so thankful, as I read our dear HERALD, for all of the brothers and sisters who continue to write such good, encouraging words each week. How good it is to give the world these faithful ones to help the work along. Your last article, "The Stumblingstone", Bro. McLeod, was most excellent. May we each be careful that we place no stumblingstones in our brother's way.

I am sorry I am so late with my tithe, for the dollar-a-month club, but very glad to be able to continue sending it on its mission of love. May it be laid on the hearts of many others to do what they can, though the offering may be small. Hear Paul's words: "But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19. What a rich promise! We need not fear hunger or cold with God at the helm.

Yours in His name,

Mary A. Woodward.

## GIVING THANKS

By George B. Alldridge

*"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"—Psalm 107:31.*

A LADY missionary recently returned from China said that she was disgusted with many of the prayers she heard offered in many of the churches she had visited, because the tenor of them was, "Give me, give me, give, give, give, always give"!

How little we thank God for all His goodness and kindness to us. "For the Lord is good to all; and his tender mercies are over all his works."—Psalm 145:9. We are exhorted to "give thanks unto the Lord; for he is good: for his mercy endureth for ever."—Psalm 118:29.

As human beings how we appreciate the spirit of thankfulness and gratitude displayed towards us by any who may be our beneficiaries. Ingratitude we despise, as it is the very personification of selfishness; a characteristic abhorrent to God and man. Do we realize that God has brought us into existence to afford pleasure to Him? Revelation 4:11.

How, then, does God derive pleasure from us? Well, here is a thought I get from Hosea 10:12, "Sow to yourselves in righteousness. Reap in mercy". Why? Let Micah 7:18 answer us: "Who is a God like unto thee that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage? He retaineth not his anger for ever; because He delighteth in mercy."

What a wonderful being God is! His chief and apparently only delight is in blessing all His creatures. This thought fills our hearts with thanksgiving, and in the rapture that thrills our souls, we exclaim, "All thy works testify of thee, O Lord: there is no place where thy presence is not evident, and none where thy goodness does not manifest itself."

Suppose God were human like ourselves? I shudder at the thought; but blessed be His holy Name, it is recorded in Malachi 3:6, "For I am the Lord, I change not; therefore ye sons of Jacob (you and I) are not consumed." Wonderful! Glorious! No wonder Paul says, "Rejoice in the Lord always; and again I say, REJOICE." Phil. 4:4. Think of it, beloved brethren, the Almighty Lord, holy, just, and infinite, and also His beloved Son, "Jesus Christ the same yesterday, and today, and for ever." Hebrews 13:8. His care over us and for us is increasing; His love is unwearied; and yet His power is ever present.

Every object in the material world tells of change, decline, and extinction. And all the prosperity of kingdoms, the influence of rank, and the magnificence of art are but the repetition of ancient similitudes long since perished from the earth. But from the period when God's goodness created man and the whole world for His use, through all succeeding ages, the same constant love which first

called him into being, still watches over him for good.

We cannot fully comprehend God; but I am thankful though, in a limited sense and measure I can when I read and meditate upon the words of the hundred and fourth Psalm. Read this Psalm, brethren, on Thanksgiving Day.

Dear brethren, you have all read the interesting story of Jonathan and David, but read again 1 Samuel 20:3: "Truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death." Could we at the close of each day review the events of the day, as the angels who watch over us see them! How many times there has been just a step between us and death! In the evening before we retire, how truly we can say, "How excellent is thy loving-kindness, O God: therefore the children of men put their trust under the shadow of thy wings." Psalm 36:7.

Gratitude, appreciation, thankfulness, how many times during the day do we display these traits of character before our fellows. Ah, yes, of course, Jesus did, always praising and eulogizing His Father before enemies and friends, exhorting His followers to put their trust and confidence in God.

I wonder why Jesus exhorts us to pray, remembering His last words to us, "He which testifieth these things saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:21.

Yes, I get the thought, dear Jesus, it is to have my mind continually occupied and contemplating thy return, and thy coming glory. This fills our hearts with joy and thanksgiving. What thoughts must have filled the minds of Israel when Moses said, "We are journeying unto the place of which the Lord said, *I will give it you.*"

It thrills my whole being as I try to anticipate the joy of soon seeing Jesus, and then communing with all those He deems worthy as His associates during His glorious reign. David had a glimpse of this and wrote: "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore"; and, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."

With Peter I cry out, "Whom having not seen ye (I) love" (1 Peter 1:8); and with Paul, "Giving thanks unto the Father, which hath made us to be partakers of the inheritance of the saints in light" (Col. 1:12-15).

Our closing thought is found in Psalm 69:34: "Let the heaven and earth praise him, the sea and every thing that moveth therein."

The words of Frances Ridley Havergall just express my thought at this moment:

"Oh, the joy to see Thee reigning,  
Thee, my own beloved Lord,  
Every tongue Thy name confessing,  
Glory, Honor, Peace, and Blessing,  
Brought to thee, with glad accord.  
Thee, my Savior and my Friend,  
Vindicated and enthroned;  
Unto earth's remotest end  
Glorified, adored, and owned."



## DAYS OF THANKSGIVING

*By Lottie E. Young*

WE Americans are apt to think that the first Thanksgiving Day the world ever knew was when the Pilgrim fathers set apart a day for special thanks to God for His care and provision after the first dreary months on the wild New England shore.

But the Bible tells us of a Thanksgiving Day five hundred years before Christ, and one can read the account of it in the book of Nehemiah. For seventy years many of the children of Israel were in exile in Babylon. Then God moved the heart of Cyrus, king of Persia, to issue an edict that all who wished could return to Jerusalem, which many of them did under the leadership of Ezra and Nehemiah. It was not easy rebuilding the temple and walls around the city, as their enemies were numerous; but, under God's protection, the work was completed.

Then Ezra, the priest, brought out the Book of the Law, blessing Jehovah, while the people bowed their heads and worshiped. As the reading proceeded loud weeping was heard, as those listening realized how far they had departed from God's commands, and how grievously the nation had been punished for their wrong doing. But Nehemiah and Ezra said, "This day is holy unto Jehovah, your God, mourn not, nor weep. Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared." Then they heeded God's wishes and "there was very great gladness." Would that November 26, 1931, might be such a day of penitence and thanksgiving in the United States!

Our country has surely been the Benjamin among nations of the world. We have come to think that we are decidedly better than anybody else, and it is our right to have only good things. But have we, as a nation, rendered thanks to the Giver of every good and perfect gift for the abundant blessings He has showered upon us?

We think it strange the Israelites should have murmured so continuously, as they journeyed through the wilderness, after having bread from heaven and water from the rock, with many other manifestations of God's love. But do we not fret and worry when times are hard, often forgetting that our "necessities" are the "luxuries" of many another people? We say, "If there is a God why should such hardships come to us who have not done wrong?"

May we heed the Apostle Paul's advice and "in every thing give thanks", realizing that the greatest Thanksgiving Day ever known is drawing nearer and nearer.

"THANKSGIVING through all the year brings prosperity and growing riches through all the year, because our true wealth is the wealth of the soul, and that wealth lies in our profound trust in the goodness of God."

## VIRGINIA'S THANKSGIVING

*By H. A. Sheets*

HISTORY records that the first day of Thanksgiving ever celebrated on the American continent was in 1621. The Pilgrims were the first to feel the urge to be thankful to the Giver of all good things.

We have but adoration for such a sturdy people. They were willing to leave their homes and friends that they might seek God in a heartless wilderness. They braved the North Atlantic during its angry season. They came to a wintry shore where no hospitable hearths awaited with friendly greeting.

All this was cheerfully accepted that they might worship God as they thought best. Privation was the lot of all and death the fate of many of that determined band. Winter and spring passed. Fall found a few rude cabins, a meager supply of home grown food, and hearts filled with thankfulness.

The Pilgrims were especially thankful for the material blessing they had received. If they, with their meager blessings, could be thankful, surely we, with all we have, should have just cause for returning thanks to our Father in heaven.

We, of the Shenandoah Valley, feel that we have every reason to be thankful. Last year everything dried up and food was scarce and times were bad. This year we have had "showers of blessing". Cans are filled with food; cellars are filled with vegetables, and barns are overflowing. Many of the people have two years' supply of canned fruit and vegetables. Truly we are thankful.

We feel much as David did: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Psalm 37:25.

God certainly does watch over His people. Our hearts rejoice as did the Psalmist's: "O give thanks unto the Lord; for he is good: for his mercy endureth for ever."

## A PRAYER

Lord, for the erring thought  
Not into evil wrought;  
Lord, for the wicked will,  
Betrayed and baffled still;  
For the heart from itself kept,  
Our thanksgiving accept!

For ignorant hopes that were  
Broken at our blind prayer;  
For pain, death, sorrow sent,  
Unto our chastisement;  
For all loss of seeming good,  
Quicken our gratitude!

—William Dean Howells.

## WHAT HAVE I TO BE THANKFUL FOR?

I HAVE SO many, many things to be thankful for I could not enumerate them all. One is that my dear old mother who was so very sick most of last winter began improving in March and is now enjoying fairly good health for one of her age—eighty-five. Also that my husband, who was very sick for some time last spring, has regained his health, and that our little eleven year old grandson, who had a serious operation and was under the doctor's care nine weeks, is now able to go to school. For these recoveries we give God the honor and thank Him.

We are thankful for the gospel plan of salvation, and that in August last we had such a splendid meeting with Brothers Magaw and Denchfield in charge. Both brought us inspiring spiritual lessons with good results. We also are thankful for a Bible class every Sunday, when from thirty-five to forty meet for study and worship, with Bro. George Waters as teacher.

We are not unmindful of our Headquarters at Oregon, and of our editors, Bro. Marsh and Sr. Gesin, who are so untiring in their efforts to give us a good paper. How we would miss its weekly visits! May God's sustaining grace let its power shine forth for truth until Jesus comes.

For these and many other blessings we thank our heavenly Father this Thanksgiving Day.

Mrs. A. J. Chaplin.

## THINK AND THANK

By Richard LeCrone

ABOUT a year ago, I heard a speaker who commented upon the idea of thanksgiving in somewhat the following manner: "It occurs to me that there is a difference of but one letter between the words 'think' and 'thank.'" The idea seemed unique, so I followed it up and was very much surprised to find that the two words came from the same root, and that, in the words of Webster's Dictionary, the word "thank" was "originally, a thought, a thinking, from the same root as think." Such a train of thought should lead to a great deal of thinking, followed by thanking.

Sometimes we become so absorbed in the genial occupation of bemoaning our own hard lot that we fail to think, and consequently, to thank. If we consider the conditions under which Thanksgiving Day was first observed we can find much for which to be thankful. These Pilgrim fathers set aside a day in which to praise God for having allowed them to raise enough food to keep them over the coming winter and for having given them the strength with which to build shelters. Aside from these two things they had little else. Yet they found it in their hearts to

praise God for His bountiful gifts.

To honestly and thoughtfully compare our lot with theirs is, for the Christian at least, to sincerely and reverently thank God that He has seen fit to shower upon us so many material blessings which the Pilgrim fathers, though they endured much for their faith, never knew.

The more we think along these lines, the more impressed we become with our own unworthiness of any blessings. The Pilgrim Fathers experienced a feeling which perhaps has come to some of our older Christians. It is expressed in the Acts of the Apostles in these words: "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."—Acts 5:41. Just another instance of thinking and thanking.

There is one glorious assurance which to the thinking Christian is an ever present comfort. It is this knowledge which strengthens us in a multitude of trials. "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."—Romans 8:28.

Let us Think and Thank.

## YES!

THANKFUL? Yes! For the comforts and love of home and family. For health and strength with which to labor in God's vineyard. For the joy of seeing others giving their lives and hearts in service.

Yes! Humbly thankful to God.

F. E. Siple.

## "IT IS NOT GOOD"

AN Indian woman was asked why the women of her tribe do not wear sleeveless and otherwise abbreviated dresses, as many white women do. She replied, "We can't do that. It is not good."

We who are Christian women have special words of instruction as to hair, dress, and ornaments, which we do well to heed (1 Cor. 11:15; 1 Tim. 2:9; 1 Peter 3:3, 4). How can we, in view of these scriptures, be careless about these things? Do we profess to be separated unto Christ, and yet identify ourselves with the world in our manner of dress? It is not good.

"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."

Let us walk worthy of our "heavenly calling." Obedience to the Word is necessary to spiritual growth. We should carefully guard the testimony which it is our privilege as Christians to have. Therefore, let us use great care that our dress be modest in every respect. Long hair is a glory to us—we should value it. And as for adorning, let us rather have "the ornament of a meek and quiet spirit," which is in the sight of God of great price.

Day School No. 19, Sioux Reservation.

## THE SONG OF HARVEST-HOME

Come, ye thankful people, come,  
 Raise the song of harvest-home:  
 All is safely gathered in,  
 Ere the winter storms begin;  
 God, our Maker, doth provide  
 For our wants to be supplied:  
     Come to God's own temple, come,  
     Raise the song of harvest-home.

All the world is God's own field,  
 Fruit unto His praise to yield;  
 Wheat and tares together sown,  
 Unto joy or sorrow grown;  
 First the blade, and then the ear,  
 Then the full corn shall appear:  
     Lord of harvest, grant that we  
     Wholesome grain and pure may be.

Even so, Lord, quickly come  
 To Thy final harvest-home;  
 Gather Thou Thy people in,  
 Free from sorrow, free from sin,  
 There, forever purified  
 In Thy presence to abide:  
     Come, with all thine angels, come,  
     Raise the glorious harvest-home.  
     —An old hymn by George J. Elvey.

## A MESSAGE FOR THANKSGIVING

By R. H. Judd

*"I will instruct thee and teach thee in the way which thou shalt go".—Psalm 32:8. "That he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord".—Deuteronomy 8:3.*

AT THANKSGIVING time it is our pleasure to give thanks to God for the many material blessings vouchsafed to us during the year that has passed. Centuries have rolled by since God's promise to Noah that seedtime and harvest shall not cease while the earth remaineth, and that promise has been marvelously kept. Not once has it failed. The world's supply has always been sufficient, and more than sufficient, for the world's needs.

But, someone may wonder what that has to do with our texts quoted above. It has this—that in the writer's opinion God Himself *links together* the material and the spiritual. The one is *necessary* for the *purpose* of the other. The one is the basis or means by which the other is attained. This fact is itself incidental proof that the maxim, "out of nothing, nothing comes", is divine fact as well as human wis-

dom. In other words, to plead "immateriality" is to plead negation of being.

God's man is *not* immaterial, and only through living existence can he be made to "know that man doth *not* live by bread alone." It is by these very experiences of life that He instructs us and teaches us in the way that we should go. Scripture teems with illustrations, and probably no better can be found than the twenty-third psalm, where spiritual teaching (or food) is beautifully conveyed from life's experience already gleaned in part. The shepherd, the tender grass, the still waters, the banquet table, and the valley of the shadow as well as the mountain top, are all of them practical experiences by which to teach spiritual truths and bring us into closer relationship to a God who actually "IS", for "he that cometh to God must believe that HE IS." Again, I say, "in part", for this sweet psalm of David's has for centuries been the comfort and hope of God's people, ever yielding things new and old, each alike precious—precious because it so aptly applies to the individual life of each of us.

In the psalm preceding and in the psalm following, David links himself with "the great congregation" and "the world and they that dwell therein". But in this twenty-third psalm his one predominant thought is of GOD'S goodness and care of *him*, for in this short psalm of six verses the personal pronouns are in evidence seventeen times. Yet no one accuses David of narrowness or selfishness of spirit. Instead, Christian men and women have felt that they owe him a debt of gratitude none can repay. How much this wonderful psalm has left its imprint on generations following, only eternity will reveal!

I wonder if the reader has ever considered the greatness of the influence on the lives of holy men of old, as they spoke moved by the Holy Spirit of God? Who can doubt that Isaiah had this psalm in mind when he said, "He shall feed his flock like a shepherd" (see Isa. 40:11). Surely Ezekiel reechoed the second verse when he uttered the words, "I will feed them in *good* pastures . . . there shall they *lie down* in a good fold, and on fat pasture shall they feed. I myself will feed my flock and cause them to *lie down*, saith the Lord God." Ezek. 34:14.

Yet again, we quote Isaiah. "I am the Lord thy God which teacheth thee to profit, which *leadeth* thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! then had thy *peace been as a river* . . . for he that had mercy on them shall lead them, even by springs of water shall he guide them."

"He reviveth my soul" (Variorum Bible). "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place with him that is of a contrite and humble spirit, to *revive* the spirit of the humble and to *revive* the heart of the contrite ones." Does your soul need reviving? Does your heart at times become weary? Then, "Come let us return unto the Lord, for he hath torn and he will heal . . . He will *revive* us and we shall live in his sight."

We cannot stay to quote all the passages that incline us to the belief that this psalm was often the very basis of the thoughts of these men of God. If time permitted, it

would, we think, be possible to show that not only Isaiah and Ezekiel were thus renewed in spirit by this psalm, but even Jeremiah, Hosea, and Habbakuk, and in the New Testament, Peter, Paul, and John; for these men acted and lived as if there was but one book and that the Book of books; and history has verified their choice.

The last part of the third verse may find its parallel in Isaiah 42:6. Though spoken primarily of Christ, it has application to us also. Verse four is, to my mind, more correctly rendered as in the margin, "the valley of deep darkness", which is a common life experience of many Christians. The context also shows that it refers to the "life that now is". He has his enemies, it is true, but "thou anointest my head with oil, and my cup runneth over." "When thou passest through the waters, *I will be with thee*; and through the rivers, they shall not overflow thee". Isa. 43:2.

"Surely goodness and mercy shall follow me all the days of my life, and (after that) I will *return* (Variorum Bible) to the house of the Lord for ever." The writer sometimes wonders whether we have not in our Lord's words—"In my Father's *house* are many mansions (abiding places, or as some I believe affirm, places of honor)—an echo of this same twenty-third psalm, and that our Lord knew He was touching a responsive chord that had linked the centuries.

Surely in no better way than by these beautiful similes drawn from the realities of life—the green pastures, the still waters, the table spread in the presence of our enemies—can we learn of that spiritual contentedness and the "peace that passeth understanding". Who of us when passing through "the valley of deep darkness" has not found abiding "comfort" in the staff, the *Bread of Life* which is the Word of God, "esteeming the words of his mouth more than our necessary food", even though the "rod" may be the means occasionally used to "guide us in the paths of righteousness for his name's sake".

## THE TWENTY-THIRD PSALM

JEHOVAH ROPAH: The Lord is my *Shepherd*.

JEHOVAH-JIREH: *I shall not want*. He maketh me to lie down in pastures of tender grass.

JEHOVAH-SHALOM: He leadeth me beside the still waters, or *waters of rest*, or *waters of peace*.

JEHOVAH NISSI SIDKENU: He leadeth me in the paths of *righteousness* for his name's sake. He reviveth my soul (see Psalm 19:7).

JEHOVAH SHAMMAH: Yea though I walk through the valley of deep darkness I will fear no evil, for *Thou art with me*, thy rod and thy staff they comfort me.

JEHOVAH JIREH: Thou preparest a table before me in the presence of mine enemies. Thou hast anointed my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will *return* (Variorum Bible) to the house of the Lord for ever. (Hebrew, for length of days.)—*Selected by R. H. Judd.*

## ASSISTING THE THANKSGIVING SPIRIT

By *Mary A. Gesin*

A WELL-KNOWN writer of the day was asked by the editor of an equally well-known periodical to make a list of his five most cherished possessions. Immediately he proceeded to enumerate them, when, lo! he counted and they totaled ten times the required number. And best of all, those he prized most had not cost him a penny!

Isn't it a fascinating thought? I wonder how many of us, if we tried, could find fifty distinct items or factors in our lives with which we would not part, which are worth more than a fortune to us, and yet cost us scarcely anything in actual cash.

Do you know that the more we contemplate our blessings, that is, the more we attempt to evaluate them, the more precious they become? Try viewing life without one of them, for instance, and what would be the result? Let's begin our list and then try our hand at striking out one of them and see how we would face life.

At the head of the list we'll put—Our Faith in God. Next—All that Jesus means to us (and that's a comprehensive item). Third—The privilege of serving God and His Son. Fourth (and you may disagree with me here)—Interest in life and folks, just plain, common folks like you and me. Fifth—The full possession of all our senses and faculties. After these come our home, our loved ones, our friends and associates and ever so many other things without which some of the others would be valueless, and these last all worthless without the first. For our loved ones cannot be fully appreciated without a true estimation of the value of the five points named.

The arrangement would probably be varied with each individual, but the essentials would remain, I am sure. Don't you think we prize too highly material possessions, often times? Someone has said that a man is rich, not according to what he has, but according to what he can do without. Many of the material things of life which we deem indispensable, we really can do very nicely without. But our faith in God, the knowledge that Jesus is a Friend who never fails, the privilege of serving Him in serving others—ah! these are the requisite things of life.

In the desperate times that most surely lie ahead of us, where would we be without our faith in God? How much of the spice of life would be lost if there were no friends who needed encouragement, no little ones who needed to be taught that Jesus said, "Suffer little children to come unto me", no opportunities to comfort and cheer the sick or sorrowing!

"Happiness," says Channing Pollock, "is clean living, and clear thinking, and self-forgetfulness, and self-respect." If we would be happy, then, let us not complain that the dispensable things of life are not ours. But let us be thankful that we possess the things which make for happiness—the abiding things, the things which endure.

## REASON FOR THANKSGIVING

*By Gerald Cooper*

AT THIS time of the year all one hears is Thanksgiving. Most of the people who use this term are entirely ignorant of the true meaning of the word. They only know that it comes once a year and that it usually means a family reunion with many good things to eat. Let us study about Thanksgiving a while and see what should be our attitude on this national holiday.

The origin of the day began back in the early days of this country. Our forefathers were deeply religious but did not agree with the views of the Church of England. For this they were persecuted, and they decided to go to Holland to live where religious freedom was tolerated. But there their children would grow up under Dutch influences and would eventually be Hollanders, and so they decided to sail for America, that new land across the sea. Their journey was a long and tiresome one, but they were aided by God.

Their first year in the new land was a long one and full of hard labor, but they were sufficiently thankful at the end of it to have a feast and celebrate their guidance through that first dreadful year. Thus was instituted the first Thanksgiving, which day we celebrate each year.

Many of the Bible characters were thankful to God for what He had done for them and sang praises to Him. The first thing Noah did on leaving the ark was to build an altar and make a sacrifice to God for His goodness. Moses sang many songs to God, including the ninetieth Psalm, for aiding him and the children of Israel. Deborah, the only woman judge of Israel, sang praises unto God when He helped her win over her enemies. Hannah praised God because Samuel was born to her; Solomon praised Him for giving him wisdom; and the Psalms are composed mainly of praises to God by David.

Surely if these people praised God for His goodness to them, we can praise Him for His goodness to us. Consider the reasons we have for praising Him. First, there is life itself, which is most precious to us. Everyone wants to live, and men always do all they can to prolong their lives. In addition to being precious to us, life gives us opportunity for future eternity. It is through our deeds of this life that we gain eternal life, and we should thank God for it. Then there are our temporal blessings, such as food, clothing, and shelter. Some do not have these, and if God has blessed us in such a manner that we have them, we should thank Him for it. Our friends are another thing for which we should thank God. Good friends influence us for good, and in addition they provide companionship for us. What we should thank God mostly for, however, is Jesus, His only begotten Son who died for us that we might be saved to live and reign in the kingdom of God.

There are many ways to praise God among which are, prayer, word of mouth, and hymn. Praise God for His

goodness to us by one of the above methods, not only at this Thanksgiving Day, but at all times during the year.

“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 Jesus Christ.” “O give thanks unto the God of heaven: for his mercy endureth for ever.”

Connie Ramsey, Morrilton, Ark.

## WHAT THINK YE?

*By Lucille LeCrone*

VISUALIZE with me, if you will, two homes, two families on Thanksgiving Day.

The first is a home of wealth, its furnishings rich and splendid. The table is decorated with a lovely linen cloth and a huge bouquet of flowers adorns its center. The glassware sparkles as it catches the rays of light and reflects them. The vast array of silverware shines in all its beauty. The table is literally loaded with good things to eat, containing all that is considered essential to the Thanksgiving dinner.

The family assembles at the table promptly at noon, and the father commences the carving of the turkey, serving each in his turn. No word of thanks is offered to the heavenly Father! No expressions of gratitude are uttered! As soon as the meal is over the family separates. The son and daughter go to the football game. The mother and father leave for the home of friends for an afternoon of bridge. Let us leave them there while we look into the second home.

Dinner is being served a little later in this home, because the family attended church in the morning, and consequently the dinner was belated. The table is not quite so large nor so beautiful as the first; neither is it so heavily loaded. It does not sparkle and shine with cut glass and expensive silver. But everything is clean and the table is neatly set with the best that the home affords.

Finally announcement is made that dinner is ready. The family assembles around the table, and all bow their heads while the father returns thanks to the heavenly Father for His great goodness in so bountifully providing for their needs. Before any of the family is served, two plates are filled with good things from the table and sent to the almost penniless aged man and woman who live next door. Then the family enjoy the meal together. The afternoon is spent quietly at home, and in the evening the father reads to them from the Scriptures, each one expressing personally his thanks to God.

After our visit to these two homes, which family do you think spent the happiest Thanksgiving day? Which do you think manifested the true spirit of the day?

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"IT IS THE LORD: LET HIM DO WHAT SEEMETH HIM GOOD."—1 SAMUEL 3:18.

### CLEVELAND, OHIO

THE Cleveland Bereans had one of their social events on Friday evening, October thirtieth. The entertainment was provided by some of the members of the different classes who presented a one-act comedy entitled, "I Do". After the play, which we feel sure everyone enjoyed judging from the merriment and laughter which rang out at frequent intervals, games were indulged in by the children while the older people looked on, enjoying it as much as though they themselves had been participating. As has been and probably always will be customary for Halloween parties, cider and doughnuts were served. Approximately a hundred people soon went home, feeling well satisfied after the enjoyable evening they had spent.

Mary Milburn, Sec.

### ILLINOIS BEREAN REPORT FOR SEPTEMBER

Ripley: Membership, 21; average weekly attendance, 24; interest, good. No meetings were held between April 19 and September 20.

Lorene Fey, Sec.

Rockford: Membership, 21; average weekly attendance, 20; interest, very good. Our social for the month of September was in the form of a treasure hunt. (Junior) Membership, 5; interest, very good.

Marjorie Mogle, Sec.

Dixon: (Senior) Membership, 14; average weekly attendance, very poor this month; interest, fair. With the beginning of school we hope to get back to normal again. (Junior) Membership, 12, average weekly attendance, 11; interest, very good; teacher, Sister Agnes Eckert. (Primary) Membership, 5; average weekly attendance, 4; interest, good; teacher, Sister Grace Drew.

Elizabeth Ford, Sec.

Martinsville: Membership, 10; average weekly attendance, 20; interest, good. The small folks in the junior class are taking more interest in the lessons.

Edith Hendrix, Sec.

Elizabeth Ford, State Sec.

### ACTIVITIES IN DIXON

ON Tuesday evening, October 27, the members of the Junior Berean class which is taught by Sister Agnes Eck-

ert gathered in the basement of the church for a Halloween party. Each Berean was permitted to bring one guest, making quite a number in all. This was a masquerade, and many queer and grotesque personages were present.

Witches, black cats, and other Halloween decorations were used to help make the basement seem more wierd. Games and Halloween stunts caused much merriment. Refreshments were served by the teacher, and all went home thanking her for a jolly evening.

On Wednesday evening, October 28, after Berean class the senior Berean members scattered to the different homes to dress in masquerade, and then went to the home of Elizabeth Ford for a Halloween party. Ghosts, tramps, peasants, ladies of by-gone days in their hoop skirts, and many others in odd costumes were there. Games in keeping with Halloween caused much laughter and fun. The house was decorated with jack-o-lanterns, pumpkins, black cats, and other decorations that are used at this season. Refreshments were served, and at a late hour all departed for their homes after an enjoyable evening.

### ILLINOIS BEREAN REPORT FOR OCTOBER

Ripley: Membership, 21; average weekly attendance, 19; interest, good.

Lorene Fey, Sec.

Rockford: Membership, 21, average weekly attendance, 20; interest, very good. Now studying Revelation. A Halloween party was held after the class meeting. We think these social times help to hold the interest. (Junior) Membership, 5; interest, very good.

Marjorie Mogle, Sec.

Dixon: (Senior) Membership, 14; average weekly attendance, 11; interest, excellent. This class is doing fine and is very much encouraged since Bro. Clarence Lapp began teaching here. (Junior) Membership, 12; average weekly attendance, 11; interest, very good. Just finished the study of the life of Christ. (Primary) Membership, 5; average weekly attendance, 4; beginning the study of the life of Christ.

Elizabeth Ford, Sec.

Martinsville: Membership, 10; average weekly attendance, 14; interest, very good this month. We had more of the married folks present this month.

Edith Hendrix, Sec.  
Elizabeth Ford, State Sec.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### ROME AND BEYOND

**P**AUL had finished his life work. He was not gloomy, nor worrying about what was to befall him. He had always tried to do just what God had wanted him to do. His conscience was clear, and his faith so genuine that he said he had finished his course and kept the faith, and that he was now ready to be offered. He was confident that the Lord would give him a crown of righteousness at "that day."

In this letter to Timothy, Paul mentioned several brethren who had left him. Luke remained with him. He asked Timothy to bring Mark to him, as he needed Mark in the ministry. He also wanted Timothy to bring a certain cloke he had left at Troas, some books and parchments.

Then Paul warned them of Alexander, a coppersmith, who had caused him much trouble. Paul was thinking of others even in his own extremity.

Like Jesus and Stephen, Paul asked that those who had forsaken him be forgiven—"not laid to their charge." How grateful Paul seemed in that he might finish his preaching even to the Gentiles.

And what trust he had! He was confident that the Lord would deliver him from every evil, and preserve him unto His heavenly kingdom.

The letter ended with Paul's expression giving all glory to God, "to whom be glory for ever and ever."

How CAN WE be like Paul?

#### SOMETHING TO DO

1. Learn 2 Timothy 4:7.
2. Give the thoughts of 2 Timothy 4:17.
3. Make a list of Paul's friends.
4. How many things can you recall about Paul's life?

**WE BELIEVE** in literal resurrection. "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; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

Paul's teaching: "There shall be a resurrection of the dead, both of the just and unjust." Acts 24:15.

#### NATURE QUESTION

28. Quails were given the Israelites for meat—Psalm 105:40.

29. What trees are described as talking about choosing a ruler?

#### FOUR FRIENDS

"A new family is moving in next door, and they have a boy my age, named Samuel," said Mark. The boys became friends and went to school together. They played together on Saturday, but on Sunday Samuel was not ready to go to Sunday school.

"I never go," he said to Mark. So Mark went alone, and heard this story:

"One day Jesus was preaching in a room in a house. A poor sick man wanted to hear Jesus. He knew Jesus could make him well. His friends carried him to the house. But the room was so crowded they could not get in.

"So they went up onto the flat roof and let their friend into the room through the roof. And Jesus cured the sick man. If his friends had not brought him to Jesus, he would never have been cured."

Then Mark told about Samuel. The next Sunday Mark and three friends called for Samuel and took him to Sunday school. The boys were like the sick man's four friends.

#### THANKSGIVING

For all that God in mercy sends:  
 For health and strength, for home and friends,  
 For comfort in the time of need,  
 For every kindly word and deed,  
 For happy thoughts and pleasant talk,  
 For guidance in our daily walk,  
 For all these things give thanks.

For beauty in this world of ours,  
 For verdant grass and lovely flowers,  
 For song of birds, for hum of bees,  
 For the refreshing summer breeze,  
 For hill and plain, for streams and wood,  
 For the great ocean's mighty flood,  
 For all these things give thanks.

For the sweet sleep that comes with night,  
 For the returning morning's light,  
 For the bright sun which shines on high,  
 For stars that glitter in the sky—  
 For these and everything we see,  
 O Lord, our hearts we lift to Thee,  
 And give Thee hearty thanks.

—Ellen Isabella Tupper.



## With Our Sunday Schools

LESSON 10. — December 6, 1931

### ROME AND BEYOND

Romans 15:22-29; 2 Timothy 4:6-18; Titus 1:5-16; 3:11-14

Devotional Reading: Philippians 3:7-14

#### GOLDEN TEXT

I have fought a good fight, I have finished my course, I have kept the faith. — 2 Timothy 4:7.

#### A STUDY OF THE SUBJECT

**Topic:** Unto the Ends of the Earth.

**Basic Truth:** "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. 24:14.

**Outline:** I. Christianity Different. II. The Gospel in Rome. III. In Spain. IV. Results.

**I. Christianity Different.** The gospel of Jesus Christ which was and is the power of God unto salvation, Rom. 1:16, was presented first by the Savior and His apostles to the Jews in Jerusalem.

Christianity, as taught and applied by Christ, is in one particular different than any other known religion. Christianity pertains to the individual. All other forms of religion pertain to the nation or tribe.

In religions other than Christian whatever the nation as a nation endorses religiously, that is the religion of its every newborn subject. By renouncing the religion of the nation, he, to that extent, becomes unpatriotic. Christianity is the reverse. One is not born Christian, nor is he Christian because of the attitude of his own nation. He can become Christian only by personally accepting Christ and all that Christ stands for.

**II. The Gospel in Rome.** When Paul and others introduced Christianity into Rome, it was as when Jesus introduced it into Judea, namely, every one accepting Christianity did so at the expense of renouncing his state religion. Thus far, naturally, the Christian was regarded to be disloyal to his state. Having previously brought the odium of many Jews upon himself, Paul in proclaiming the same Christian gospel in Rome faced the fury of the Romans in the same manner.

His missionary work succeeded much. Not only Jews, but likewise Gentiles accepted his word. The amazing power of God's Spirit enabled Paul to so truly witness for Christ and Christ's truth, that many Roman citizens renounced their state religion and accepted Christ and His teachings, even though in so doing they were exposing their lives to the wrath of Nero.

**III. In Spain.** Clement, a coworker with Paul, is authority that Paul, after two years of imprisonment in Rome, Acts 28:30, was released and eventually preached the gospel in many places in Spain. Seutonius and other approved writers and historians of the first century and soon after, likewise affirm such a journey and labor by the Apostle. Then, as formerly, Paul approached the Jewish residents first, and afterward the Gentiles. While

no record is left of individual churches established in Spain, yet the record is clear that Paul had no little success in his missionary work there.

**IV. Results.** Christianity makes individuals Christian. It consecrates the individual to be loyal to Christ. True, such consecration also enhances the individual's worth to his nation. But just as the Jews failed to understand this increased worth but rather interpreted that the Christian was disloyal to the political head and therefore was detrimental to the government, so also did the Romans. In Rome not only did unbelieving Jews persecute Paul and his Christian brethren, but so also did the Roman Gentiles. Nero, a most voluptuous ruler, evidently feeling the inroads of Christianity in its rapid success and fearing that it was honeycombing the power and strength of state, charged the Christians with the great fire in Rome in 64 which razed to ashes three-quarters of the city. Spontaneously the enemies of the Christians rose in fury against them. Nero gloated in the persecution placed upon them. Inhuman forms of torture and pain were quickly invented. No Christian in Rome was safe for some two years. And yet so truly and sincerely did Christianity permeate individual lives that converts multiplied even during these horrible persecutions.

#### PRACTICAL APPLICATIONS

**Organization:** No matter where Paul went, he was still mindful of those that had accepted the Lord Jesus in the places where he had previously been. These babes in Christ, lambs of his pasture, needed to be cared for. He apparently felt that the best method of caring for these new converts was to have them organized, with shepherds or elders placed over them. He commissioned Titus to visit the churches, set them in order, and appoint elders. Titus 1:5.

To sufficiently maintain and carry on church work, or any of the auxiliaries of the church, organization is necessary. Discuss how your church, Sunday school, or Berean society can be better organized. When you have thoroughly examined your organic machinery, then report your findings to the proper officials and make recommendation for improvement.

**Contact:** Paul endeavored to keep in constant touch with all churches and isolated individuals either by letter, personal visits, or by sending someone in his stead to strengthen and confirm them in the faith once delivered to them. This is a point in Christian work that can be profitably discussed and empha-

sized. Always keep in touch with members of your Sunday school, your class, your church. This constant contact will create interest in and out of the class, will help to make delinquent attendants regular, and will build class attendance.

—C. E. R.

#### SENIOR AND ADULT CLASSES

##### The Missionary Work Goes on

It is evident from reading of Luke 8:1 that Jesus not only did the work that was assigned to Him, but He had the twelve with Him training them for the work that He would be forced to lay down at some future time. Jesus finished His work on the cross and in the tomb. After His triumph over death, He turned to those whom He had trained and said, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

With this commandment always in mind, the eleven went out into the world. Peter died in Rome; Andrew in Thrace; James in Alexandria; John in Patmos; Philip in Syria; Bartholomew in Armenia; Thomas in India; Matthew in Ethiopia (Abyssinia); Simon in northern Africa or possibly in Britain. Of the rest we have nothing that even approaches a record of their labors or place of death.

We have a better record of the Apostle Paul. We know that he made several long missionary journeys and that he made provision for the work after his death. Just before he was to be offered, he sent others out to continue the work. See 2 Tim. 4:10-12.

The great commandment was meant for us of this day as much as for the eleven and Paul. This is evident from the commandment as recorded by Matthew 28:19-20. The apostles were not expected to live "unto the end of the world," hence we must be included in this commandment.

It is evident, therefore, that we must spread the gospel while we are living and also make provision for its spread after our decease. We can do this in two ways: (1) We can train others to do the work after us, (2) We can make financial provision for the work. This latter can be done in two ways: First, we can provide in a will that a certain amount of money is to be used in God's work. Second, we can buy Annuity Bonds from our National Church Organization, thereby being benefited during our life and benefiting our church after our death.

Am I doing my part in spreading the gospel now? Am I making any provision for the future? These two questions might very well be summed up under this one question: Am I a good steward?—H. A. S.

## AMONG THE CHURCHES

### GRAND RAPIDS, MICH.

It is a real inspiration these days to have the children all back at Sunday school, after three weeks of quarantine against all under ten. We feel as though we are getting well settled down to the winter's work.

On Thanksgiving Day the church is planning to meet for a service of worship and praise at 7 a. m. We hope in this way to draw close to our kind and loving Father, so that the day may be one of true thanksgiving and blessing to all.

What a feeling of joy filled our church on Nov. 15, when Sr. Craig and Bro. Richardson were found to be present. We pray God's tenderest blessing upon those of our number in weakened health.

F. E. Siple, Pastor.

### DIXON ACTIVITIES

Services at the Dixon church have been very well attended during the past several weeks. Bro. Conner's sermons have been both instructive and inspiring. The attendance at Sunday school is good, and the young folks especially are showing a great deal of interest in their work. The committee in charge is busy preparing the Christmas program.

The Junior Berean class number 2 was entertained with a Thanksgiving party at the home of their teacher on November 19 after school. Games were played, and refreshments were served. The children made up a basket of fruit and took it to Sisters Bertie Drew and Emma Kelly before departing for their homes.

We were very pleasantly surprised to have a visit from Brothers Siple and Townsend of Grand Rapids at our Wednesday evening services. We wish these good people lived closer so they might visit us often.

Grace Drew, Sec.

### THANKFUL FOR PRAYER

I am thankful you prayed for Bro. Daniels and myself. I know I felt the healing power, for I am able to do my work. I have faith that in some way the Lord will provide. I am thankful for friends and home. Pray for me again; I need a blessing so much. Oh, how it does comfort me to read Sr. Woodward's pieces in The Restitution Herald. I am thankful for the letters and cards sent me when Bro. Daniels was hurt. He is not very well now.

I want every one of God's children to know that I am thankful unto the Lord for His bountiful love and kindness to us, which endureth for ever. Give the Lord all the praise for He is worthy. I am thankful for all things, for every perfect gift comes from God. I am thankful He will observe us and answer our prayers.

Love to all,  
Ada Daniels, Alma, Mich.

### THANKSGIVING

"Thanks be unto God for his unspeakable gift."—2 Cor. 9:15.

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."—Eph. 5:20.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name."—Psalm 100:4.  
Mrs. H. E. Russel, Chico, Calif.

### ABUNDANCE

Dear Brethren: It is time for another Thank Offering, and I am thankful for the blessings that have been bestowed on us this year. Last year we had a terrible drouth and made nothing. But this year we have been blessed with good crops and an abundance of fruit.

Can we give God the praise that is due Him from the creature to the Creator? Will we be ready for the call when He comes back to this earth for all those who love and serve Him?

Yours in hope of life eternal,  
Mrs. K. C. Humphreys and family.

### FOR THE OPPORTUNITY TO SERVE

I am thankful for Jesus, our great perfect Sacrifice, who was offered upon the cross, and that if I accept Him, I may spend eternity with Him. I am thankful that I have accepted Him and am a member of the Church of God and of the National Berean Society— isolated, also that I have the work started here and my prayers are being answered. Jesus is helping me in my work. I ask the church and all readers of The Herald to pray for me.

Your sister in Christian service,  
Anna D. Springer,  
Lancaster, Ohio, 502 1-2 S. Columbus St.

## BETWEEN YOU AND ME—

Bros. F. E. Siple and A. G. Townsend of Grand Rapids, Mich., were welcome visitors in Oregon a couple of days last week. They spent Wednesday evening with the Dixon church at their Berean meeting and Thursday evening with the Oregon folks at their prayer service.

Sr. Jessie M. Wilson surely has something for which to be thankful, as she is spending the winter again with her cousins in California. She will be glad to hear from her friends at 1700 E. 20th St., Oakland, Calif.

Dear old Sr. Seely, of 710 Brown St., Healdsburg, Calif., known to many of us by correspondence, while sending her Thank Offering and Dollar-a-Month Club dues, rejoices for her many blessings, not the least of which is The Herald. Thank you, Sr. Seely, for your gracious words.

If a shut in and a helpless cripple, such as Sr. Alice Blakesley, can find such a multitude of reasons for gratitude, surely it should not be hard for us, who are enjoying the great boon of health, to find two or three things for which we should be thankful!

Grand Rapids surely has cause for rejoicing because of the fact that the quarantine has been lifted, which kept all children under 10 away from Sunday school. Their number, during this time, was reduced over half, and the young folks and adults must have noticed quite a bit of extra elbow room.

Last week, by accident, a dozen or two Heralds of April 7 issue, which were intended for the waste basket, were picked up and mailed out with the others. Those of you who received one of these back numbers will receive the proper one, if you will drop us a card. We are thankful we have enough Heralds left to supply you.

Your associate editor appreciates deeply the many little words of helpfulness that you so thoughtfully send pertaining to The Herald, in general, and this department, in particular. Thank you, brothers and sisters. Suggestions for improvement will be just as gratefully appreciated. Remember, this is Your Page.

Bro. and Sr. F. A. Stilson have just moved into South Bend, Ind., where their address will be 411 East South Street.

At a district Sunday school convention held at Lighthouse church, near Oregon, Ill., the largest teacher training class was reported from the Church of God. The Training Class male quartette assisted with the program.

Sr. Viola Eaton Kuhns, of Stockton, Ill., fell asleep in Jesus on Nov. 21. Bro. Marsh was called to conduct the services on the 23rd, and she was laid to rest until Jesus comes. Obituary will appear in a later issue.

No doubt the Fonthill church is thankful to God for the blessings they are receiving as a result of the meetings which Bro. Sheets and Bro. Randall have been conducting. We learn that there will be several baptisms before the meetings close.

Several members of the Training Class will be out of town over the Thanksgiving holiday and following week end. Bros. Cecil Smead and Richard LeCrone expect to hold services at the Burr Oak and South Bend (Ind.) churches, respectively, Bro. Harvey Krogh acting as their efficient chauffeur. Bro. Gerald Cooper will spend the holiday with the home folks at Ripley, Ill.

How varied are our reasons for thankfulness! Sr. R. A. Robinson, Clyde, N. C., is grateful because she has been permitted, through the changing vicissitudes of life, to return to her old home, which is now occupied by her youngest daughter and family. Sr. Robinson is another of our faithful friends and contributors.

The Oregon congregation held their Thanksgiving service on Sunday, Nov. 22, receiving also at this time their annual Thank Offering, which is devoted to the building fund. The morning and evening offerings totaled \$83.40. Their pastor Bro. Marsh, expects to take part in the customary union service, which is held this year at the Lutheran Church on Thanksgiving morning. A special Thanksgiving service of prayer and praise will be enjoyed in their own church in the evening.

**REJOICING IN THE TRUTH**

Dear Friends in Christ: I have been receiving The Restitution Herald under the direction of the new editor, and I am pleased that he begins the editorial page with prayer. Our heavenly Father we love for Himself and for His blessed dear Son, our Savior. We know that every good and perfect gift comes from Him. I know that in the trials and sorrows of life He is an everlasting comfort to His children. We can call on Him at any time or anywhere, and He will hear us as He has said in Psalm 91:15. He will be with us in trouble and will deliver us. How I love to read that chapter. We can feel His protecting love around us and by faith we need not have any fear of what will come on the world, for He will be our Refuge in the time of despair coming on the earth.

I was sorry that Bro. Austin was not able to continue the work that he loved. I enjoyed his articles on the coming kingdom when Christ would reign. I love to tell my friends of the second coming of Christ and His mission of coming to set up a kingdom on earth.

I am sending two dollars to send The Restitution Herald to someone who cannot afford it this year, hoping that someone will learn the precious truths in it, as I did by using the Bible as reference. Hoping that you, Bro. Marsh, will love the work as Bro. Austin did and continue in good health, to labor for the Master,

I remain your sister in Christ,  
Mrs. Fannie S. Knight,  
Sunnyvale, Calif., 354 McKinley Ave.

**MY THANKSGIVING PRAYER**

I thank Thee, gracious heavenly Father, for sparing my life to see another Thanksgiving Day. I thank Thee for Thy numerous blessings, as numberless as the sands of the sea, that Thou hast bestowed upon me this year and through life. I thank Thee that in my sorrows and afflictions when I would cry unto Thee, Thou didst send the Comforter, to comfort, cheer, and alleviate my afflictions.

I thank Thee that when I am in need, Thou dost always stretch forth Thy loving hand to administer help to me through Thy dear children. Oh Father, give them a special blessing this day. Truly Thou dost verify Thy precious promises in that Thou carest for Thine own.

I thank Thee, Father, the Giver of every good and perfect gift, for answering my prayers, in giving good crops this year, which helped to lift some of the encumbrances from my son's home, that I may remain with him to the end of this life. I thank Thee for giving me so good a son to help care for me. I thank Thee for the hope of Thy glory and for the salvation which Thou art extending to all that will hear and accept Jesus.

Most of all I thank Thee for the gift of Thy dear Son, who gave Himself a ransom for us, that by believing on His name we should not perish, but have everlasting life. I thank Thee for hastening the time of His return to take possession of His glory, scepter, and crown, and to sit on David's throne as our King for all eternity. I thank Thee for all Thy spiritual and material blessings.

I pray Thee, Lord, to give me strength to so live that I may be worthy of all Thy blessings and may I ever prove faithful to the end. I ask it all for Jesus' sake. Amen.

Mrs. Alice V. Blakesley,  
a cripple and a shut-in, Rt. 1, Box 25, Sumas, Washington.

**NOTICE OF ADDRESS**

Correspondents may address Bro. F. L. Austin at 5439 Ohio Street, Austin Station, Chicago, Illinois.

**A BRIGHT HOPE**

Dear Brothers and Sisters: Just a few words for Thanksgiving. This is a bright, sunshiny day. May it continue for some time, as it will make the year shorter. The winters always seem so long if one is alone as much as I am.

May Thanksgiving make us feel that our Christ is coming to give us everlasting life. What a blessing that will be to us who have suffered. Life in perfect health will be such a blessing. This is my hope.

Mrs. Carrie E. Hilsabeck,  
Madison, South Dakota.

**INSTANT IN PRAYER**

What a blessed privilege, dear brethren of Christ, to be instant in prayer; to pray always; to lift up our hearts and minds to God at any time and in any place, and to realize thus daily and hourly that the dear heavenly Father and His Son continually abide with us.

"To our bountiful Father above  
We will offer our tribute of praise  
For the glorious gift of His love,  
And the blessings that hallow our days."

Mrs. Mae Mick, Warsaw, Ind.

**OUR THANK OFFERING**

Previously reported	\$38.00
W. D. Tilton	2.00
Mrs. Diana Murphy	3.00
Jessie M. Wilson	3.00
Mrs. C. Seely	2.00
Mrs. Arra Hanson, Leota and Florence	7.00
Mrs. Kitty Humphreys	1.00
W. H. Boyer	2.00
Mrs. A. J. Chaplin	1.00
Mrs. Alice V. Blakesley	1.00
Anna E. Sleight	3.00
G. E. Coats	6.00
Lottie Young	10.00
Alice R. Young	5.00
Mr. and Mrs. G. Eldred Marsh	10.00
Mr. and Mrs. F. L. Austin	\$5.00
Mattie Benjamin	8.00
<b>Total to date</b>	<b>\$107.00</b>

**HERALD HELPING FUND**

Mrs. Fannie S. Knight	-2.00
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**HERALD RECEIPTS**

G. E. Coats; Mrs. Paul Maganus; J. H. Adams; W. H. Boyer; Mrs. Arthur Ward; Elizabeth M. Oakley; Mr. and Mrs. M. Fetters (for others); Mrs. Harriet E. Boice; James Browning; L. E. Conner; Mrs. Diana Murphy; Mrs. Louise McRoberts.

**BLESSED ASSURANCE**

"I have fought a good fight, I have finished my course, I have kept the faith."—2 Tim. 4:7.

Paul seemingly is now near the close of his career. He realizes that he has done good work, and it really has been a fight to be able to do the things he did. He has been true to his faith and kept it to the end. He gives Timothy the assurance that there is a crown laid up for him, but he is not selfish about it, as he says there is also one for all those that love the appearing of Christ.

If Paul had lived in this day he perhaps would have said, and sung,

"Blessed assurance, Jesus is mine,  
Oh what a foretaste of glory divine!"

May it be the happy lot of each one of us to be able to feel that our lives have been acceptable with God and that we, too, can say with Paul, "I have fought a good fight, I have finished my course, hence there is laid up for me a crown of righteousness which the righteous Judge will give me and others who love His appearing."—L. A. R.

**CONTRIBUTORS TO DOLLAR-A-MONTH CLUB**

Chas. Lapp; Etta S. Elton; Elnora Waldo; Jessie M. Wilson; L. E. Conner; Mary A. Gesin; Paul C. Johnson; Arlen Marsh; Mrs. C. Seely; Pearl Zechiel; Mrs. Harriet E. Boice; Loren L. Burnett; Mr. and Mrs. H. S. Bell; M. A. Woodward; Mrs. Gladys French; Fannie LeCrone; Mr. and Mrs. John E. Miller; Mrs. M. Shea; Ellison Shea; Mrs. Sarah Emms; Ella M. Siple; Ruchie Alexander; Ida Jeffrey; Marian R. Richards; Mrs. Mae Mick; Mrs. Minnie Kerr.

**FINLEY SNELL**

Mr. Finley Snell, respected citizen of Eden Valley, Minn., was born on Nov. 13, 1865, at Newton, Iowa. He died on Nov. 10, 1931, at Eden Valley.

During childhood Mr. Snell came to Eden Valley, where he has lived ever since. On Sept. 27, 1893, he was happily united in holy wedlock with Miss Mary Elizabeth Wendroth. Mr. Snell was a man of sterling qualities, well liked and respected by all who knew him and greatly loved by those of his own family.

He leaves to mourn his passing, his faithful wife, Mary; their seven children, Arthur, Ethel (now Mrs. Pechan), Chester, Mable, Walter, Hazel (now Mrs. Marsh), and Pearl; seven grandchildren; and hosts of friends. May God grant comfort and blessing to all.  
John Denchfield.

**THE RESTITUTION HERALD**

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The RESTITUTION HERALD advocates: the near return 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 to be 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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Any Amount - Much or Little

## WHY WE ARE THANKFUL

*"For in death there is no remembrance of thee, in the grave who shall give thee thanks?"—Psalm 6:5.*

HERE we find we must be possessed of life to be able to be thankful. The Word of God tells us that He is the Fountain or Source of life. Therefore we should first be thankful for God the Giver of life.

Even in these days of depression and trouble into which the whole human race has been plunged, there is an abundance of things which should be the source of thankfulness, if we would for a few moments lay aside our mournful attitude and look for them. Most of us too lightly appreciate the blessing of the health we have. Let us look about us and we find many who are crippled and diseased with various ailments and unable, as are we, to go through life free from pain and to enjoy the many blessings that are the common lot of humanity. We too often accept these things as a matter of course and coming to us, but they are all unmerited favors of God and should be properly appreciated as such.

Again, we who have comfortable homes, sufficient food and clothing and a few true friends have cause for much thanksgiving and gratitude to the Giver of every good and perfect gift. If we recall the conditions of life just a couple of generations past, when our forefathers endured privations unthinkable even to the poorer classes of the race today, it should make us ashamed of ourselves for grumbling and complaining about our present lot in life. Surely, so far as our temporal blessings are concerned the lot of most of us has been cast in pleasant places.

But above and far beyond the mercies that the natural man yearns for and enjoys are the blessings that have become ours who have come to know God and His gracious Son Jesus Christ. The joys and blessings of the natural man are at most our portion for a few years; then they decay and perish. But the blessing that comes to us from the knowledge of that which was accomplished when Jesus died, the Just for the unjust on the tree at Calvary, is a blessing that will endure through eternity.

When we honestly make a comparison between ourselves and the rank and file of the human race that know not God, we can find but little difference so far as humanity is concerned. Yet the honor that God has bestowed upon us by taking us into His confidence and revealing some of the deep things of His plans and purposes that He is now working out, and to a greater extent will work out in the coming age through His Son as Prince of Peace, is and should be the source of the very deepest gratitude and thanksgiving.

Again, the thought that He has so highly honored us as to call us His sons, with the promise of joint heirship with His great Son Jesus, and the unspeakable privilege of being a sharer in the dispensation of His providences in the coming age, are so stupendous that they should fill us with worship, adoration, and praise. "O the depth of the riches both of the wisdom and knowledge of God! how un-

searchable are his judgments, and his ways past finding out."—Romans 11:33.

Therefore, when the inclination comes to feel depressed mentally and cast down by uncomfortable conditions surrounding us that sometimes affect us personally, let us instead obey the admonition of the Word to lift up our heads and rejoice, because these things are the evidences that our redemption draweth nigh. Therefore in all things give thanks. Ephesians 5:20.

Yours in that Blessed Hope,

J. W. Macallister.

Willow Grove, Pennsylvania.

## A THANK OFFERING

*By Paul M. Hatch*

THE word, Thanksgiving, expresses somehow a depth of meaning. Outside of the ordinary thought of giving thanks to the Great Guide and Maker, it suggests heartfelt peace, tranquillity, good will and confidence. On these four our thoughts are tendered.

A peace is ours. Peace, not only that we have experienced from our neighbors, but an inborn desire to have them peaceful—such has been our lot during the past. Taking the step toward peace has encouraged our neighbors to be peaceful. For this our thanks ascend toward the Almighty.

Close on the heels of peace comes tranquillity. Tranquil minds never build up barriers of suspicion, suspense or opposition to their fellow men. It is one of the great virtues of Christian ladies and gentlemen. For this (our lot) we are thankful.

Good will follows next in line. It is a back-flow of the former two. When we have good will toward our fellow men, it means we are going to help them as far as our humble capacities will permit. God's good will to men knows no ebb. Only as men will not accept that good will do they suffer. Cultivation toward accepting God's good will works in us a Christian attribute of good will. Thus we benefit our neighbors as well as ourselves. This cultivation has partially been ours. We are thankful.

After experiencing the above three, confidence then begins its work—confidence in God; confidence in our fellow men; confidence in ourselves. These three faiths thus girdle us in a defence more impregnable than stone or steel. It also breaks down the opposing wall of fear, dread, suspicion, and ill will.

So many of us look on the material blessing as the only thing to be thankful for. We wholly neglect the spiritual blessing that is awaiting. Thus when we receive the rebuff our hearts are cast down, until we observe that it was a means after all to open our eyes to the friend awaiting to do his kindness. Ponder the spiritual blessing. It is a lasting Comforter. It surpasses all others. Let us be thankful. Thanks be to God,

# THE RESTITUTION HERALD

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## DANIEL, THE SEER

*By Norman John McLeod*

AN INVESTIGATION OF HIS VISIONS FROM THE POINT OF VIEW OF A HISTORIAN

MY wish in this investigation is not to depart from traditional interpretation just for the sake of being different, or just for the sake of being startlingly new, but to examine anew our old ideas to see if they are correct, and to learn what we can that will be of value to us in our Christian walk. My views, I do not pretend, are infallible: infallibility belongs to God and Christ only. I ask, then, that you consider them in tolerance and humility, knowing that all human interpretation may be faulty.

I believe further that it is not essential that we understand all prophecies, and that, therefore, we may study them for interest and inspiration in these troublous times. For they may give us hope in dark hours, as they did those to whom they were first given. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part."—1 Cor. 13:8, 9.

MORE than almost any writer of the Old Testament Daniel used symbolism. He stands out as a great interpreter of dreams, both his own and of others. He was "the seer." Why did Daniel interpret dreams? Was it for the benefit of heathen kings, as would appear at first thought, or was it for others?

God would not wish merely to deal with a pagan ruler who denied Him at almost every turn. Even the Persian kings did not give freedom to the Israelites out of the goodness of their hearts, but for political reasons. Or, if we can think of God as dealing with them, it was merely to teach a lesson to His people—"the remnant."

The faithful of Israel needed to be encouraged through the period of their trials "till the Seed should come." The prophets, without exception almost, dealt at great length on the coming of Jesus, the Messiah. Daniel did not differ from the others: his prophecy is concerned with the events

till the first coming, dealing as did Isaiah with the second coming in a sort of rhapsodic.

Why did God send dreams to various prophets? Why did He not say that certain things were going to happen? Was it merely to "befuddle" them and us? Or was it, as some think, so that only the zealous would search the thing out? I think not. Let us examine the conditions under which "visions" in most cases were given.

FIRST, "visions" and "dreams" were usually given to people who were in political disrepute. Daniel was in captivity to cruel kings; John, the Revelator, was in exile under more dangerous conditions. To have predicted the overthrow of those governments, unless very carefully done as in the case of Belshazzar, would have meant sudden death to the "dreamer." Or, if you say that those men did not fear death, let us notice another point.

Second, who was to profit by those interpretations? The faithful Jewish remnant! If they were found with a document in their possession which in plain words told of the overthrow of a definite government, they could easily be convicted of treason! God did not wish to add to the difficulties of His elect. "Dreams" and "visions" were, therefore, the rule. Daniel's interpretations are not much more clear than the dreams; they are rather enigmatical to say the least. Critics are rather of the opinion that Daniel's dreams, as also the Revelation of John, originally had keys to them that have been lost. So people in earlier times knew what we can only surmise. Let us delve into Daniel's visions.

THE first idea I wish to express may be new to some of you: Daniel's visions and interpretations for the most part cover the same events in each case. The image which Nebuchadnezzar saw, the four beasts of chapter seven, the ram and the he goat of chapter eight, and the "direct" state-

*Continued on page 135*

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"Thou shalt be visited by the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire."—Isa. 29:6.*

## THE EDITOR'S PRAYER

**M**OST RIGHTEOUS GOD AND HEAVENLY FATHER: We watch with deepest interest the bewildering events occurring throughout the world. Were it not for the light of Thy prophetic Word, O God, we could find neither purpose nor meaning in them. Unto Thee, who art able to see the end from the beginning, we pray in the name of Thy Son our Lord, give unto us hearts of understanding, that we may more fully realize that the hand of God, *our God*, is now at work among the nations! Amen.

## PERILOUS TIMES!

**T**HIS know also, that in the last days perilous times shall come," warns the Apostle to the Gentiles. And that warning was meant for us who live in the period of which he writes. For "perilous" from every standpoint are the conditions confronting the world today. They are dangerous, hazardous, and threatening. Uncertainty agitates the minds of thinking men throughout the earth, in every stratum of society. As they ponder over them and speculate on the possible outcome of it all, they are filled with foreboding and dread.

Civilization is being weighed in the balances of history—and is found wanting. The cultural order humanity has known for the past two thousand years seems doomed to extinction. The institutions that civilization has developed, religious, social, economic, and political, are apparently destined to go down with it.

But what more could we expect? Six thousand years of sin could produce nothing in its final accomplishments other than "a time of trouble, such as never was since there was a nation even to that same time."—Daniel 12:1. Six millenniums of rebellion against the God of heaven could result in nothing less than "great tribulation, such as was not since the beginning of the world to this time."

We were warned, repeatedly warned by apostle and prophet, that "evil men and seducers shall wax worse and worse, deceiving, and being deceived."—2 Tim. 3:13. And now it is all coming to pass! Inspired men had assured us that false teachers, claiming to be ambassadors of Christ, should "bring in damnable heresies, even denying the Lord that bought them."—2 Peter 2:1. This, too, is happening today.

With conditions like this prevailing in the church of God, it is not surprising that beyond the pale of spiritual influence iniquity should abound in its blackest and most dreadful forms!

When the restraining power of the Spirit of God is being rapidly withdrawn—that power that has been manifested through the disciples of Christ from the beginning of the Christian era—it is not strange that conditions are developing which approximate in sinfulness those which prevailed before the flood, when "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."—Genesis 6:5.

## HARD TIMES!

**V**ARIOUS renderings of the original text but serve to emphasize the seriousness of the position in which the nations of men find themselves today.

"In latter days *trying* times shall come," is the assertion of the Diaglott. "In the last days *grievous* times shall come," is the expression of the American Revised Version. The Twentieth Century New Testament employs the term *difficult*—"Be sure of this, that in the last days *difficult* times will come."

"Perilous", "trying", "grievous", and "difficult", are the terms used by these translators to express the thought of the direful conditions which were to prevail in "the last days", and which are prevailing today.

More emphatic and forceful perhaps than all the others, however, is the rendering of Moffatt's version, which drives the truth deep into our consciousness with the decisiveness of hammer-blows!

"Mark this, there are *hard times* coming in the last days!" These words have a familiar ring in our ears. They speak a language we all can understand. We have no need to question the meaning of them. We know what *hard times* are, for we are experiencing them for ourselves! We require no historian and no linguist to help us to comprehend these simple words. We know their significance all too well!

When expressed in terms of our own individual experience it is not hard for us to realize that we are indeed living in "the last days" that mark "the beginning of the end" of the age-long night of human woe!



## “THEREFORE WILL NOT WE FEAR”

By Samuel E. Haney

*“And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.”*

WHAT poor, weak-kneed, spineless creatures Israel proved to be under this crucial test! The record of Israel's four hundred thirty years sojourning in Egypt, and the many concomitant events leading up to their “passage on dry ground through the Red sea” should be carefully studied and well pondered by Christians in these closing days; for the antitype of fleshly Israel's experience is now conspicuously replete.

To accomplish a specific purpose God purposely hardened the hearts of Pharaoh and the Egyptians, that He “be honoured (‘get me honor’, R. V.) upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so.” Verse 4. This was achieved, “Let us flee from the face of Israel: for the Lord fighteth for them against the Egyptians”. Verse 25.

Notwithstanding Israel's generations of bondage, God's plagues, the slaying of the firstborn and their leader Moses' miraculous intervention—all in their behalf—they became panic stricken; for “when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord.” Verse 10.

Then they reviled their God-appointed leader, Moses, “Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth from out of Egypt?” Verse 11.

They also regretfully reminded Moses how they had remonstrated about leaving Egypt, “Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness”. Verse 12.

Then Moses—the type of our Leader, Jesus Christ—calmed his subjects by saying, “Fear not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace.” Verses 13, 14.

What Egypt was to fleshly Israel, Babylon is to spiritual Israel. Of the latter, many of them who, during recent years became enslaved in modern Egypt (Babylon), and later having been rescued by a greater than Moses, Jesus Christ, are now imitating their prototype, the Jew, by mentally expostulating with their Leader for having taken

them out of Babylon. Isaiah refers to them thus, “Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong: but they look not unto the Holy One of Israel, neither seek the Lord”.—Isa. 31:1.

These poor, deluded wavering ones either intelligently condone, or are blissfully oblivious of their former taskmaster's tyranny. And also in like manner are sacrificing the peace they once enjoyed through the Spirit of God's august presence in their hearts and lives. They prefer trusting in the “might and power” of man to that of the Eternal One, as it is written in Zechariah 4:6. And during their period of spiritual deterioration, the presence of spiritual Israel, both as individuals and assemblies, is becoming more and more obnoxious to modern Pharaoh, the god of this world and his subjects.

But when Daniel's “time of trouble” is no longer divinely held in check (Rev. 7:1-3) they will come to esteem the true Israelite's importance in their midst (Matt. 5:13), and will strive to have them return, only to discover to their discomfiture that the Lord had miraculously taken them to Himself; and to find themselves entrapped in the midst of God's fiery wrath—their doom, for “ye shall see them again no more for ever”.

Having briefly considered Moses' exhibition of unwavering faith and fortitude, we shall now turn to an event in the life of David that in the matter of faith, and all that that implies, is not dissimilar to the above: “And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands”.—1 Samuel 17:47.

The Christian, giving this chapter an honest perusal, will discover inspiration for phlegmatic souls. Verse four describes Goliath's stature; verses five to seven, his armor; verse ten, his challenge; verses eleven and twenty-four tell of Saul and all Israel being dismayed and greatly afraid—how they fled from the great Philistine. In verse thirty-two David contends the challenger. In verse thirty-three Saul tries to discourage David. In verses thirty-eight and forty David refused an armor, preferring five smooth stones and his sling. In verses forty-five and forty-six he explains the difference in their mode of fighting and portends the outcome thus, “Then said David to the Philistine, Thou cometh to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcass of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.”

The preliminary remarks of these antagonists bespeak volumes for the Christian's reflection—“Come to me, and I will give thy flesh unto the fowls of the air,” Goliath.

“I come to thee in the name of the Lord, and I will smite thee, and take thine head from thee”, David. We

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## MY TIMES ARE IN THY HAND

My times are in Thy hand, O Lord;  
 Whatever ill betide,  
 I lean upon Thy sacred Word,  
 And trustingly abide.

The griefs I bear are hidden joys;  
 The sorrows I endure  
 Are but the means that God employs  
 To make my soul more pure.

The darkest clouds that veil my sky  
 Are fringed with sovereign grace;  
 That darkness ne'er can dim His eye,  
 Nor hide from me His face.

Be still, my soul! Doubt not His love!  
 Nor past nor present things,  
 Nor life, nor death shall ever move  
 That hand that to thee clings.

My days and years in His great hand  
 Are safe forever more,  
 Firm as the eternal hills that stand  
 Rock-roofed as of yore.  
 —George Whitman.

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## FALSE PROPHETS

By C. E. Randall

*“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.”—2 Peter 2:1.*

A NOTE of warning is sounded by the Apostle in this epistle to all Christian people. He cites past conditions as an example of coming apostasy.

In reviewing the false prophets of Israel's day we discover several important things. First, The false prophets prophesied lies in God's name. Second, The people loved to hear and have these false prophets speak to them. Third, God sent them not, neither did He command them or speak unto them.

“A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?” “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 the deceit of their heart. Therefore thus saith the Lord concerning the prophets that prophesy in my name, I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.”—Jer. 5:30, 31; 14:14, 15.

This same lamentable condition, which separated Israel from God and became a blot on their national life and character, is to prevail among Gentile people during the last days. Paul in his first letter to Timothy says: “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 Tim. 4:1. God has in many different places in the Scriptures and through several writers warned us of this apostate condition and the result of giving heed to destructive heresies, which bring destruction to those who teach them and also to those who embrace or receive such teachings. “And through covetousness shall they with feigned words make merchandise of you.”

Peter, in 2 Peter 2:2, tells us that many are going to follow their pernicious ways and that by them the way of truth shall be evil spoken of. The penalty for such deceitful handling of the Scriptures is set forth in no uncertain language. It is a very grave sin to speak of or treat the Word of God lightly.

It seems that the majority of mankind of the present time are like the Athenians concerning which we read: “For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.”—Acts 17:21. It would be far better for the members of the church of today if they would pay more attention to the “traditions of Scripture” than to the new things of an evil age. (2 Thess. 3:6.)

If false prophets are to appear during the latter times as the Word has so clearly stated, what should be the attitude of the Christian regarding the various things that are taught and the teachers that teach those unscriptural doctrines? To this question we can find a very definite answer in 1 John 4:1: “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” We must be alert lest we be carried away by those that speak “great swelling words, having men's persons in admiration because of advantage.”—Jude 16. Paul has admonished us well in 1 Thessalonians 5:21: “Prove all things; hold fast that which is good.”

While every precaution should be taken against these teachers who are subverting many souls through the wresting and twisting of the Scriptures, yet there is another condition that is quite prevalent and which is very dangerous in its character—that of accusing every one that disagrees or interprets the Word somewhat differently of being a “false prophet”. It is very easy to go beyond Scriptural authority in this respect, and instead of proving all things, sit as a judge and pass judgment before the time. It is the middle ground between these two extremes—false prophets and unauthorized judges—where we should find our abiding place and there show forth the wisdom of God and the truth that is in Christ Jesus.

## ROBBERS A PLENTY

*By C. E. Lapp*

Not twenty miles distant from our home town of Oregon, there occurred a bank robbery during the last few weeks. Several bandits entered the bank and were relieving the employees of the bank's money, when a young lady entered carrying a small bag full of cash. The situation so startled her that she ran to the street screaming. Immediately the robbers took their leave, and the bank was saved with only a small loss.

What a terrible condition exists today! Everything that we have must be kept under lock or key, or covered by insurance for safe keeping. Very few people like thieves, and yet how many are robbers!

In Malachi 3:8, the Lord spoke to His chosen people and told them that from the time of their fathers they had turned away from His ordinances, and they had failed to keep them as He had commanded. Because of their sin and disobedience, God had turned away from them. But He came to them and said, "If ye will return unto me, I will return unto you."

They inquired of the Lord how they were to return to Him, and He asked the question: "Will a man rob God?" He continued by saying they had robbed Him in tithes and offerings, and because of that robbery the whole nation had been brought under a curse, and pestilence ravished the land.

Then the Lord told them to bring all their tithes into the storehouse and prove Him if He would not open the windows of heaven and pour out such a blessing that there would not be room to receive it. He had commanded them before to give a tenth, and they had failed to bring it into God's great granary. He also said that the destroyer of their crops should be taken away, and the fruits of the land would come forth in the proper season. Some of the people who feared the Lord turned to Him and were greatly blessed. As a reward they were to be remembered in the day when He would make up His jewels.

Very, very few of us today would appreciate being called robbers, but if we would only take inventory of what God gives us, and then see how much we return to Him in tithes and offerings we would, in all fairness and justice, be compelled to admit that we are robbing our Creator.

Tithing is just a systematic way of giving a little for a great cause. The great Woolworth building of New York and the Wrigley building of Chicago are good examples of what small, steady incomes will do. The person who gives a tithe to the Lord, whether it is a dime or a dollar, knows from experience that God will and does supply every temporal need with many, many blessings. Not only the needs of everyday life are provided for, but we also find that the tither is drawn nearer to the Father of all gifts.

The question is: Are we going to rob God of His tenth, or return it and receive the great blessings that He has in store for us?

## "AND BEHOLD I AM WITH THEE"

*By Elizabeth Louise May*

WHAT a glorious promise was this to Jacob: "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." Genesis 28:15.

Some of us perhaps have grown weary of this world's burdens, some of which seem most grievous; and we fret away our vitality, growing week-kneed and spineless—that feeling which causes us to sit down with rounded shoulders; that feeling of utter loss of hope or ambition

Hope, the anchor of the soul, ambition, faith, love, energy, power, strength, all these are to us given, IF we have faith to believe that God is a God whose promises are fulfilled in abundance unnumbered, if we do but put out our hands and grasp them with firm conviction within our inward heart.

God is faithful to us: He expects us to be faithful to Him. Where? As witnesses in our own special environment first, which I consider begins within our own house. Parents who are already seeing signs of deterioration in the moral fibre of their own children, how it grieves them! Silently they look on as this laxity increases. How long is it since you gave up the reading of your Bibles? Did you ever read together a few verses each morning and evening, each child, if capable, reading in turn a verse? Try it! As a personal experience, never will I forget the moment when, as a small child, Mother said one morning: "My dear! Tomorrow you may read with us. Take your Bible and pencil and tick off the verses which you are to read; be ready, do not stumble; we read God's Word, remember we must do our best." Thus, with a thrill of vibration running up and down my spine, I was initiated.

Have you ever experienced these vibratory thrills? If so, you will recognize them as pertaining to a spiritual force within you—something added to you that expands, revivifies, and strengthens you so wonderfully that you throb with anticipation for a return. It was to me a force to progress along the lines of study.

"And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil on the top of it. And he called the name of that place Bethel: but the name of that city was called Luz at first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set up for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee."—Genesis 28:18-22.

"As one light lighteth another, nor grows less,  
So nobleness kindles nobleness."

## WHY DOES GOD PERMIT EVIL?

By George B. Alldridge

*"I form light, and create darkness; I make peace, and create evil. I the Lord do all these things."—  
Isaiah 45:7.*

RECENTLY upon the front page of *The Plain Dealer*, I read, "Tilby Smith, Wife Killer, Executed". My sympathy goes out to this young man. I recall the terrible event which happened on the night of May 29, 1930. His paramour, who assisted him in this awful crime, now in prison at Wooster, apparently is headed for the same fate.

The thing grips one intently; I cannot shake it off. So I open my Bible for solace, and try if I can to find some hope in the future for these two young people. The antecedents, education and early environments of both, were at all times leading in the direction which culminates in the electric chair.

The judgment of God visited upon sin is terrible. First then I read, "And the Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book."—Exodus 32:33.

Again, when but few men were upon the earth, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."—Gen. 9:6.

Some reader may say, "You are quoting from the Old Testament." Well, I will quote from the New, and I find the language is still more decisive. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."—1 John 3:15.

Almost the last words we read in God's Word, "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—Rev. 22:15.

Massive volumes have been written by the world's greatest minds upon this question. In common with all observant minds, I recognize evil exists, sometimes in the nature of calamities of many and varied descriptions, storms, earthquakes, conflagrations, disease, plagues, famines, wars, etc.; moral evil, which one word expresses, sin. This is the greatest of all, and the hardest to overcome.

Science is rapidly discovering methods to overcome many evils under the head of calamities. But sin! Ah, who can overcome it? I read John 1:29: "Behold the Lamb of God, which taketh away the sin of the world." Yes, but sin is still here and more rampant than ever. God's Word is a rich and exhaustless mine, and so, brethren, let us keep on digging. Well, here is a rich vein in Hebrews 9:26: "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

"Well," someone is saying, "that was for Himself." Yes, that is true; let us read Hebrews 9:12. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

This is fine; the ore is getting richer the farther we dig. So let us read 1 John 2:2: "And he is the propitiation (atonement) for our sins: and not for ours only, but also for the whole world."

Brethren, the more we love Jesus, the more we love our fellows. I wish with all my heart that it may be so. Will this at some time include Tilby Smith and his paramour?

I recall the teachings of the old school of theologians. Painfully my mind reviews the trial of Michael Servetus in the year 1553, by John Calvin and his associates at Geneva. Because he would not subscribe to their tri-personality view of the Godhead, and the natural immortality of the soul, they sentenced him to be burned alive by a slow fire, as the Indians did Colonel Crawford at Upper Sandusky, Ohio. For one whole hour he suffered before he died. Beloved, I am glad and thankful that I am living today instead of in the year 1553.

Every student of history knows of Servetus' passionate devotion to the person of Christ and his faithfulness in presenting the truth of the Scriptures. And yet, because they judged him to be heretic, he is suffering eternal torment and agony. Bobbie Burns was right when he declared, "Man's inhumanity to man, makes countless thousands mourn."

Is God the Author of all this? God forbid! God is love; He is just; in Him dwelleth "no darkness at all." Then why all this evil? Sin is the answer, and, dear brethren, do you know that it has always been God's purpose and plan to make us as Himself? Let me make another statement. Of all the sentient creatures God has created, not one among them except man, knows good from evil. Morally, I mean, of course.

"And the Lord God said, Behold, the man is become as one of us, to know good and evil."—Gen. 3:22. What was the tempter's suggestion? "And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."—Gen. 3:5. To acquire this knowledge meant—Death.

David says, Psalm 82:6, 7, "I have said, Ye are gods; and all of you are children of the most High. But ye shall die like men, and fall like one of the princes."

Did Jesus confirm this? He surely did! Read John 10:33-36. Now, brethren, follow me very closely. Jesus claimed to be the Son of God. Hence then He must have been as God. He always claimed God to be His Father. A son is like his father. Now, what sign did God promise that should reveal His Son? Here it is in Isaiah 7:14-16. We can all quote verse 14, but usually we are silent regarding verse 15. So I will quote, "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." You and I become like God as we learn to "refuse the evil and choose the good."

Someone may say, "Brother, are you sure you are right in this?" Just as surely as I know I am alive. Listen to this: "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the

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## DANIEL, THE SEER

*(Continued from front page)*

ments of chapters nine to twelve are about the same period. And the "little horn" of chapter seven is the same as in chapter eight. If that be the case, some other concepts must be changed.

A cursory study of chapter eight will show beyond a reasonable doubt what its elements are. We are told distinctly that the ram represents the Medo-Persian Empire, and the he goat, the Macedonian Empire. The four horns, that grew up in place of the one "notable" horn of the "he goat" which was Alexander, were the latter's four generals: Seleucus, who took Syria; Ptolemy, who took Egypt; Cassander, who took Macedonia; and Lysimachus, who took Thrace. Out of Seleucus' family came the "little horn"—Antiochus Epiphanes. These facts so well established no student of authority disputes. But now comes the "little horn" of chapter seven.

If the "little horn" of chapter seven is the same as that in chapter eight, then we must revise all the traditional interpretation of the other visions. (I believe they are the same.) If they are, then the fourth beast of chapter seven and the legs of the image in chapter two do not represent Rome, but Macedonia. Let us see.

DANIEL says, 2:19, "And after thee (Nebuchadnezzar) shall arise another kingdom inferior to thee. . . ." Most people say that this "inferior" kingdom is Persia—an idea which is not in accordance with the facts. The kingdom of Persia was in no sense inferior to Babylon: it covered more territory by almost three times; was far better organized by improved communications; had a much longer history, Babylon lasting only about 66 years (605—539 B. C.), while Persia, 212 years (550—338 B. C.); and in every other way was superior to Babylon.

According to this interpretation—which, by the way, is the oldest one—the head of the image and the lion were Babylon; the arms and breast of the image and the bear were Media; the belly and thighs of the image and the leopard were Persia; and the legs of the image and the unnamed animal were Macedonia.

The feet and the toes of the image fits the period following the time of Alexander far better than it does the late Roman Empire. Only after a long period was the Roman Empire divided into parts by Diocletian, an idea commonly supposed to be represented by the two legs. But almost immediately was Alexander's empire divided into two main parts: Egypt under the Ptolemies, and Syria under the Seleucids. The iron of Egypt and the clay of Syria did not mix.

The ten toes of the image and the ten horns of the fourth beast are much easier to identify in the Post-Alexandrian Period than they are in the late Roman Empire. When the Barbarian Invasions of the fifth century began, there were more than ten parts to the old Roman Empire and still are; but ten rulers ruled Alexander's dominions: (1) Seleucus Nicator; (2) Antiochus Soter; (3) Antiochus

Theos; (4) Seleucus Callimicus; (5) Seleucus Cerannus; (6) Antiochus Magnus; (7) Seleucus Philopater; (8) Heliodorus; (9) Demetrius; (10) Ptolemy Philometer. And the little horn that uprooted three—Antiochus Epiphanes—who overthrew the last three of the above list.

WE SEE in Daniel 8:14, a thing which fits in so neatly that all other theories do not fit nearly so well. Antiochus Epiphanes displaced the high priest, Onias III, and had him brutally murdered in 171 B. C. Then began a reign of terror which lasted just 2300 days to December 25, 165 B. C.

The temple was desecrated by the erection of a statue of Jupiter in the sanctuary; all sacrifices were prohibited; circumcision was interdicted; the law was forbidden to be read; the priests were made more or less willing devotees of paganism. Jewish youths were taken from their parents and trained to take part in the athletic worship of Hercules; and all Antiochus' subjects were required to worship him, as is the manner of oriental kings. Suddenly on December 25, 165 B. C., the Maccabees succeeded in purifying the Temple, just 2300 days after it was desecrated. The next year early the wicked king was succeeded by his son. Such was the career of the "little horn."

Some points of great difficulty have not been touched upon. On many of these I have not formed an opinion. Nor do I feel that is at all necessary. None of the views which are held about these things are immune from attack: there are serious flaws in all. One of the most serious here is the four-headed character of the Persian leopard. Let us see what lessons, then, may be gathered from Daniel.

WHEN Daniel gave his public interpretation of Nebuchadnezzar's dream, the Hebrews in captivity could look forward to a day not far distant when they would be free from the Babylonian yoke. Similar comfort would come to later generations that the Medes, Persians, and Macedonians would also pass. The people of later oppressions could say: "Even this shall pass away." And beyond that they could see, according to Daniel's other visions such as his "seventy weeks", that the Redeemer so long looked for was coming soon. And, with us, they could look even beyond this "vale of tears" to the time when that Greater King will come again. Simeon, Anna, and others knew from the study of Daniel when to look for the Messiah, and saw in the baby Jesus, "the hope of Israel."

Let us say with Nebuchadnezzar: "How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation." Daniel 4:3. And with Daniel let us look forward to the day when the God of heaven shall "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." Daniel 2:44.

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IN AN atmosphere in which God is dishonored, be it home, state, or nation, sin is enthroned.—S. E. H.

## IMMANUEL'S LAND

The sands of time are sinking,  
 The dawn of heaven breaks,  
 The summer months we've sighed for,  
 The fair, sweet morn awakes.  
 Dark, dark has been the midnight,  
 But dayspring is at hand;  
 And glory, glory dwelleth  
 In Immanuel's land.

The signs in heaven thicken,  
 The nations are distressed,  
 Men's hearts for fear are failing—  
 The ocean cannot rest.  
 But amid the foaming billows,  
 And wrecks upon the strand,  
 We hail the glory dawning  
 In Immanuel's land.

Old Babylon has fallen,  
 With Medo-Persia's throne;  
 The Grecian horn is broken,  
 And Rome is almost gone.  
 But another King is coming,  
 With His bright, angelic band,  
 To take the throne of David  
 In Immanuel's land.

A land of milk and honey,  
 Where all is bright and fair;  
 And naught unclean or hateful  
 Can ever enter there.  
 Lord, hasten Thine appearing,  
 And on Mount Zion stand,  
 And reign in all Thy glory  
 In Immanuel's land.—*Selected.*

## THE IDENTITY OF THE GALILEANS

**I**F the Galileans were not Jews by race, the next question that arises must be, "To what race did they belong?" It is obvious that they were Hebrews of the stock of Israel, because it would have been contrary to all prophetic thought for Christ to have chosen His disciples from any source other than that of Israel. They were therefore Israelites, but not Judah Israelites.

Numbers of the kingdom of Israel were deported to Assyria and Media in the eighth century B. C. It is clear that the Galileans, though Israelites, were not actually members of the northern kingdom. There remains, therefore, for consideration the tribe of Benjamin, which, by elimination, affords the only possible solution. It is true that the gospels do not actually claim the Benjamite tribeship of the

Galileans, but by inference and deduction it will be seen that there is no other alternative, in view of the general trend of prophecy and of its fulfillment. But if the Bible does not actually state this fact, there are, however, certain links in the chain of prophetic evidence which can have no other interpretation. The chief link lies in the fact that the tribe of Benjamin was lent to the tribe of Judah as a light bearing tribe (1 Kings 11:36; 12:23) but only for a certain length of time. The period extended from the death of Solomon until the betrayal of Jesus by Judas, when the brotherhood (cemented by the loan of Benjamin) between Judah and Israel was broken at the price of thirty pieces of silver (Zech. 11:10-14; Matt. 27:3-10).

Now when the Jews returned to Babylon in the sixth century B. C., we gather from the book of Ezra that Benjamin returned with them to Palestine. Strictly speaking, the Benjamites were Israelites of the northern house, though as we have seen they were temporarily attached to Judah. But when the restoration took place, the Jews settled down in Judea, which district was named especially after them. And the Benjamites, being the only remnant of northern Israel that returned to the land in conjunction with the Jews, settled down in Galilee. For the intermediate country was already occupied by the Samaritans. In other words, they were guided of God to settle in the geographical area which had previously belonged to Israel, but never to Judah.

This accounts for the fact of our Lord's life and ministry, being so closely identified with Galilee and with the important fact also that He chose eleven of His disciples from among the Benjamite Galileans. The only disciple who rejected Christ was Judas, who was a pure Jew of Judea, his rejection being a type of the Jewish nation, who rejected the Messiah. Now we can understand the significance of Christ's preaching the gospel with such success in Galilee. For Isaiah (9:1, 2) has foretold, that the Galileans who had walked in darkness should see a great light; and Matthew 4:12-25 expressly tells us that our Lord's Galilean ministry was a fulfillment of Isaiah's prophecy.

As we have already seen, the influence of Benjamin was that of light bearers; hence the word light provides the link and suggests that the light of Jesus Christ shone upon the Galileans, who received that light because they were Benjamites, in order that through the ministry of apostleship they might spread that light into all parts of the world. This also explains why Paul was a Benjamite. The Galileans being Benjamites, therefore, became the *via media* between Israel, Judah, and the world. The conversion of Galilee, the acceptance of Christ's kingship by the people, and the calling of the eleven disciples brought about through the Cross, as we shall see, the redemption of Israel, which in its turn will ultimately lead to the evangelization of the world.

**T**HREE dams are being built across the River Jordan in Palestine that will produce 48,000 horsepower and supply enough water to irrigate all of Palestine.

## THE WORLD'S OUTLOOK

By Mrs. H. H. Kent

IT is very evident from the unusual things that are taking place on the earth now that it cannot be much longer before there will be a great change in the governments as well as business dealings of the entire world. All nations are in a place where there seems to be nothing further to resort to, for we seem to be in a time of a crisis of crises. All the world is suffering from depression, and the nations do not know that it is because they have been bankrupt spiritually ever since their leaders have failed to call upon God. Most of the money today goes for war preparation, and the fears of the nations have ensnared them. Many are suggesting solutions, but matters go on from bad to worse, from year to year. But the way events are moving now shows that the time is ripe for all these things to happen in order that those things that are shaken now may be removed for the new order of things.

Many are wondering how far off the collapse is, and while we cannot set any time, it is always encouraging to those who have been watching for so many years to read statistics that seem to fulfil prophecy pertaining to the end. I have copied the following quotation from a monthly periodical which is only a small part of the original.

"When Egypt went down, two percent of her population owned seventy-nine percent of her wealth. When Rome went down, eighteen hundred men owned almost all the known world. At the present time, two percent of the population of the United States own sixty percent of its wealth."

The above are only liberal estimates; others show higher figures for the latter. This age will close with a condition of greed, envy, and strife such as has never been known before.

Just recently it was the writer's privilege to hear a lecture given by Dr. Glenn Frank, president of the University of Wisconsin. His subject was, "America's Appointment With Destiny". When the subject was announced, it was a surprise to many. On opening his address, he mentioned that two years ago, he would not have dared to have given this address and that he did not know but that he might need a bodyguard before he finished what he had to say.

He began by telling the need of speaking frankly on this momentous subject because of the spirit of indifference that prevailed in many classes of society on account of the social and political disarrangement. This depression is unique because of inability to master abundance, when all around us we find destitution and want. He compared our nation to a lot of Midases who want to turn everything to gold, and then starve trying to look for a shortage. He said that if the books were closed today, we would go down in history as a people with strangled success.

Dr. Frank thinks that the famine from which we are suffering is mainly that of leadership, for America is victimized by leaders who fail to lead. He said that forty-

eight hours after the stock market crash in October 1929, these leaders were out again, crying, "Prosperity", thinking that they had "muddled" through at all other times and that they would see a way out this time also. But unhappily for them, the way has not yet opened up, for fast moving events have swept one leader after another from the scene and they are looking for others. Not even constructive, dynamic leaders have been able to handle the situation.

Dr. Frank said that much of the cause of the depression might be laid at the door of capitalism. In fact, he said that this was the root cause of the depression and that the entire system was on the balance, for it was threatened from within with collapse and from without by communism, while events in the social world were forcing it to a show down. He said that the reason for its failure lay in the fact that it was money conscious, while it had failed to feed, clothe, and shelter its employees. "Any system will fail, especially in this day of rapid changes, whose aim is not to make the welfare of the masses of first importance," he said.

The saints of God, who have seen these conditions for many years, realize the significance of it when it comes from such a source, and they yearn for the change to come. The world truly does need leaders; God is preparing them; and they are being taught by the great Leader who will soon take over the affairs of this sin-cursed world, ruling the nations with a rod of iron.

God has long been silent, but the time has now come when He is about to take a hand in the affairs of men, and what He does will be permanent. Capitalism has fed upon the poor long enough, and the capitalists have largely been the cause of communism. Now it looks as if the tables are to be turned and the poor will have to be fed at the expense of the rich, especially during this coming season, for capitalism has produced many ragged, hungry, and homeless individuals.

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## WORDS AND DEEDS

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WORDS spring from thoughts and tend to acts. Vile words lead to vile deeds. They familiarize the mind with vice, and break down the barriers of purity. Modesty is a safeguard against sin; evil words effectually destroy it. A dollar broken into is soon spent, and a pure purpose, once polluted by sinful words, soon melts away. Many a man has talked himself into sensuality, crime and ruin. Intimacy with evil in thoughts and words blinds us to the villainess of iniquity and prepares us for sinful indulgence.

The lesson is obvious—avoid the dialect of sin. Keep the mouth as with a bridle. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers."—Eph. 4:29.

Repeating wrong things is as really wrong as originating them. "By thy words shalt thou be justified, and by thy words shalt thou be condemned."—Matt. 12:37; Psa. 19:14.

—Selected by R. A. Curtis.

## THE SINFULNESS OF WORRY

"It is no more sinful to drink yourself into the gutter than to worry yourself into the grave," is the opinion of Rev. Charles E. Woodcock, Episcopal Bishop of Kentucky.

"People are getting life badly mixed up," he said. "They are shortening their lives by ten years by senseless worry. Worry weakens the heart and hardens the arteries. People are carried away by the mistaken idea that one can't live without worry.

"Worry is an evil. It destroys more than rum or vice. It is as sinful as drinking or gambling. It is a guilty, sinful, cowardly thing. It is always a personal weakness."

— Selected by S. E. Haney

It is interesting to know that the Great Pyramid in Egypt is estimated to weigh at least 6,848,000 tons.

—S. E. H.

## WHY DOES GOD PERMIT EVIL?

*Continued from page 134*

sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee above thy fellows."—Heb. 1:8, 9. This is the secret of becoming a companion of God—hate iniquity and love righteousness!

Someone may ask, "How can I acquire this knowledge?" This is a good question, and requires an intelligent answer. In all human activities of life, knowledge can only be attained by three methods: (1) by observation, (2) by experience, (3) by practice.

To observe a thing, somebody else must produce the phenomenon under consideration. To experience a thing, the individual himself must pass through the trial. To practice, is dexterity acquired by use or habit. Hence when we speak of a practitioner we say, "He practices law, medicine, music, etc."

Since God created us, He knew just how we may acquire the necessary knowledge to constitute us gods, "knowing good and evil." So Paul says in Philippians 2:12, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." How is this accomplished? Romans 2:6-11 tells us very plainly. Hence then you can see, that since this is God's method of acquiring knowledge of how to hate the evil and choose the good, no other method would have prevailed.

Had man been created as the rest of the animal world, automatons, just obeying the laws of their being, eating, sleeping, and propagating their own species, man could never have known God, or communed with Him. Being created a being endowed with mentality enables him not only to rule himself, but to govern the great world of crea-

tion, both animate and inanimate, along lines of love, equity, and justice. By the exercise of these God-given mental traits, through the experience of evil, he thus acquires a character which at all times and under all conditions will choose the good and reject the evil. Madame Guyon's words express it all:

"For vain they smite me, men but do  
What God permits with different view:  
To outward sight they hold the rod,  
But faith proclaims it all of God."

## "THEREFORE WILL NOT WE FEAR"

*Continued from page 131*

see the sources of two powers, namely, natural versus the Spiritual man. The former hasn't the shadow of a chance against the latter.

The incongruous features of the above contest apply antitypically to people during the Christian era, when a man is either in Christ, or he is part and parcel of Babylon (modern Egypt) regardless of his Christian profession. Time will reveal his true status.

The Christian, no matter how gigantic his real troubles be, does not fear when he realizes the battle is not his, but the Lord's. He stands still, and sees the salvation of the Lord. He knows his trouble will begin the moment he interferes in the battle; faith in God being his bulwark. He also knows by experience that if the enemy can keep him busy mentally fighting his imaginary battles of the morrow he will have his victim's mind and body too depleted for defensive action in a real battle. This logically and truthfully, at least partially, explains the cause of the world's present troubles.

David, later in life, elaborates on his part of our text, which is the only standard of faith that will enable us to "stand in the great day of God's wrath" (Rev. 6:17)—

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst ('heart,' margin) of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early ('when the morning appeareth,' margin). The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder: he burneth the chariot in the fire. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge". Psalm 46.



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"THEREFORE I TAKE PLEASURE IN INFIRMITIES, IN REPROACHES, IN NECESSITIES, IN PERSECUTIONS, IN DISTRESSES FOR CHRIST'S SAKE: FOR WHEN I AM WEAK, THEN AM I STRONG."

### THE INFLUENCE OF CHRIST

"GOD hath ... given him a name which is above every name: that at the name of Jesus every knee should bow".—Phil. 2:9, 10. What a wonderful personality such an individual would have, and such is the personality of Jesus. We even date time from His birth, saying A. D. and B. C.

It takes great personality to change the views of a nation or of the world. When Jesus came into the world, women had no rights; they were merely slaves to their husbands and had no social standing. Jesus was the first to give woman a standing in the world by passing His judgment upon her.

The prosperous and progressive nations of the world acknowledge His Lordship. One can't stand still—either goes forward or backward. If the feet of the nation are turned toward Jesus, it will be progressing forward and never sliding backward. As everyone knows, we can go up or down. If we climb upward, it is toward the better things of life; if we let ourselves go the other way, we find ourselves falling for the bad things.

Jesus had such a wonderful personality that even those who deny His divinity reverence Him for the quality of His life.

When His personality is so great and means so much to everyone, why shouldn't we all try to develop a like personality by living a life like the pattern He set?

Bernice Sealine, Stanhope, Iowa.

*"And Caleb said unto her, What wouldst thou? Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs."—Joshua 15:18, 19.*

THERE are both upper and lower springs. They are *springs*, and not stagnant pools. There are joys and blessings that flow from above through the hottest summer and the most desert land of sorrow and trial. The lands of Achsah were "south lands", lying under a burning sun and often parched with burning heat. But from the hills came the unfailing springs, that cooled, refreshed, and fer-

tilized all the land.

There are springs that flow in the low places of life, in the hard places, in the desert places, in the lone places, in the common places, and no matter what may be our situation, we can always find these upper springs.

Abraham found them amid the hills of Canaan. Moses found them among the rocks of Midian. David found them among the ashes of Ziklag when his property was gone, his family made captive, and his people talked of stoning him. But "David encouraged himself in the Lord."

Habbakuk found them when the fig tree was withered and the fields were brown. But as he drank from them he could sing: "Yet will I rejoice in the Lord and joy in the God of my salvation."

Isaiah found them in the awful days of Sennacherib's invasion, when the mountains seemed hurled into the midst of the sea. But Faith could sing: "There is a river whose streams make glad the city of God. God is in the midst of her: she shall not be moved."

The martyrs found them amid the flames, and reformers amid their foes and conflicts. We can find them all the year if we have the Comforter in our hearts and have learned to say with David: "All my springs are in thee."

How many and how precious are these springs, and how much more there is to be possessed of God's own fulness!

—Selected.

### A REQUEST

WE would like to ask again that when sending contributions to the Berean Page you send them directly to the Berean editor. When they are sent first to Oregon, several days' time is lost, and the office is obliged to spend both time and postage in remailing copy to Chicago.

The proper address will be found at the top of the page.

"EVERY promise is built upon four pillars: God's justice and holiness, which will not suffer Him to deceive; His grace or goodness, which will not suffer Him to forget; His truth, which will not suffer Him to change, which makes Him able to accomplish."

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### JOHN'S VISION ON PATMOS

How would you like to be sent off to live alone on a barren, lonely island? Well, that is what happened to John, the beloved disciple of Jesus. The Emperor Domitian banished John to the Isle of Patmos, a tiny island in the Aegean Sea.

John wrote the book of John—Gospel of John—in the New Testament. In this book he tells the story of Jesus, from His ministry until after His resurrection from the dead. He also wrote three letters—I, II, and III John. Now, while on the Isle of Patmos, John wrote another book of the New Testament—the very last book—Revelation.

The word Revelation means telling what is to happen later, or in the future. And God gave this Revelation to John. So far as we can tell, little of John's prediction has come to pass. And everyone thinks it is difficult to explain the prophecies.

The part in our lesson today was apparently written to the seven churches in Asia. He greeted them with words of grace and peace from Jesus, whom he called the faithful Witness, the first One brought to life from the dead, and the Prince of the kings of the earth.

John also said Jesus had loved His brethren, shed His blood for them, and made them kings and priests unto God and His Father. John said, "To him be glory and dominion for ever and ever."

Then it is said that Jesus shall come with clouds, and every eye shall see Him—even those who killed Him, and many over the "earth shall wail because of him."

A special vision, or dream, came to John. A great voice, like a trumpet sounded behind him. The voice said, "I am Alpha and Omega, the first and the last." (Alpha and omega are the first and last letters of the Greek alphabet.) "Write in a book what you see, and send it to the seven churches in Asia."

When John turned to see the voice he saw seven golden candlesticks, and in their midst stood Christ dressed as a man. His head and hair were white, His eyes like a flame, and His feet like fine brass, as if they burned in a furnace. His voice was like the sound of many waters. In His right hand were seven stars, out of His mouth went a sharp two-edged sword, and His face shone like the sun.

John said, "When I saw him, I fell at his feet as dead. But he laid his right hand upon me and said, Fear not; I am the first and the last: 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."

Is that not a wonderful picture of Christ when He will come in His glory to deliver those who are to live again? When He brings those keys to open the graves of the dead, and bring peace and joy on earth, what rejoicing there will be!

MAY WE be among the number who will rejoice at His coming!

#### SOMETHING TO DO

1. Find the Isle of Patmos on a map.
2. Find the books in the Bible that John wrote.
3. Copy the names of those seven churches named in Revelation 1:11.
4. Draw a picture of Jesus as John described Him.

#### NATURE QUESTION

29. The fig and olive trees are mentioned in Judges 9:9.
30. To what were the Midianites and Amalekites compared? Judges 7:12.

WE BELIEVE the earth is the saints' home. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for 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." Rev. 5:9, 10.

"There never was a day that did not bring its own opportunities for doing good that never could have been done before and never can be again."—*Christian Budget*.

#### DAVID

There is a story, ever new,  
About a shepherd lad who slew  
A bear and lion, fierce and bold,  
That sought to harm the shepherd's fold.

I can't, like David, be so strong,  
But I can learn to slay the wrong.  
And if I try with all my might,  
Then God will help me do the right.

—*Dolly Carpenter*.

# With Our Sunday Schools

LESSON 11. — December 13, 1931

## JOHN'S VISION ON PATMOS

Revelation 1:1 to 3:22

Devotional Reading: 1 Corinthians 15:42-49

### GOLDEN TEXT

Fear not; I am the first and the last: I am he that liveth.—Revelation 1:17, 18.

#### A STUDY OF THE SUBJECT

**Topic:** John Sees the Ever-Living Christ.

**Basic Truth:** "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."—Rom. 6:10.

**Outline:** I. Jesus Seen in All God's Plans. II. John Sees the Ever-Living Christ.

**I. Jesus Seen in All God's Plans.** From the prophetic part of God's reproof in Genesis 3:15, the Seed of the woman shall bruise the serpent's head, to Rev. 22:20, "Surely I come quickly", Jesus is seen in every step of God's plan. Victory over sin, restoration from death, the giving of eternal life, the changing of this mortal to become immortal, the establishment and continuance of God's kingdom, the restoration of the earth from its curse, the bringing of God's throne to earth: all these things center in Christ. All things in God's Word are built upon Christ.

**II. John Sees the Ever-Living Christ.** Man saw Jesus in His youth and active ministry; he saw Him in His death and burial; a few saw Him in His resurrection: but none had seen Him in His majesty. To John this latter vision was granted.

The word "revelation", Chap. 1:1, means to manifest, to uncover, to unveil. It is not the revelation or unveiling of world affairs, but the unveiling, the revealing of Christ in His activity as that activity affects Israel and the world, that God gave of Him.

Nor was John given a vision of Christ in His activity without reference to special period of time, but the revelation made of Christ is as Christ will be in "the Lord's day", v. 10. It is this Christ in this capacity that God gave John vision to see.

John sees Him as in the midst of the tabernacle in Israel. Throughout the extent of the whole vision he sees Him as He will judge that returning people and as His judgments and dealings with Israel shall come to affect all nations of earth.

Others saw Jesus as the Alpha, the beginning; John saw Him as Omega, the end of His work which will introduce His reign.

#### PRACTICAL APPLICATIONS

John's vision on Patmos as related in the second and third chapters of Revelation concern the seven churches of Asia. Whether these church represent the seven periods of the Christian church or whether they portray periods in Israel's future, we are not concerned in practical applications. There are conditions mentioned and deplored in these different churches which are existent in the churches of the present day, and every effort should be made to eradicate them.

Three of the sins charged against these churches are:

1. "Thou hast left thy first love."

Their first love was God. Something else was crowding in and forcing out the love for God. Does Paul's description of the nominal church, 2 Tim. 3, indicate that people in the last days will forsake their first love? "Lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." What makes a person a lover of pleasure? Is this sin to be found in your class or church? If so, discuss ways and means to remedy it.

2. "Thou hast a name that thou livest, and art dead."

There are a lot of churches, Sunday schools, and individuals that have a name that they are alive, but never do anything to prove it. Take an inventory of your organization and see if it is really alive.

3. Thou art neither cold nor hot."

This sin is probably the most outstanding of all present day sins of the average church—and that means individuals. Name the characteristics of a lukewarm church. How can this condition be overcome?—C. E. R.

#### THE GOLDEN TEXT

"Fear not; I am the first and the last, and the living one."—Rev. 1:17, 18, Diag.

This text is a part of what John heard when he "was in the Spirit on the Lord's day" on the isle of Patmos. This was no other than the Christ Himself. He also said, "Behold, I am alive for evermore, and have the keys of hell and of death." If John need not fear, why do Christians need fear? We can put full confidence in the living One and rest assured that if we do our part, He will do His. Inasmuch as He holds the keys to death and the grave (hell), He is fully able to deliver from those conditions.

"I am he that liveth and was dead"; "Christ the firstfruits; afterward they that are Christ's at his coming." If we be Christ's, there is no doubt but that the graves will be opened and the saints will meet Him in the air. "Comfort one another with these words."  
—L. A. R.

#### SENIOR AND ADULT CLASSES

John Sees the Ever-Living Christ

The Apostle John was banished to the Isle of Patmos by the Romans and while there saw the revelation (unveiling or bringing to view) of Jesus Christ. John had seen his risen Master and had confidence in Him, but this last view strengthened him for the trials yet to come. God always strengthens His children for their hour of trial. Jesus was trans-

figured before His supreme test. Because of this it is written: "Who for the joy set before him endured the cross, despising the shame."—Hebrews 12:2.

One glimpse of Jesus changed Saul, the persecutor, into Paul, the great evangelist. Comprehension of the promises enabled Paul to be loyal through persecution and martyrdom.

If Christians could but see the ever-living Christ through the eye of faith; if they could glimpse the great and precious promises; if they could visualize the joys and beauties of the new heaven and new earth; if they could comprehend the great privilege of ruling with Christ; if they could but fathom the meaning of eternal, immortal life with God, Himself, as Companion, then the few sacrifices a Christian is called upon to make would seem like privileges indeed. Paul pointed with pride to the scars on his body. He said: "I bear in my body the marks (brand marks) of the Lord Jesus." Gal. 6:17. He knew he was Christ's because he had the distinguishing marks of ownership. How much easier Christianity becomes when this attitude is taken. The cross will become easier if each will review the "joys set before him".—H. A. S.

#### INTERMEDIATE CLASS

**Topic:** John Sees the Ever-living Christ.

You remember that the Apostle John was always referred to as the one who was the dearest friend of Jesus, the one whom Jesus loved. It seems quite natural then that the last words of Jesus, the last vision of Him, should be given to John. Because he was faithful to Christ, John was exiled to a lonely island, Patmos, in the Egean Sea, southwest of Ephesus and southeast of Corinth. Look for it on your map. While he was there, he was given a vision of the things that will transpire "on the Lord's day," or during the time that the Lord returns to the earth to punish the wicked and reward the righteous.

John was very old at this time, in fact, he probably outlived all the other disciples, and he must have been close to one hundred years. How it must have thrilled him to see his Master again, even though only in vision, to hear His voice and to realize His comforting care, even on this far-off island.

There are many things hard to be understood in this book, but a few of them are very simple. One is that God will punish the wicked, and cleanse the earth of all stains. Another is that He will greatly bless those who are faithful to Him, and the earth shall be filled with righteousness. The last words of the book are the last words of the Savior, "Surely I come quickly." And John's response should be ours also, "Even so, come, Lord Jesus."—M. G.

## AMONG THE CHURCHES

### GRAND RAPIDS, MICH.

It seems good to see our attendance at Sunday school reaching well over two hundred again, and there were a good many strangers at the church services on Nov. 22, which is very encouraging.

Thanksgiving this year found our people wide awake. Nine families were made glad by baskets of food. And then on Thanksgiving morning, bright and early, the church gathered at seven o'clock for a praise and thanks service. How different it makes the whole day when it is thus started with a worshipful spirit!

Now we are looking forward to Christmas and making plans for the season which celebrates our Savior's birth. In the meantime the Bereans are planning a musical evening for Thursday night, Dec. 3. The following night, Dec. 4, is to be our annual church election.

F. E. Siple, Pastor.

### THANK OFFERINGS

The following offerings were received just after the Thanksgiving issue went to press. They are nevertheless gratefully welcomed.

Mrs. Clara Stinnette	\$2.00
Mary E. Carter	1.00
Russell Harmon	1.00
Mr. and Mrs. Roscoe Dunbar	3.00
Ransom Lake	10.00
Nellie M. Blakely	3.00
Leila E. Whitehead	5.00
Mrs. Mary E. Wolf	5.00
Previously reported	107.00

Total to date \$137.00

### THANKSGIVING FROM WASHINGTON

We are grateful for the invitation offered to the members of the Church of God, to express their gratitude, through the columns of our dear paper, for many blessings we are constantly receiving from the Giver of every good and perfect gift. The Apostle Paul admonishes the Lord's people, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God." Phil. 4:6.

While this is a day appointed for the giving of thanks by the government under which we are living, yet to the consecrated Christian, every day is a day in which to rejoice and give thanks to God. Thanksgiving should be included in every prayer we offer to our Maker, and we are commanded to "pray without ceasing." We can pray while about our work, when alone in field or office. We can pray while being jostled by the crowding throng, in the streets or market places of our cities. No matter where we are, if the prayer comes from the heart, our God will hear and answer according to His will. Our prayers should not be for self alone, but Paul says, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2:1-2.

While we rejoice in the hope of the gospel, and thank God for faithful brothers and sisters in Christ, and their loving companionship, yet when we look about us and see the conditions that are in the world, see and realize

that the very last of the signs of the Lord's coming are now being fulfilled, we lift up our heads and rejoice, for we know that our "redemption draweth nigh." What rapture it will be if we shall be among those who are faithful and living when the Lord shall come, for Jesus says, "Whosoever liveth and be-

lieveth in me shall never die."—John 11:26. What an incentive to be, not only thankful to God, but also filled with zeal, charity, and good works.

Your brother in Christ,  
A. L. Corbaley,  
Puyallup, Washington.

## BETWEEN YOU AND ME—

A committee, headed by Sr. Azalia Winfrey, is at work preparing for a Christmas pageant to be given by the children and young people of the Oregon Sunday school.

Sr. Mary Jackson has returned from her visit to Iowa and is once more at home with her son and his wife at Oregon, Ill.

Though belated, the Thanksgiving of the church at Puyallup, Washington, expressed so sincerely by Bro. Corbaley, is none the less hearty. His words serve to strengthen the bonds of fellowship existing between brothers and sisters all over this broad land.

Bro. Alan Dietzman is being missed at services at Oregon, Ill., due to an attack of erysipelas. We hope he will soon be well and able to attend again.

Mrs. H. H. Kent again reviews world problems in her article, "The World's Outlook," in this issue. Sr. Kent handles the subject in her usual able manner. Be sure to read it.

In a most unique way, Sr. Elizabeth Louise May points out to us our duty of returning to the Father a small portion from the great store which He has entrusted to us. Do not fail to read her short but convincing article, "And Behold I Am With Thee."

The reader will notice how nicely the editor's thoughts in this issue are elaborated in those expressed by Bro. Haney in, "Therefore Will Not We Fear," and by Bro. Randall in, "False Prophets," though none was aware of the others' writings.

In this number we have the conclusion of that interesting article, "The Identity of the Galileans," by J. H. Lancaster, which Sr. A. J. Chaplin clipped from "The Banner of Israel," feeling certain it would be of interest to Herald readers. The first installment you will find in The Herald of Nov. 17. Sr. Chaplin says she will welcome comment on the view advanced in this article.

A letter is at hand from Sr. Davenport, of Eldorado, Ill., voicing the appreciation of the brotherhood for the services held there by Bro. Conner over the week end of Nov. 21 and 22. She says that quite a few non-members as well as are taking an interest in hearing the truth. Their Sunday school is also growing. The attendance of several from Herrin, Ill., was much appreciated. This was Bro. Conner's first visit to Eldorado and they are hoping it will not be his last.

In this issue Bro. Alldridge deals with the age-old question, "Why Does God Permit Evil?" leaving the reader to answer the question by inference drawn from a study of the texts and comments brought out by him.

Bro. and Sr. Eugene Howard of Morrill, Kansas, are moving to California and may now be addressed at 2522 Florence Avenue, Arcadia, Calif.

All the members of Golden Rule Home are enjoying their usual state of good health at present, with the exception of Sr. Alice Crysler, who is confined to her bed with a heart attack. An early recovery is our prayer for Sr. Crysler.

The brothers and sisters at Grand Rapids, though none of them groaning beneath the burden of their wealth, found opportunity to remember several families, at Thanksgiving time, who were less fortunate than themselves. Perhaps others of you among the churches did likewise. Such deeds always serve to strengthen and increase one's own reasons for thanksgiving.

Those of you who are delinquent in your subscription to The Herald will rejoice the office force if you will just slip in an envelope the amount necessary to pay up your subscription in advance. Do not fail to look at your label, and if you find that you are in this class, promote yourself at once to the "A-1 Class" of paid up subscribers. Do it today!

The article on front page, "Daniel the Seer," by Norman John McLeod, will be found to be of much interest, especially in that it expresses a view somewhat dissimilar to the general trend of opinion. Bro. McLeod speaks with authority, as he is a most able teacher of history. You will find this article, as others under his name, worthy of study.

Word comes from Sr. Chas. Stedman that Bro. Stedman seems slightly improved in health. Bro. and Sr. Stedman were obliged on account of Bro. Stedman's health to leave home and loved ones in Moorefield, Nebr., and take up their residence in New Mexico. They will be glad to hear from the brothers and sisters at 216 S. Third Street, Raton, New Mexico.

Our sympathies go out to Sr. Helen Porter, of St. Cloud, Minn., in the death last week of her father. May the God of all comfort sustain her and other members of the family. Sr. Porter sells 75 copies of The Herald each week in St. Cloud, and promptly remits for them.

## SEEING OURSELVES AS OTHERS SEE US

By Gerald Cooper

FOR the past few days in our English classes we have been making character charts of each other. Many of us are having our eyes opened. We did not know our faults as others see them.

Now there was once a man named Peter. This man was one of the twelve apostles of Jesus Christ, and was loved by Him. Nevertheless he was always doing something that, perhaps, showed over-confidence in himself or impressed one that he was a blunderer. Let us study this man's life, especially a few specific instances, and see what happened to him and how he came to know of his faults.

One time Jesus had been preaching to the multitudes, and when He had finished He went up into a mountain alone to pray, sending the disciples away on the sea of Galilee. The wind was blowing, and the ship was tossing on the waves. Jesus, walking on the sea, went to the assistance of the disciples. It was hard for them to believe their eyes when they saw Him doing thus. Of course Peter thought that he could do it himself, and he asked Jesus to bid him walk on the water. Peter walked until he lost faith that Jesus could uphold him. When he began to lose faith he began to sink, calling to Jesus to save him. This Jesus did, rebuking Peter for his little faith.

Another time, at the transfiguration of Christ Peter showed his peculiar characteristic. He saw standing there Elias, Moses, and Jesus. Thinking that he should say something, Peter said: "Master, it is good for us to be here: and let us build three tabernacles; one for thee, and one for Moses, and one for Elias."—Mark 9:5. There was absolutely no reason for this statement, but it illustrates well the character of Peter.

In Luke 22:31 we find Jesus telling Peter that he would deny Him thrice before the cock crowed twice. Naturally Peter resented this and emphatically said that he would never deny Christ. But we all know the story of his denial. When the crowd took Jesus to Pilate to try Him, Peter slipped in and sat with the servants. Someone accused him of being one of Christ's followers, but he denied it; another accused him, and he denied with an oath; and yet another accused him. "Then he began to curse and swear, saying, I know not this man. And immediately the cock crew."—Matt. 26:74. The record tells us that Peter then remembered Christ's words and began to weep.

From this time on we find a different man in the person of Peter. In John the twenty-first chapter we have the record of Jesus asking Peter three times if he loved Him. Later we also find Peter preaching the gospel and becoming one of the greatest of the apostles. Never again do we see signs of undue impulsiveness.

We have seen how Peter was rebuked and made a more consecrated apostle by Jesus. Perhaps we need to be awak-

ened also sometimes. Let us each analyze our character, try to see ourselves as others see us, and we will be better young people for the effort. When we grow into manhood and womanhood we will not need to be awakened to our weaknesses as Peter was. Let us prepare ourselves, study our faults, put them aside, and make ready to receive our Christ when He comes, which, let us pray, will be soon.

## A SMALL CONGREGATION?

*"He that heareth you heareth me."*

DR. LYMAN BEECHER once engaged to preach for a country minister on exchange, and the Sabbath proved to be a very stormy one, excessively cold and uncomfortable. It was in mid-winter, and the snow was piled along the roads, so as to make the passage very difficult. Still the minister urged his horse through the drifts, put the animal into a shed and went in.

As yet, there was no person in the house, and, after looking about, the old gentleman—then young—took his seat in the pulpit. Soon the door opened, and a single individual walked up the aisle, looked about, and took a seat. Dr. Beecher felt that he had a duty to perform, and he had no right to refuse to do it, because only one man could reap the benefit of it; and accordingly he went through all the services, praying, singing and preaching, and the benediction. And when all was over he hastened down from the desk to speak to his congregation, but he had departed.

Twenty years after, traveling somewhere in Ohio, the doctor alighted from the stage one day in a pleasant village, when a gentleman stepped up and spoke familiarly to him, calling him by name. "I do not remember you," said the doctor.

"I suppose not," said the stranger; "but we once spent two hours together in a house alone in a storm."

"I do not recall it, sir," added Doctor Beecher, "I pray, when was it?"

"Do you remember preaching twenty years ago in such a place, to a single person?"

"Yes, yes," said the Doctor, grasping his hand. "I do, indeed, and if you are the man, I have been wishing to see you ever since."

"I am the man, sir; and that sermon saved my soul, made a minister of me, and yonder is my church! The converts of that sermon, sir, are all over Ohio."—*Selected.*

## THE NEW JUNIOR BOOK

THE new Junior Berean Book entitled, "The Hebrew People," is now ready for distribution. It is a very neat book, easy to understand and of clear print. The price is 30 cents for single copies; 27 cents each for 5 to 25 copies; 25 cents each for 25 or more copies.

Please send all orders to the National BEREAN Society, Oregon, Illinois, and not to the N. B. I.

## THE BOOK OF THE REVELATION

By Lyman Booth

*Continued from November tenth*

**L**AODICEA, on the Lycus, was a city in southern Phrygia, between Philadelphia and Colosse. It was one of the foremost cities of its rank in Asia Minor during the Roman rule. It is entirely perished and now lies in ruins.

"The fragments of aqueducts and theaters, spread over a vast extent of country, tell of the former magnificence of this city. Modern travelers tell of its present state as one of blank dreariness. Nothing can exceed the desolation and melancholy appearance of the site of Laodicea; no picturesque features in the nature of the ground on which it stands relieve the dull uniformity of its undulating and barren hills; and with few exceptions, its gray and widely scattered ruins possess no architectural merit to attract the attention of the traveler. Yet it is impossible to view them without interest, when we consider what Laodicea once was, and how it is connected with the early history of Christianity. It is indeed in that connection that its name still lives among us."—*Butler*.

Though threatened with rejection because of its lukewarmness and because of its boast of riches and need of nothing, its true condition was revealed in these words, "Knowest not that thou art wretched, and miserable, and poor and blind, and naked?" Then came the invitation to "buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed". As if to give them a word of cheer the Master says, "As many as I love, I rebuke and chasten: be zealous and repent." All whom He loves are included in the same discipline of correction, which makes them sooner or later able to say, "Thy loving correction shall make me great." Psa. 18:35.

In the gospel He bids us come to Him, to pray for pardon and not faint, to knock at the door of mercy, to strive for entrance at the straight gate, promising us certain and full salvation if we thus with sincere earnestness endeavor after eternal life. Surely they who will not seek Him deserve to be punished. Here He takes the very means to win our love which He requires of us to win His.

The Savior comes nigh to us, stands knocking at our hearts, calling upon us to open the door and admit Him, entreating permission to enter that He may have fellowship with us and we with Him. This leaves no room for excuses, and no shadow of doubt should cloud our minds. Whether He reveals His presence or clouds the glory of it at seasons, we should be able to say, "This is indeed blessedness." We have our sorrows, but with Christ within we still have within us a fountain of amazing and perpetual joy.

The promise Christ gave the Laodiceans, "To him that overcometh will I grant to sit with me in my throne," is but a variation of His words in John 17, "The glory which thou gavest me I have given them. Father, I will that they

also whom thou hast given me be with me where I am." This is a most wonderful promise, being the last, the crowning, the highest and most glorious of all. When we consider to whom this promise was here given, it makes it the more wonderful. He whom Christ threatened to reject with loathing is offered a place with Him in His throne. Thus we see the highest seat is within the reach of the lowest. Then why not strive to overcome? for certainly the crown is a million times worthy of the struggle, and He who holds it stands ready to bestow it.

John sees a throne in heaven and One sitting on it, bright and pure as precious stone; and round His throne a rainbow like an emerald, the sign of hope and faithfulness, mercy and truth, which He Himself appointed after the deluge to comfort the fearful hearts of men. Around him are angels crowned, men like ourselves, but who have fought and finished the good fight and conquered and are at rest, pure as their white garments tell us.

From the throne came thunderings, and lightnings, and voices, as they did when He spoke to the Jews of old—signs of His terrible power as judge and law-giver and avenger of all wrong done on the earth. There, too, were seven burning lamps, representing the seven spirits of God which give light and life to all created creatures, and most of all to righteous people. There before the throne is a sea of glass, the same sea which John saw in another vision, with human beings standing on it—the sea of time, and space, and mortal life—where we each have our little day of which we think so much and of which we make so little good use. Now it seems to be a great thing. Just think! time, and space, and life, and the world, and yet it looked very small to John as it was spread out before Christ. He therefore passed it up with a few words. For what are all these things and all the suns and stars and what are all the endless ages and countless generations and millions of millions of years compared with eternity in God's dwelling place, that God whom even the heaven cannot contain?

*To be continued*

"THERE is no such way to attain to greater measures of grace as for a man to live up to the little grace he has."

## SIMPLICITY AND DIRECTNESS OF THE BIBLE

AS A GUIDE for simplicity and directness in the use of words, there is nothing to equal the New Testament. Apart from the question of religious worth, the diction is unrivaled in our language for just those qualities most essential to the present day orator. The study of Milton, of Shakespeare and of others similar, whose phrases are of the mouth-filling, ear-filling variety, is not advantageous to the student of our generation, since its effect must necessarily be to induce a flamboyant style in his own speaking.—*Public Speaking made Easy*, by Alex. Burton, p. 59.

# THE RESTITUTION HERALD

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## Waiting!

By G. Eldred Marsh

*A LONG TIME AGO an aged man knelt in prayer—waiting! He had prayed for a long time, and he had waited for a long time; but he was not discouraged. The cadence of his voice in supplication revealed a spirit undaunted by hope deferred. The fervency and definiteness of his petition indicated a vision of desire undimmed by the passage of the years. And so he prayed, and as he prayed he waited, waited in faith, for God to satisfy the craving of his heart.*

*That for which he prayed, and that for which he waited were one and the same thing—The coming of the King, Israel's King!*

*Men still kneel in prayer—and wait. Their prayer is the prayer of Simeon, their desire the desire of Simeon. And as they pray, and as they wait, they watch—watch for the coming of the King, Israel's King! For "Elpis Israel, Elpis Kosmos," the hope of Israel is the hope of the world.*



# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"He that is mighty hath done to me great things; and holy is his name."*

## THE EDITOR'S PRAYER

**O**UR FATHER: As we approach the time when we celebrate the birth of our blessed Lord, we do so in a spirit of true devotion and thanksgiving unto Thee for the gift of Thy Son. We pray that Thy grace may lead us to commemorate this most wonderful event in the way that is entirely in keeping with its sacred nature, and in harmony with Thy will. In Jesus' name. Amen.

## FEAR NOT!

**G**OD delights in the faith of His children. He desires that they shall approach Him confidently and without fear. It is true that to the rebellious and disobedient "it is a fearful thing to fall into the hands of the living God."—Heb. 10:31. But to the one who strives to keep His commandments and to walk in His truth, it is joy beyond compare to be brought into the most intimate relations with the God of love. To all who will thus draw near to Him He extends a welcoming hand and says, "*Fear not!*"

When the messenger of God appeared to Zacharias, as he went into the temple to burn incense, he "was troubled, and fear fell upon him, . . . the angel said unto him, Fear not, Zacharias: for thy prayer is heard."—Luke 1:12-13.

A heavenly visitant, addressing Mary concerning the birth of her Son, said, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." But Mary "was troubled at his saying." She could not understand it, and what we cannot understand, we generally fear. Immediately thereafter, however, the voice continued comforting, "Fear not, Mary: for thou hast found favour with God."

Filled with fear because of the dazzling light that shone about them, the shepherds fell upon their faces to the ground. But an "angel said unto them, Fear not: for, behold, I bring you good tidings of great joy."—Luke 2:20.

When we are engaged in the Lord's work, the placing of the incense upon the altar, (the material elements of our service), distracts our attention from the person of the One we serve, and we are sometimes taken unawares and frightened when His voice reaches us in answer to our prayer. But He, knowing our thoughts, approaches us gently and whispers to our hearts, "Fear not, my child, I am here in response to your supplication; not to censure or reprove, but to bless and comfort and uplift!"

## SHEPHERDS

**O**UR LORD JESUS CHRIST, "that great shepherd of the sheep," when He left the earth to become our Mediator at the right hand of God, committed the leadership and protection of His flock to certain under-shepherds whom He had chosen for that purpose. These under-shepherds He called "apostles," or "sent ones", in that He sent them forth into the world as His representatives.

These faithful men were authorized to appoint their own successors, subject to certain conditions laid down by the Lord for their guidance. Paul has transmitted to us the instructions thus provided, and enjoins upon the disciples of the future their careful observation. In a few weeks many congregations will be called upon to choose elders, deacons, and other officers for the new year, and it would be well for all who expect to do this to begin at once a prayerful study of the divine requirements of such offices, that they may be prepared to make their selections intelligently and in harmony with scriptural requirements. A careful study of the entire First Epistle to Timothy will be of great value in this connection.

## RESPONSIBILITY

**S**PEAKING of the office of the elder or bishop, Paul says discerningly, "If a man desire the office of a bishop, he desireth a good work."—1 Tim. 3:1. The position of an elder in the church is, indeed, one devoted to "good works." As it is described in the Bible it is far from being a sinecure. Earnest, self-sacrificing, and unremitting adherence to duty is demanded of the man who would faithfully perform the services required of an elder.

An elder must be trustworthy. He must be dependable. He must be one who commands the respect of his fellow-citizens, both within and without the church. He must be morally above reproach. He must be sympathetic and gentle in manner, one who encourages confidence; but who never reveals another's secret that has been confided to him. In short, an elder must be "an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—1 Tim. 4:12. Such is his sacred responsibility.

To find men who are equipped by natural and acquired ability, and by spiritual experience, to meet the requirements of eldership is not an easy task. But every effort should be made to do so.

## "THE ANCIENT OF DAYS"

*By Norman John McLeod*

THE book plate which is in each book that is in the Hoover War Library at Stanford University has a picture of a statue with a veil over its face, and below it is the following inscription: "I am that which was, which is, and which is to come, and no mortal can lift the veil which covers me." The statue and inscription are to represent history. The past, present and future are all veiled, and no mortal can lift the veil. That bookplate is the inspiration for the following idea.

Much has been written in regard to the "Ancient of days" of Daniel. The same being is described in the first part of Revelation. Some say it is God, and base the idea on the fact that in Daniel 7:13, "one like unto the Son of man . . . came to the Ancient of days."

God is not the "Ancient of days," for with Him time is not reckoned, nor does the description fit God (whom no man hath seen, nor can see). Others say, reading Revelation, it was Jesus; but that does not hold because of the point noted above that the Son of man came with clouds. "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him," (Rev. 1:7).

That the being mentioned is the same, there is no reasonable doubt. It has characteristics of Christ, but it is more than Jesus. "The Word of God", the Christ (not merely Jesus), the "plan of salvation," or the "Spirit of Divine History," or the "Glory of God," is what it seems to be.

"In the beginning was the Word." Surely! Not Jesus! God's plan, His Word was there! It was and is, "Alpha and Omega, the first and the last." It looked like the "Son of man" to John, as well as the "Son of God". The Word does either if we think of Jesus or a son of man, or a Son of God.

After the three Hebrews were put into the fiery furnace, the King saw another with them "and the form of the fourth is like the Son of God." "Out of his mouth went a sharp twoedged sword," "the sword of the Spirit, which is the word of God;" "For the word of God is quick, and powerful, and is sharper than any twoedged sword;" and is the same that guards the way to the tree of life. ("So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.") "The same was in the beginning with God"; God made nothing but by His Word, or in accordance with His plan.

Before Adam was created God could see that he would sin (did not make him do it), and provided a plan for the saving of man from that sin. The plan looked like Jesus Christ—"who liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." The same being sat on the throne in Revelation four; was seen by Isaiah, chapter six; was seen by Ezekiel in his "wheel" vision; that filled the tabernacle when it was first set up by Moses, and filled the temple on the day

of its dedication; and was in many other visions. "All things were made by him; and without him was not anything made that was made."

Throughout all ages God's Word has been more important than the messenger who bore it. Men have suffered and died, but God's Word had to be delivered. Even the Savior Himself died that the "word of God" might be fulfilled; that the "plan of salvation" might be carried out; that the "glory of God" might be made manifest. It was made flesh in Christ Jesus; it was the Light of the world on His lips. It was God, for it was from Him. "It is written, That man shall not live by bread alone, but by every word of God."—Luke 4:4.

Many other parallels might be drawn, but enough has been said to support the thesis: the "Ancient of days" is the "word of God".

## THE REVELATION OF JOHN

*By Lyman Booth*

AMID the rapture of that vision John hears a song, that song of the angels which ceases neither night nor day. Truly the majesty of the Deity is worthy of such homage! The wonder of creation even of old waked into melody the sons of God, when with the morning stars they "shouted and sang together for joy."

There is a song more rapturous and elevated, such as swells forth from the lips of every member of that heavenly company and is echoed by the sympathetic choir of the saints, until all creation rings with the gladsome praise, "Worthy is the Lamb that was slain, for he has redeemed us by his blood." Although angels join in that song, it has a significance which they can never experience, for they can never say, "This Lamb was slain for us."

John recognizes the ones nearest the throne, as those who represent the church of the redeemed. They commence the new and exalted strain, "Thou art worthy to take the book, and to open the seals thereof: for 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."

Next after them, the angels who circled around, unable to restrain their sympathy and admiration, to the number of "ten thousand times ten thousand and thousands of thousands," cry with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Finally the whole creation is represented as uniting in this glorious tribute of praise, and the chorus that swells from every voice and heart is, "Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

How should we rejoice in the prospect, or rather in the certainty of spending an eternity of bliss with those whom

*Continued on page 150*

## BILLOWS

By Mabel A. Wolfe

Lord, I need Thee every moment,  
I must feel Thy presence near;  
For the tempter comes so often  
Filling me with doubt and fear.

As of old Thou spoke to Peter,  
Bidding him come unto Thee;  
But he looked upon the billows,  
And his courage then did flee;

So it is with me, dear Savior,  
Thou dost bid me trust my all  
Into Thy safe, certain keeping,  
Which can never, never fall.

But the billows of temptation  
Rise, and roll beneath my feet,  
Filling me with doubt, misgivings,  
Hiding Thy dear face, complete.

True, my burden, Lord, is heavy,  
Cleanse me from all doubts and fear;  
To Thy precious side, dear Savior,  
Keep me ever, ever near.

—o—

## THE HID TREASURE

By Lyman Booth

*“Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.”—Matt. 13:44.*

THIS and the following parable were not spoken to the multitude, but to those within the house and to the more immediate disciples. Jesus addressed them as having found the hid treasure—the pearl of great price—and He warned them of the surpassing value of these, and exhorted them that for their sakes all worldly things should be joyfully renounced.

For the want of secure banks of deposit in those eastern and ancient lands, the practice of hiding money and jewels and other articles of value had become a common practice. In some place it is still in vogue. Precious utensils and ornaments were often hid in some secret nook in the walls of the homes or buried in a field or garden. It sometimes happened that the owner died without revealing to friends where his valuables were hid. In some instances they were never found. In others, perhaps after a lapse of several

years, they were discovered. It was extremely dangerous for the one who found the treasure to remove it from another's field; but having purchased the field he could safely wait and work in secret, and the coveted treasure was his. Because that country had always been subject to wars, invasions, and calamities, a feeling of insecurity prevailed.

The truth of the kingdom of God is the pearl of great price, and he who would find it must remove those things upon which he has placed greatest store. When the lover of money renounces his covetousness, the indolent man, his ease, the lover of pleasure, his pleasure, and the wise man, his confidence in worldly wisdom, then each is selling what he has that he may buy the field containing the treasure.

The occupation of a traveling merchant or jeweler was common in those days and is still practiced to some extent. He dealt in precious stones and pearls, and traveled in search of others to buy or to exchange.

They who are, therefore, seeking for the knowledge of the kingdom, they who feel that there is some absolute and lasting good for man in which he shall find true satisfaction for all his hopes and desires, may be likened to the merchant who is constantly seeking goodly pearls. The person who unexpectedly finds a treasure may have the liveliest joy; but he who finds it after long and tedious search may experience the greatest appreciation of its value. Lessons easily learned are sometimes sooner forgotten than those that require more thought and concentration of effort. Likewise the preciousness of the truth of the gospel when found after long and anxious study renders it more profound, and deepens the cravings of the mind for greater knowledge of God's Holy Word.

Jesus taught His disciples that not all who joined Him were fitted as genuine followers, and that the false and true should mix and mingle till that day which God held in reserve for the final decision between the two classes. To convey this truth He compared the kingdom of God in the process of its development to a net cast into the sea, in which all kinds of fish, good and worthless, are caught. This net was much like our seine, weighted at the bottom and buoyed on top, then drawn in a circle and pulled ashore. This represents the wide range and scope of the gospel, not like a net cast into a small stream, but into the wide sea or world, gathering in and drawing together some out of every kindred, and tongue, and people, and nation.

While Jesus taught things that were new to them, He confirmed the old, showing that the law and gospel were not contrary, for both were from the same all wise Author. In listening to His teaching, they learned things old and new. New duties were taught, principles declared, and emotions touched that were unknown before. A new light dawned upon their hitherto clouded minds, and they beheld something “new”, and no less sublime as it was new. Little by little He sought to teach them the nature and development of the everlasting kingdom, which in God's provision shall embrace every nation and cover the entire world, at the same time holding firmly all the good in the “old” and treasuring the newness of the gospel.

## TRUE AND FALSE SHEPHERDS

By Richard LeCrone

*"The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."*

THE above words are familiar to all of us, and we all feel their beauty and strength, but he who has not restored them to their original setting and carefully studied them has missed a more rare beauty which lies beneath the surface of the words. To comprehend the depth of those words we must understand the circumstances under which they were spoken.

Shortly after Christ had performed the amazing miracle of giving sight to a man who had been blind from birth, He made, in the presence of some Pharisees, the following statement: "For judgment I am come into the world, that they which see not might see; and they which see might be made blind."—John 9:39. The statement puzzled the Pharisees, for one of them asked, "Are we blind also?" Jesus answer must have been still more puzzling to them, for He answered, "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth"—John 9:41.

Without further comment He related to them the parable of the sheepfold, and the false shepherd who climbed over the wall rather than entering at the door, and who came to kill and destroy rather than to bring any good to the sheep. What lesson was this parable intended to convey to the Pharisees?

When we remember that the Pharisees were the best educated class of the Jews and doctors of the Mosaic law, as well as the teachers and leaders of the people, our problem becomes more simple. These men were the shepherds of Israel.

They had become self-satisfied and self-sufficient in their learning and had ceased to feel any responsibility for the sheep. They had rather turned to exploiting the sheep to their own ends, entirely forgetful of their responsibility as shepherds. They even failed to recognize the Messiah, pending whose appearance they were to have kept the flock.

If we turn to Ezekiel 34, we find that the simile was not a new one, and in Isaiah 40:11, we see the Messiah prophesied of as a Shepherd. So we see that Christ was simply employing an illustration with which they should have been familiar. "But they understood not what things they were which he spake unto them."—John 10:6.

He then proceeded to draw the contrast between such false shepherds and Himself, the Great Shepherd.

We leave the Pharisees to their pondering now, and come down to the present, that we may discover what message the words contain for us. Having carefully examined the context, we shall confine ourselves to the text.

"The thief cometh not but to steal, and to kill, and to destroy." Knowing that Christ was referring to false re-

ligious leaders, or shepherds, the question suggests itself: "How do such steal, kill, and destroy?"

The ways are multitudinous, but we shall suggest only a few. Those who steal the affections of the flock away from Christ and His pastures, spiritually kill that flock. They are often robbed of the Scriptures by being told that they don't need them, and by having them interpreted to them in an "unknown tongue" so that they lose many of the beautiful truths. Prayer is taken away by being consigned to the leaders only, or still worse omitted entirely. Communion is spirited away as something hard to be understood and superficial, or if it is retained its original beauty and sacredness is explained away.

Christ's ordinances disappear and those of man's making appear in their place. These are only a few of the ways in which false shepherds kill and destroy the flock, but to the thinking Christian they suggest an endless chain.

In vivid contrast to such leaders Christ declares, "I am come that they might have life, and that they might have it more abundantly." Where the false shepherds exploited the sheep, Christ gave His life for them. The false shepherds steal away and pervert the Word of God; Christ expounded and explained it and emphasized its importance. The false shepherds kill and destroy; Christ binds up wounds and heals disease. The false shepherds lead their sheep to strife, misery, and eternal destruction; Christ leads His to peace, joy, and eternal life.

In the face of such evidence the training of shepherds and the choosing of leaders for the flock assume an aspect of tremendous importance. Let us choose shepherds who are anxious for the welfare of the flock and loyal to the great Shepherd, that He might keep the flock safe from the world until Christ's return. And last, but not least, let us do our best to see that no portion of the flock is without a shepherd, for left to themselves sheep (especially lambs) stray away and become lost.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

## GRATITUDE

For sunlit hours and visions clear,  
For all remembered faces dear,  
For comrades of a single day,  
Who sent us stronger on our way,  
For friends who shared the year's long road,  
And bore with us the common load,  
For hours that levied heavy tolls,  
But brought us nearer to our goals,  
For insight won through toil and tears,  
We thank the Keeper of our years.

—Clyde McGee.

## MISUSING THE FATHER'S TIDINGS

A VERY foolish man once received a letter. He began at once to give it a critical study. He measured it accurately; he examined it with a microscope to see the fibre the paper was made of; he analyzed the ink, and the mucilage which was on the flap; he gauged the average slant of the letters. While doing so, a friend came in, and, glancing at the letter, he said: "Why, that letter is from your father." "Is it?" inquired the foolish man. "I have not got far enough yet to find that out." There is some Bible study of the same order to-day. Many people are busy examining the Bible and yet failing to get the Father's Message.—*Dr. Amos. R. Wells.*

## THE REVELATION OF JOHN

*Continued from page 147*

we have loved here and of seeing them emerge from their dusty beds, not only uninjured, but refined and perfected, with every tear wiped from their eyes, standing before the throne of God and the Lamb, clad in white robes and with palms in their hands, crying with a loud voice, "Salvation to God that sitteth upon the throne, and to the Lamb, for ever and for ever!" What delight it will afford us to renew the sweet counsel we have taken together, to recount the toil and labor of the way, and to approach the throne of God in company, in order to join in the song with those heavenly voices, and to lose ourselves amid the splendors and fruitions of the place!

All righteous people are tending toward the scene; and if there is a law which consigns our bodies to darkness and to dust, there is another just as certain and powerful which will bring them forth from the tomb and place them in the bosom of the Father. They shall be gathered and selected from the ruins which Satan has wrought, to adorn that eternal city which hath no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof.

Finally, after having viewed with deep concern the multitude of mixed scenes, both pleasant and unpleasant, the Apostle saw a new heaven and a new earth. The Lamb, who on earth was declared to be "the light of the world", is there declared to be "the light thereof." In that infinite and eternal abode that belongs to an eternal existence of glory, we shall draw more fully from an infinite source; for the Holy One "that inhabiteth eternity" is as inexhaustible as eternity itself.

Christ is as necessary to the happiness of that realm as He is to the holiness of earth. Christ is the authorized dispenser to the redeemed of all blessings in that new earth; every grace shall flow through Him or cease to flow, and to this universal law eternity can bring no change or termination.

*To be continued*

## CHRIST THE KING

*By T. A. Drinkard*

WHEN Christ becomes King, His enemies are to lick the dust. (Psa. 72:9.) His enemies have not licked the dust; therefore He has never been crowned King.

When Christ becomes King, the kings of the earth are to bow down before Him. (Psa. 72:11.) These kings have never bowed down before Him; therefore He has never become King.

When Christ becomes King, all nations shall serve Him. (Psa. 72:11.) All nations do not serve Him; therefore He has never become King.

When Christ becomes King upon His throne, all nations are to be gathered before Him for judgment. (Matt. 25:31-32.) All nations have never be gathered before Him for this judgment; therefore He has never become King.

When Christ becomes King, He shall have dominion from sea to sea, and from the river unto the ends of the earth. (Psa. 72:8.) Such rule and exercise of power does not prevail; therefore He has never become King.

When God's kingdom is established upon the earth through Christ, human governments are to become as chaff and be carried away so that no place will be found for them. (Dan. 2:35.) Human governments are still here. They have not been swept away by chaff; therefore His kingdom has never been established.

When God's kingdom is set up, it shall break in pieces and consume all kingdoms. (Dan. 2:44.) All kingdoms have not been consumed and destroyed; therefore God's kingdom has never been established.

When God's kingdom comes, His will shall be done in earth as it is in heaven. (Matt. 6:10.) God's will is not being done in earth as it is in heaven; therefore His kingdom has not been established.

"In that day will I raise up the tabernacle of David that is fallen, . . . I will build it as in the days of old." (Amos 9:11.) This prophecy has never been fulfilled; therefore the kingdom has never been established.

"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. (Jer. 23:5, 6; 33:14-16.) Jesus Christ, the Man of this prophecy is not ruling as a King now; the prosperity that will be the great feature of His rule does not prevail; the righteous judgment and justice which will naturally result from His rule do not exist; therefore the kingdom of God has never been established.

A certain noblemen went into a far country, to receive for himself a kingdom and to return. (Luke 19:12.) True it is that Christ went into the far country for the express purpose of receiving this kingdom and afterward to appear upon His throne. Inasmuch as He has never returned, therefore this kingdom of prophecy has never been established.

## WHAT IF THEY HAD QUIT?

*A Dream*

I BEHELD in my dream, and five men—Peter, Andrew, Matthew, John, and Paul—sat on a hillside, looking out over the Sea of Galilee. It was twenty years after the day of Pentecost, and they had met by appointment to talk over a crisis in the lives and program of three of their number.

The work was going hard with them. Paul had suffered the loss of all things; Peter had left all to follow Christ and was finding it hard to support his family; and Matthew had just had an attractive proposition at a large income to return to his old place in the customs house.

Peter, as usual, opened the discussion. He said, "Simon, the tanner, has inherited the estate of his brother, who was a fisherman and an old friend of mine in Bethsaida, and he has offered to give me a complete fishing outfit—boats, nets, and tackle—with an established trade in Capernaum. It looks like a providential leading, especially as my wife's mother has opened a boarding house in Capernaum and it will cost us almost nothing to live with her while we are getting started again. I can make a good living, and a little more, by fishing five days in the week, and I will have all my Sundays for evangelistic work in the cities around the lake. I am getting along in years and am afraid I can't stand the pace at which I have been working. And, too, I need the money."

Paul said, "Aquila and Priscilla have been greatly prospered in the tent-making business in Ephesus and have offered me a position at a good salary to open a branch in Philippi, and from there to develop and supervise their interests in the principal cities of Macedonia. I can do this work; it will not be any harder for me than the care of all the churches, and I will have abundant opportunity for Christian work and can lay by a little something for the rainy day which I can see coming."

Matthew said, "My story of the life of Christ is having a large sale and is bringing me in enough to pay my expenses, but my business experience tells me that I ought to have a larger margin. Persecution may come and sales would fall off. I have a chance now to take my old position, and I know that I can make enough out of it not only to support myself and family, but to take care of the rest of you if you should get into trouble. And then, too, I will have more leisure for writing and can probably help the cause more in this way than by traveling about the country."

Andrew said, "Peter, do you remember the day when you thought that you had lost your wife's mother? Do you see that sand beach over there? That is where we beached our boat after the miraculous haul of fish, and where we quit the fishing business, and where the Master said, 'Fear not, from henceforth thou shalt catch men.' How long a time is 'henceforth'?"

"Do you see that hillside over there? That is where the

Master fed the five thousand, and I can see the very spot where the lad stood when I asked him to give up his lunch for the Lord to multiply. Don't you remember the look of compassion and longing on the Master's face when He looked out over the multitude and asked us to pray that laborers might be thrust forth into His harvest? If we are going to continue to pray that other men may rise up, leave all, and follow Him, can we do less?"

John, who was leaning against Peter, felt a big tear fall on his hand, and, looking over to Paul, he saw his jaw set, the old fire come back into his eye and the old war-horse look into his face, and he quietly said, "Men, I don't believe we need to talk about this any more; let us pray." And as they prayed the things of time and sense receded; a light breeze rustled in the near-by treetop, reminding them of the "rushing mighty wind" of the day of Pentecost, and of the marvelous power with which Peter had preached the gospel on that day. They seemed also to see the Master Himself standing on the shore, just a few rods away, and to hear Him saying, "Launch out into the deep and let down your nets for a draught," and, "Fear not, from henceforth thou shalt catch men."

They looked, and the evening caravan for Tyre was just swinging into sight. "Good-bye," said Paul. "I must catch the next boat for Ephesus, and will get Aquila to put up the money for a campaign in that old city that will shake the whole of Asia."

"Good-bye," said Peter. "Andrew and I will just say good-bye to the folks and we will have time to join the midnight caravan for Babylon and may keep on east as far as the land of Sinim."

"Good-bye," said Matthew. "There is a group of publicans down in Jerusalem who were going in with me on this tax-gathering proposition, but I will get them to join me in financing a five-years' campaign in Egypt and up the Nile as far as Ethiopia. I have heard from the Ethiopian treasurer that practically the whole country is open to us, and he believes that all Ethiopia will soon stretch out its hands unto God."

"Good-bye," said John, and he sat there alone till the stars came out, and the waves on the beach, impelled by the rising wind, sounded like the voice of many waters, and he said to Him that stood by, "Lord, do not charge this thing against them. I, too, have felt that way at times, as Thou knowest, and I would have left this work but for the fact that Thou didst prevent and strengthen me. They too are ready to live and die for Thee, as I am."

"I thank Thee for Andrew, for his deep life and steady faith. If it please Thee let him stay and work with Peter, and then the one who can chase a thousand shall put ten thousand to flight."

"And now, Lord, let us see Thee ever before us, ever hear Thy voice, and walk and work with Thee, and we will not fear what men can do unto us."—*Selected.*

GIVE what you have; to someone it may be better than you dare to think.—*Longfellow.*

## THE SECOND MILE

Tired with your heavy burden,  
 Weary when the day is done,  
 Thankful that your task is ended  
 With the setting of the sun.  
 Then is added another burden,  
 Best to meet it with a smile,  
 Someone must be always ready  
 To travel the second mile.

The willing ones stand ready  
 To lighten another's care,  
 With a smile and a word of courage  
 They lift the other's share.  
 Quietly, without a murmur,  
 They shoulder another's work,  
 Strong ones—never known to falter,  
 Or the added task to shirk.

Never backward—ever onward,  
 From strength to strength they go,  
 Untiring, unfaltering, unwavering,  
 As more like the Master they grow.  
 God bless the burden-bearer,  
 Whose steady hand and ready smile  
 Reaches out to help the other fellow,  
 And travels the "extra" mile.

—Margaret Denton.

## PERFECT TRUST

By Lucille LeCrone

"Not thine, nor mine to question or reply  
 When He commands us, asking 'how,' or 'why';  
 He knows the cause; His ways are wise and just,  
 Who serves the King must serve with perfect trust."

WHAT wonderful words of wisdom for the Christian are contained in the above lines by Henry Van Dyke! What food for thought, study and meditation! The poem itself is beautiful, and stirs me to the depths, but how much more beautiful is the truth it presents. Not until the Christian has learned fully the meaning of trust, not until he has learned to commit his all to God, will he be able to appreciate the privileges that he may enjoy as a Christian.

One thing the child learns early in life is to trust his parents, and this trust is perfect and complete. It is a difficult task to shake it. If he is an obedient child he does as father and mother say without questioning, and does not make it necessary for them to explain to him why they want a certain thing done in a certain way. He soon comes to realize that they know what is best, and that it is to his own advantage and for his own good to follow their instructions and advice.

How much more, then, ought we to trust our Heavenly Father! He who is from everlasting to everlasting, who created the heavens and earth and all that in them is, who is all-wise and knows the end from the beginning, is certainly able to know our every need and to provide for it. All we need to do is to recognize and acknowledge this fact. How much of unnecessary worry and anxiety would leave us. How much happier and contented we would be.

The Psalmist David said, "Cast thy burden upon the Lord, and he shall sustain thee." If we could only grasp the greatness of his meaning! God's way may seem hard and strange to us at times. We may not be able to understand it at all, but perfect trust doesn't need to understand. It doesn't ask why. It learns to be grateful for events, however sad and bitter, which teach the necessity of depending upon God, and the incapability of man to care for himself alone. It rejoices in hardships and trials which strengthen faith and bring the Father nearer.

Just how complete should my trust be? "Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us."—Psa. 62:8. "Trust ye in the Lord for ever."—Isa. 26:4. Thus have the Psalmist David and the Prophet Isaiah instructed us.

"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 . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," said our Savior. That is the lesson we need to learn, especially in these days of depression and hard times. It is the Christian who has learned this lesson who is the happy Christian. He is the one who gets the most joy and the greatest happiness out of being a Christian.

"Thou canst calm the troubled mind,  
 Thou its dread canst still;  
 Teach me to be all resigned  
 To my Father's will."

## AN IMPORTANT QUESTION

"Suppose I am able to support my family only by close economy; should I pay one-tenth?" Yes. And if for no other reason than because the remaining nine-tenths will go further.

"Strange logic that. Can it really be true?" I believe it to be absolutely true, and the reasons are based on the personal testimony of thousands, who have tested it. Will you not try it and prove its truthfulness? Now, I admit that if you should do it for this purpose only, you would, or a least ought to be, disappointed. But I take it for granted that you are a Christian, that you do want to honor God with your substance, that you do trust His promises, and that you do want to do your duty. With these motives, you will not be disappointed. But do not make the mistake of judging a lifetime by the experience of a few weeks or months.—From *How to Tithe and Why*.



# SAUL OF TARSUS

TARSUS, at present a somewhat unimportant port on the Cyndus River and possessed of a heterogeneous and fluctuating population, was, in the first century of the Christian era, a flourishing commercial city of no inconsiderable fame. Ships of all nations, caravans of all races poured into the city's limits to sell, buy, and barter.

In this place was the Apostle to the Gentiles born. As Saul himself, in his appeal to the captain of the guard for a public hearing, declared, "I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city . . . ." (Acts 21:39). The prestige of the city named gave him just reason to be proud of his birthplace.

By his statement as given above, Saul (called otherwise Paul) revealed his Hebraic descent; but it remained for a later assurance to the officer who guarded him to uncover his full nationality. "Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born." Acts 22:27-28.

To be a Roman citizen in the early days of the Empire was to be considered a ruler of the earth. Haughty, proud, tyrannical, the Roman looked down on those outside the pale of citizenship in the capital city of the world as being almost less than dogs. No Roman was bound without a trial; no Roman could be tortured or abused without due process of the law. There is little wonder, then, that those "which would have examined him" left the Apostle immediately upon learning of his Roman birth. Death was the penalty for inflicting punishment on the citizen of Rome without full legal procedure.

Not only did Saul have the distinction of Roman birth, but he was also a Pharisee. This honor, for a Jew, was even greater than to have citizenship in the Empire. The Pharisees were the leaders, the religious rulers to a great extent. Their sect was the largest in Judah, their power the most extensive. Saul, as the son of a Pharisee, and as a Pharisee himself, received the honors and reputation of the entire sect.

Of Saul's early life there is little record. The date of his birth is unknown, and, until the fourth century after Christ, even his own statement regarding his birthplace was seriously questioned by tradition, which ascribed him to Giscala. The cause for his possessing two biblical names is still a matter for conjecture.

The greater part of the Apostle's training was obviously Hebrew. As a student in the school of Gamaliel (Acts 22:1-3), greatest of the Jewish scholars, he gained thorough knowledge of the Mosaic law as modified, of course, by centuries of interpretation and tradition. His trade was tent-making, as was the case with many a man of like birth and attainments.

"Whether he was married or not is a question which has been disputed from early times; his expressions in 1 Cor. 7:8; 9:5, were taken by Tertullian to imply that he was not, and by Clement of Alexandria and Origen to imply that he had once been, but that he became a widower," remarks Rev. Edwin Hatch, in the ninth revised edition of the Encyclopedia Britannica.

The combination of being a Pharisee and of being a careful student of the law fired Saul with a religious zeal closely approaching fanaticism, if not altogether reaching it. The heretical Christians found themselves the unwilling cynosures of the young man's eyes. As a leader of the Hebrews, Saul engaged more and more in the persecutions which had their culmination in the martyrdom of Stephen. According to the record (Acts 7:58), the official witnesses of the death of the first martyr "laid down their clothes at a young man's feet, whose name was Saul." This, with Acts 8:1, "And Saul was consenting unto his death," would indicate that even at this time, Saul was a recognized leader of the persecuting element.

Following the death of Stephen, there arose "a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles" (Acts 8:1). This persecution was largely instigated by the zealous Saul, who "made havock of the church." So intense was his anxiety to exterminate the heresies of the new teachings of the disciples of the Way that he requested letters from the high priest, empowering him to bring bound to Jerusalem all Christians whom he might find in Damascus. During his journey to the latter city came the miraculous conversion which made the humble author of thirteen New Testament books out of the overbearing tyrant.

Haughty and proud though Saul was until the light which changed the entire course of his life appeared to him on the Damascus road, he was nevertheless inspired in every act by the thought that he was truly serving Jehovah. By this man, tent-maker, student, and zealot, countless millions of lives have been affected. Jew and Gentile alike have felt the power which emanated from him and have respected it, although in widely different ways.

*Arlen Marsh.*

In the noted city of Tarsus, of Cilicia, lived a Hebrew, believed to have been rich and of authority. He was none other than the father of Saul, or Paul, as we know him and who later became the great Apostle.

Saul was a Hebrew of the Hebrews, his father and mother both being Jews of the tribe of Benjamin. While Saul's parents spoke the Hebrew language, Saul was also instructed and taught to speak the Greek language. He

was born a Roman citizen.

Because of the fame of Tarsus, as a great seaport, where people of all nations met, Saul had the privilege of meeting Greeks, Romans, Armenians and other nationalities, which gave him a great insight into the lives, habits and customs of others, and which was of great benefit to him later in his life.

When a mere lad, Saul was educated well as is seen later in his writings. He was taught the absolute authority of his parents by divine right, all children of the Hebrew families being taught strict obedience as a divine command from God.

At the age of about thirteen, Saul was sent away for further schooling. The inhabitants of Tarsus were very zealous in the pursuits of philosophy and Greek studies of every kind, surpassing that of the Athenians and Alexandrians, and Saul was well educated, as is shown by his writings. His father taught him the trade of tent-making, so that he would be able to make his own way and to avoid idleness.

Saul was more favored than many of his day in that he was permitted to study under Gamaliel, the grandson of Hillel, one of the greatest rabbans and esteemed as the last great rabban of Israel. Gamaliel was a Pharisee though of a more liberal type, and he instructed his students thoroughly in the oral and written laws of the Jews. He taught by eye as well as ear, while many of the truths and lessons were brought out through discussion and argumentation by questions, answers, and parables, united with memorizing. Gamaliel believed and taught that education and religion were necessities of one's life. He had a lofty character, an enlightened mind, and he demanded sincerity and a high moral standard of his pupils.

The life of his teacher had a great effect upon Saul, as did also the lives of the prophets, priests, psalmist and scribes, of which he read.

Saul, as a Pharisee of the strictest sect, was brought up to consider the study and observance of the laws of Jehovah as the supreme aim in life. He also believed in learning by doing and was one of the most zealous Jews in doing what he believed to be God's will. He practiced the keeping of oral laws and traditions beyond the zeal of any of his forefathers.

After Christ's ascension and the day of Pentecost, when the church first came into existence, Saul was one of the most zealous persecutors of the Christians. He was guilty of threatenings and blasphemy against them, causing them to be put in prison and punished, or compelling them to blaspheme. He was also one who consented to the stoning of Stephen, and it was not until after Christ appeared to him in a vision on the road to Damascus, that Saul was converted and became our wonderful, fearless and beloved Apostle, Paul.

*Ida Lapp.*

Paul the great Apostle of the Gentiles and the founder of Christian theology, was before his conversion a Pharisee

of the deepest dye. He was born of Hebrew parents in Tarsus, a most important city of Asia Minor, being its chief sea-port and trading center. It was possessed of a fine harbor, and it was at the end of a long trail through the mountain passes to the rich interior.

At Tarsus also was one of the three great universities of the time. The people themselves were so intent on education that the university was filled entirely with native students. None of the learned men of other universities came to Tarsus, but Tarsus sent out numerous teachers and philosophers to all parts of the known world. Thus Tarsus had gained a reputation for being a very erudite city.

So we see that the environment of Paul or Saul, as he was first called, was conducive to the polishing of his Jewish ideas and tendencies by contact with the best thought of the day. He could not help rubbing shoulders with some of the most learned men of the time—men who had been instructed at their native university, had gone out to give their best to the world and now in the sunset of life were returned to their own native city to equip and send out others yet in the dawn of life to carry to the world the light of culture. Saul was very apt to come in contact with caravan drivers from the interior and with sailors from all the world. He would be very apt to hear from their own lips their strange beliefs and superstitions in religious matters.

Then, again, Tarsus itself was a fine city, exercising great authority, though most of its inhabitants were not citizens. The few who were citizens were especially favored. Saul's parents evidently were Roman citizens, for Saul claimed citizenship of Rome and of Tarsus, "no mean city." In time of danger and greatest stress, he would therefore be very apt to think first of his privileged citizenship in such a privileged city.

According to Jewish custom, every Jew, of whatever rank, was required to learn a trade and Saul learned the occupation of tent-making. In later life, when he became a wandering evangelist, he could preach the gospel and make it a free gospel.

At the age of about thirteen his parents sent him to Jerusalem to study at the feet of Gamaliel, one of the most learned yet tolerant rabbis of the age. The influence of this great teacher was strongly felt in Saul's whole life. Gamaliel was a Pharisee who, although strong in his doctrines and strict in his teachings, was loved and revered by most of the Jews of the time. It may have been because this Pharisee was diplomatic and tactful and could overlook the non-essentials. That same tolerance of the teacher, Gamaliel, is reflected in the actions of the later Paul.

It was under the tutelage of such an instructor that Saul became a Pharisee. Taking that into consideration, in addition to his home training and life in such a city as Tarsus, is it any wonder that the Lord found in this man one fitted as a chosen vessel to bear His name to the Gentiles? And is it any wonder that this man gave to the world the foundation of Christian theology in such matchless language as we find in his Epistles?

*Cecil Smead.*

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"BELOVED, DO NOT BE SURPRISED AT THE ORDEAL THAT HAS COME TO TEST YOU . . . YOU ARE SHARING WHAT CHRIST SUFFERED; SO REJOICE IN IT."—1 PETER 4:12.

#### FROM AN IOWA CLASS

THE Waterloo and Cedar Falls Berean class meets regularly each Friday evening. This winter we are varying the Berean lessons with character studies and consideration of various chapters and books, as the leader may choose.

Sisters Adele Howe and Virginia Phillips led the class last Friday and helped us to get better acquainted with Samson. Sister Howe read and discussed the story of his life. Then Virginia presented him as a type of Jesus in that he was appointed to save Israel from the Philistines, as Jesus is appointed to save Israel and His people from sin.

She also brought out the contrast between him and Jesus. Like Jesus, Samson was anointed with great power, but unlike Jesus, he lost that power through lack of love, faith, obedience and prayer, and because his life was wholly flesh centered.

Virginia has led the class but few times but she showed great improvement over the last time she led. The most of our class is adult, but our president is Roland Howe who has not yet reached that learned estate, and we aim to keep the class work within the range of juniors, knowing full well that we older ones have much to learn there even yet.

Virginia told us that as we keep close to Jesus through His Word, prayer, and yielding to Him we have faith, love, and power. How often we need this truth brought home to us!

Alta King

The preceding article by Sister King is just the type of report we would like to have sent in frequently from all of our classes. Throughout the country there are classes who are all united in searching the Scriptures in an effort to broaden their knowledge of God's Word and gain inspiration for daily living.

If you have benefited by your study, if you have found a new thought, if you see a new type, or a character portrayed in a different role than that in which you have been accustomed to picture him, if there is a thought presented which is especially comforting or encouraging to you, do as Sister King has, and pass it on, that the rest may benefit thereby.

WHAT am I to do? I expect to pass through this world but once. Any good work, therefore, any kindness, or any service I can render to any soul of man or animal, let me do it now. Let me not neglect or defer it, for I shall not pass this way again.—*An Old Quaker Saying.*

#### REPORT OF IOWA STATE BEREAN SOCIETY

THE Iowa Bereans assembled on the last Thursday of August at the camp ground. The business meeting was opened at nine o'clock, with Esther Sealine presiding.

The minutes of the last meeting were read and approved. The Isolated committee reported 18 letters written and three circuit letters started, one of which has gone around. The Tract committee reported that some tracts, "How to Study the Bible", by J. W. Williams, were printed by the Bereans, and some were sold. The Literary committee submitted one article by Alta King. These reports were accepted.

The treasurer's report was read and accepted.

The following reports were submitted by local societies: Waterloo-Cedar Falls—Held 39 meetings with an average attendance of 8. Gladbrook—Held some meetings, but interest seemed to die out. Reported lack of leader.

Bro. Melville Lyon gave an interesting summary of the National Berean business meeting at Oregon. He stated that good progress was shown by the reports from various states. He told us of a new Berean book which was being printed, and of the great good being done by the Berean Relief committee, in charge of Sister Orpha Sanford.

It was moved and seconded that a Cradle Roll be established to keep in touch with the Isolated Juniors. This department is to keep them posted on the Berean work.

The results of the election of officers were as follows: president, Esther Sealine, Stanhope; vice-president, Alta King, Cedar Falls; secretary, Ward Williams, Gladbrook; treasurer, Blanche Harland, Cedar Falls.

The following committees were appointed for the coming year: Isolated, Gladys Hunt Cook, Waterloo; Organization, Alta King, Cedar Falls; Tract, Lora Reinhard, Gladbrook; Literary, Bernice Fish, Maxwell.

Ward Williams, Secretary

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*GREETINGS to all my Page friends, and may the greatest blessings of LOVE be yours this Christmastide.*

*Lois Hunt.*

### THE SUPREME GIFT OF LOVE

"GOD IS LOVE." God loves us. He loved us so much that He gave us the greatest gift of all—His only Son. Therefore, we must love one another, thus showing our love for God.

At this Christmas time we celebrate the birth of our Savior—God's supreme gift of love. Let us show our love for God and Jesus by "thinking of" and "doing for" those about us who are in need, or those sick and unhappy.

What better gift can we give than ourselves?

#### SOMETHING TO DO

1. Copy the most important thoughts in the Bible verses 1 John 4:7-19.
2. Learn verse 15.
3. Read the Christmas stories in Luke 2 and Matthew 2.
4. Plan how many ways you can help others this Christmas.

#### A CHRISTMAS PRAYER

*"His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed."—Psa. 72:17.*

Dear Father in Heaven: I thank Thee for the Christ-child, who was born so long ago, but is still the Guide and Friend of us all. Though I may not bring gifts to His manger-bed as did the shepherds and wise men, wilt Thou help me, for His sake, to have the true Christmas spirit of good will and generosity? May all people everywhere come to know and love Him, and learn to be happy together as His friends! Amen.—*Rev. R. W. Barstow.*

#### A BABY KING

How many of our readers love little babies? I can hear you all saying, "I do!" Well, I do, too, and this week I want to tell you about a little Baby who was born many, many years ago.

His mother and father were far away from home. When evening came they tried to get a room in a hotel; but the hotel was crowded with people. There was no room for them anywhere in the town.

So they went to a stable in a cave back of the hotel. And that night the heavenly Father sent a little Baby to them!

How happy they were! And some shepherds were happy, too. They were out on the hillside watching their flocks.

Suddenly they heard music and saw some angels. The angels sang about the new-born Baby in the stable. And a wonderfully bright star shone in the sky.

The shepherds followed the star and came to the stable. When they saw the Baby, they fell down and worshiped Him. The heavenly Father told them that this Baby was to be their King!

Soon after the shepherds visited Jesus, some very rich, wise men came to see Him. They came from a country far, far away.

They, too, had followed the wonderfully bright star, because they had learned it would lead them to a Baby King. But they never dreamed that it would lead them to a *stable!*

These wise men loved God, and they were searching for the Baby Jesus because they knew He was the King for whom they had been waiting. The star led them straight to the stable, and there they found Mary, and Joseph, and Jesus.

When they saw the Baby, they bowed down low before Him, and they gave Him rich gifts which they had brought for Him. The wise men believed that nothing was too good for the Baby Jesus. Mary and Joseph did not understand what it all meant, but they were happy because people loved their Baby.

When the wise men had worshiped the Baby Jesus, and had given Him their gifts, they turned toward home. They had many miles to travel, for they lived far away. They had to travel on camels' backs and brave many dangers.

—*Frances Woodall.*

"The strength of the hills, and the depths of the sea,  
The earth with its fulness, belong unto Thee,  
And yet to the lowly Thou lendest Thy ear,  
So ready their humble petitions to hear."

"God has made towering mountains and spreading plains, fertile valleys and fruitful hillsides, radiant skies and billowy seas, but the most beautiful and entrancing things He has created are just common people living their lives and doing their work as best they can."—*John Gordon.*

"JOAB was commander in chief of King David's armies."—*S. E. H.*

## With Our Sunday Schools

LESSON 12. — December 20, 1931

### THE SUPREME GIFT OF LOVE

1 John 4:7-19

Devotional Reading: John 15:12-17

#### GOLDEN TEXT

Beloved, if God so loved us, we ought also to love one another.—1 John 4:11.

#### A STUDY OF THE SUBJECT

**Topic: The Supreme Gift of Love.**

**Basic Truth:** "Thanks be unto God for his unspeakable gift."—2 Cor. 9:15.

**I. God's Gift.** "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.

In sending Jesus to Bethlehem to man, God made a gift, the end and fullness of which man cannot measure. That gift included all that Jesus grew into and all that He accomplished. It included the Savior's sore trials, His torture at Calvary, and His soon return in power. All revealed God's outflowing love to man.

Beautiful it is for man on another anniversary of Christ's birth to commemorate God's gift to us by our gifts one to another. May our gifts not only bespeak our love for our fellows, but bear witness that we truly love God the Giver.

**II. Christ's Gift.** "Greater love hath no man than this, that a man lay down his life for his friends."—John 15:13.

From the beginning of His active career our Savior, whose birth we soon commemorate, gave His life power and ability for His friends. Though He needed nought from them, yet He gave them in every manner. He gave hope to His followers, confidence to believers, health to those in need, food to the hungry, strength to the weak, forgiveness to the sinners, life to the dead. He gave His all for us.

Like His Father, He testified His love for us by the gifts of service which He presented. Nor are these gifts yet withdrawn. What wonderful consolation comes to the true, devoted Christian in all days of affliction and distress as an evident gift from Christ.

**III. Man's Gift.** "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."—Romans 12:1.

Such a presentation reveals love. It is a love-gift. There is no other way to show one's love for God than by serving God. True love cannot be withheld from serving. Such is an expression of "faith which worketh by love." Gal. 5:6.

To give self to God is, first of all, to confess Christ in all that the word implies: to receive Him as God's appointed Savior, Teacher, Corrector, Director, for everyday life activity. It is to lovingly seek and obey His wish and will.

#### PRACTICAL APPLICATIONS

Love is a wonderful lesson theme. It is the greatest thing in the world (life excepted).

Love makes life worth while. It prompts sacrifices, bears others' burdens, is longsuffering in weakness, merciful in distress, and patient in mistake. Lord, give us more love.

#### Love

- led Christ to the cross;
- brought Paul to a martyr's death;
- makes a person a good Samaritan;
- carries the gospel to darkened lands;
- is the essence of all that is good.

Our Sunday school lessons are of no worth to us unless they make us better and of more use to the Master. This lesson on love isn't going to help you unless you put love in practice. Teacher, get your pupils to promise to do some deeds of love during the coming week. Have them do something for the Lord. This can be done by having them do some act of love for their parents. Have them promise before class is dismissed. If necessary, aid them in planning their little labors of love. Actions speak louder than words.—C. E. R.

#### THE GOLDEN TEXT

"Beloved, if God so loved us, we ought also to love one another."—1 John 4:11.

The greatest gift the world has ever known was the gift of God's Son to die that those who believe in Him might live. God's love for mankind was manifested in this way. God is so good and great that it is hard to comprehend Him in all His attributes. We, so insignificant, take many things for granted without seemingly any thought of the source from which they come. How little we consider the Giver of every good and perfect gift!

"We ought also to love one another." Love thy neighbor as thyself is the second great commandment. Jesus said, "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.

"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."—1 John 2:15. Love is an important attribute of every Christian, but it makes a difference as to what is loved. God loves us; let us reciprocate His love by loving others.—L. A. R.

#### SENIOR AND ADULT CLASSES

##### Why Jesus Was Given by God

Man's need of a savior is evident. "For all have sinned and come short of the glory of God."—Rom. 3:23. "And sin when it is finished, bringeth forth death."—James 1:15. "The wages of sin is death."—Rom. 6:23.

The writer once heard a man say he had no need of baptism, as he had never sinned. The

Scriptures tell a different story. "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him (God) a liar, and his word is not in us."—1 John 1:8, 10. "But the scripture hath concluded all under sin."—Galatians 3:22.

Man must recognize his need of a savior before Jesus can become his Savior. On the day of Pentecost Peter convinced three thousand that they were sinners and needed salvation. They asked: "What shall we do?" The answer was: "Repent, and be baptized every one of you in the name of the Lord Jesus Christ for the remission of sins."—Acts 2:37, 38.

God sent Jesus to redeem mankind from death. Jesus said: "I am the way, the truth, and the life."—John 14:6. Peter adds: "For there is no other name under heaven given among men, whereby we must be saved."—Acts 4:12. Jesus is indeed the "light of the world"; "the light of life."—John 8:12.

—H. A. S.

#### INTERMEDIATE CLASS

**Topic: Why Jesus Came to Earth.**

Away back in the beginning of time, God created the earth and placed in it all varieties of flowers, trees, vegetables, animals, birds, insects, and lastly, man. Everything was in perfect order, and God, looking over the work of His hands, called it "good and very good". Picture in your minds a healthy man and woman, living in a beautiful home, with perfect surroundings. It leaves nothing to be desired, does it? One would think that this couple, realizing that God had been the Giver of all, even the Maker, would desire only to love and obey Him. But no, God put only one restriction before them and even that one they did not obey. And so it was that disobedience came upon the earth, and trouble always follows in the steps of disobedience. We all know that by our own experience. Man continued to do evil and grew worse and worse as time went on.

But in spite of his not listening to God, He still loved man, and knowing that man could never of himself get back to that perfect state, God sent a Savior into the world to teach man the ways of God more perfectly. And if we will accept this Savior and believe what He tells us in His Word, He will return us to that perfect condition. Soon He is coming again to do that very thing—cleanse the earth of all wickedness, restore it to its original beauty and give it for an eternal home to those who will obey Him.

We all want to learn what we must do in order to be given a place in that beautiful home.—M. G.

## AMONG THE CHURCHES

### BOTHER AUSTIN OVER THE RADIO

F. L. Austin will broadcast Sunday morning, December 13, from six-thirty to seven-thirty, over WCMA, fourteen hundred kilocycles. His subject is, "God's Super Government".

### GRAND RAPIDS, MICHIGAN

The attendance at Sunday School is overflowing capacity again this winter, and the auditorium has been crowded full also at church services the past few weeks. It is gratifying to have so many adults showing an interest in the church work.

Superintendent Townsend has his Christmas committees working and they are preparing a program which we trust will be a credit to the cause.

On Thursday night, December 3, the Berean society put on a musical program. The house was crowded, and the musical numbers of various kinds met a warm and hearty response.

And now all eyes turn to the Christmas season, and the celebration of the birthday of our Lord.

F. E. Siple, Pastor.

### NIAGARA FALLS AND FONTHILL

The two weeks' meetings held by Bro. Harry Sheets, of Virginia, at the Fonthill church were very instructive and much enjoyed, although attendance was not as large as we had hoped for.

A baptismal service was held at the Falls church on Sunday morning, November 22, when Margaret Shute, Helen Elliott, and Marion McClellan were baptized. We greatly rejoiced over the confession of faith by these three girls, of whom we are so fond.

Bro. Sheets is at present conducting meetings at the Falls church, where we feel sure the brethren are hearing some splending sermons as we did in Fonthill.

Bro. Randall and Bro. Sheets journeyed to Lancaster on Saturday evening, November 28, where a Bible study was held at the home of Bro. and Sr. Ahlstrom.

The members of the Church of God have been invited to participate in a special service in the Anglican Church, Fonthill, on Wednesday evening of this week.

Bro. and Sr. Joseph Fletcher, of Fonthill, are receiving congratulations on the birth of a son, which arrived on Thursday, November 26.

### THE HERALD A CHRISTMAS GIFT

Many of you each year send The Restitution Herald to your friends as a very fitting Christmas gift. The price for a yearly subscription sent to your friend as such a gift is reduced from \$2.00 to \$1.50. In planning your Christmas list do not overlook the opportunity of sending Christian cheer not once a year, but once each week during the year. Your friend will be reminded of the giver each week and you cannot estimate the joy, comfort, and benefit that will result from your thoughtfulness.

### NOTICE OF ADDRESS

Correspondents may address Bro. F. L. Austin at 5439 Ohio Street, Austin Station, Chicago, Illinois.

### AT RIPLEY, ILLINOIS

Bro. C. E. Lapp will keep his regular appointment (D. V.) over next week end, December 12, 13, with the brethren at Ripley. Bro. Lapp is doing some earnest work in the state, and we trust that the brotherhood will do its part in cooperating to the fullest extent, that God's cause may be advanced.

### MEETINGS AT KOKOMO, INDIANA

The newly organized congregation at Kokomo is greatly indebted to Elder J. H. Anderson for his series of inspiring scriptural discourses. He was aided in this series, covering a period of two weeks, by Bro. Vaughn Long, who was with us over the week-end; by Bro. D. G. Harvey, who conducted services Friday evening, and Bro. O. J. Parker, who was in charge Monday evening. While there were no candidates for baptism, the interest was unusually good, despite the handicap offered by the weather. May we take this opportunity of thanking all those who aided in making this revival a success.

Yours in the service,  
Edgar Harvey, Secretary.

### LOS ANGELES, CALIFORNIA

The young people of the church enjoyed an outing at the home of the pastor and family on Val Vista Street, Pomona, recently. About thirty attended and all reported a pleasant time.

We were glad to see Sr. Marion Richards at services again on the fourth Sunday, after a prolonged absence.

While making a brief visit to San Diego recently, Bro. and Sr. Railsback called on Bro. W. R. Young, who is an earnest student of prophecy and is editing a paper known as "The Antitype". It was inspiring to hear him quote and expound the Scriptures. He is in the eighties and believes that the Second Advent is very near.

Bro. D. B. Jackson is convalescing nicely from his recent serious illness, at his home on Dalton Ave. We trust he will soon be able to attend services again.

Sr. Henrietta Billings writes that she arrived at the home of her daughter in Washington, D. C., on October 15, right-side up, after a pleasant journey across the continent, visiting other relatives enroute.

The local congregation appreciates the return of Bro. G. J. Rahn and family to Los Angeles. After December 15 they can be addressed at their home at 4707 St. Elmo Drive.

The Berean class is studying the prophecies of Zechariah. We are gaining knowledge of Israel's history, becoming familiar with prophetic statements, memorizing choice verses, and altogether receiving much benefit. Twenty-five were present at our last meeting.

### ONCE MORE

The response to our appeal to Herald readers to send us remittances for their subscriptions was very gratifying, and we greatly appreciate your cooperation. But there are still many who are in arrears, or whose term is just expiring. Send in the amount at once so that you will not miss the interesting pre-Christmas, Christmas, and New Year issues. Or, let us know just how soon you will be able to remit.

### BRUSH CREEK, OHIO

A two weeks' series of meetings, starting on November 15, came to a close Sunday evening, November 29, with an attendance that averaged well throughout. An attendance of two hundred or more listened to the closing sermon on "That Blessed Hope". On the second Sunday of the series of meetings Elder Patrick, of Ashland, Ohio, and former pastor of the Brush Creek church, was our speaker both morning and evening. Both of his sermons were much appreciated, and we trust that he may come again. God has given him many years of rich experiences in His vineyard.

The Brush Creek brethren rejoice again with the addition of others to the church. Five publicly confessed faith in the Lord, and were baptized Sunday afternoon, November 29. They are Mr. and Mrs. Richard J. Nash, and Mr. Clifford L. Weaver, Troy, Ohio; and Miss Hazel C. Pearson, and Mr. Paul S. Jones, Tippecanoe City, Ohio. The first three named are young married people, and the latter two are both of high school age.

God has been good to us, and it is our trust that He may continue to lead us on to victory when the Lord returns, and that we as His servants may yet lead others to see their need of Christ as the only Savior to men.

Elder Sydney E. Magaw, Pastor.

### TRAINING CLASS NEWS

The Bible Training Class was very sorry, last Monday morning, to learn that it would be impossible for Bro. Gerald Cooper to return to the class, for some time at least, on account of conditions arising in his home and the illness of his mother.

We shall miss you, Gerald, but hope your absence will not be for long, and that you will soon be able to return to finish the training which you have begun.

Bros. Cecil Smead and Richard Le Crone accompanied Bro. C. E. Lapp to Eldorado, Illinois, for his appointment over the week-end, to help him with the musical part of the services.

Ida Lapp, Secretary.

### OUR THANK OFFERING

Mrs. R. A. Robinson,	\$2.10
Frances Wynne,	2.00
Miss Abbie H. Fiske,	5.00
Mrs. Jennie Baker,	1.00
D. F. Beck,	3.00
Mrs. Lillian Railton,	4.00
Previously reported,	137.00

Total to date, \$154.10

### REPORT FOR NOVEMBER

Sermons and Bible lessons: Pleasant View, 2; Rensselaer, 2; Plymouth 1; North Salem, 1; Burr Oak, 1; Hillisburg, 2; Kokomo, 6; St. Louis, Mo., 1; Blush, Mo., 6.

Money received in Indiana: Pleasant View, \$29.00; Rensselaer, \$30.00; Plymouth, \$15.00; North Salem, \$6.00; Burr Oak, \$10.00; Hillisburg, \$20.50; Conference Board, \$3.10; Dale Rouch, \$1.00; Sr. Porter, \$1.00; Ernest Logan, \$1.00.

Expense: \$16.60.

Note: We were with the Kokomo brethren for six services, and at the last of the meeting we had good crowds and interest. We had to close the meeting because of other meetings before we could reap results.

J. H. Anderson.



## COMMUNICATION

As I sit and meditate, I must say that I had a good Christian mother, one that loved her heavenly Father and His Son. Her love for her children was real and devout, but God thought best and my mother's death came just before her thirty-ninth birthday. I was then a girl of only twelve years. I shall never forget the sorrow it caused me and my dear loved ones, as my mother gave her blessings to each one of us heart-broken children. With a smile and a clear voice she commended us to her God in prayer; she asked Him to be our Guide, our Support, our Leader, and our All through life.

When she gave me her parting words, she said, "Elizabeth, I must soon leave you to the mercy of my God. Let your mother's God be your God, and your three sisters and one brother that are younger than you. My dear child, accompany them to Sabbath school, and always pray God to guide you and care for you, and He will. He has promised He will never leave you."

I cannot repeat her instructions because of the sadness of her last words. Although that dear familiar voice has lain in the silent grave for over sixty-four years, I can still hear her words. Oh, dear ones, the joys of a happy home, the thoughts of a Christian mother have gone with me through life. As I sit here in my lonely home, my poor old heart yearns for just a word of sympathy. I am deaf and almost blind. I long for mother; I long for a home. This world is not my home. I seek one to come. Our dear Savior will soon come as He has promised.

I have always in my weakness and sorrow and poverty, by God's grace and assistance, been faithful to His cause. Now I am isolated, like a lost sheep left without a shepherd. Now my deafness is so bad I cannot hear the blessed Word of God heralded from a pulpit. But, Oh dear ones, when Christ shall come these old dim eyes shall see Him; these old deaf ears shall hear Him. Oh, glory to God! I shall be like Him, for I shall see Him as He is. As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness. (Psa. 17:15.)

Dear readers of this paper, if you are not saved, Oh, why will you still delay? Death is sure. Our lives belong to God, for it is through Him and by Him that we live, move and have our being. Perhaps you have promised a mother that her God would be your God. Oh, dear one, make sure of it; yield to Him before it is too late; accept Him.

Pray for this old sister that has almost reached her fourscore years. God bless and sanctify you all. Yours in His name,

Mrs. E. Pendleton,

1132 3rd St., Webster City, Iowa.

## OBITUARY

Viola V. Eaton was born in Pleasant Valley, Illinois, Dec. 11, 1868, and died at Mt. Carroll, Illinois, Nov. 1, 1931. She was united in marriage on Jan. 7, 1914, to William O. Kuhns at Marshalltown, Iowa. They made their home at Stockton, Illinois, Mr. Kuhns passing away in 1922.

She was converted early in life and united with the Church of God in Berryman township, and held her membership in the church at Oregon until her death. She was a member of the Delta Alpha Sunday school class of the Stockton M. E. church, and until her health broke she was a regular attendant at the meetings of this class and the worship service of the Methodist church.

She leaves to mourn her death five sisters: Mrs. Emma Vanderheyden, of Mt. Carroll, Illinois; Mrs. Wm. Ritenour, Savanna, Illinois; Mrs. Jas. Blair, Polo, Illinois; Mrs. Davis Crouse, Savanna; Mrs. Harlan Bell, La-Crosse, Wisconsin; two brothers: Amos R. Eaton, Blomington, Illinois; and Edw. D.

Eaton, Welch, Oklahoma; also her step-mother, Mrs. Eaton, of LaCrosse, Wisconsin. Her sister, Deliah, preceded her in death.

Funeral services were held at the Stockton Methodist church November 23, at 2:00 p. m., Dr. Thos. K. Griffith and G. Eldred Marsh, pastor of the Church of God at Oregon, Illinois, officiated. Interment was made in the Ladies' Union cemetery at Stockton.

## HERALD RECEIPTS

Miss Helen Porter; Mrs. Ed. Tomlin; Mrs. W. I. Hunt; Roscoe Dunbar; Nellie M. Blakeley; Mrs. Minnie Kerr; Wayne Wilson; Mrs. A. J. Hoke; Mrs. Emma Claypool; Russell Shearer; Mrs. James Sanford; H. J. Stadden; Mary D. Goodyear; Frances Wynne; F. E. Siple; Esther Holmes; Mrs. M. H. Holland; Mrs. T. A. Weldon (for others); M. Fetters; Mary E. Elton; Beulah Wilson; J. A. Johnson; Mrs. A. J. Chaplin; Flossie Hardy; Mrs. Mary Staley; Herman Dickel; D. F. Beck; G. B. Sprinkle; Mrs. E. Pendleton; Mrs. Jennie Baker; S. E. Boyer; Vivian Magaw; Mrs. Will Cusey; Ruby Johnson; Flora H. Prior.

## CONTRIBUTORS TO DOLLAR-A-MONTH CLUB AND TO TRAINING CLASS DEPARTMENT

Mary E. Carter; W. H. Boyer, treas. S. S. Class; Mr. and Mrs. Paul C. Johnson; Lois Hunt; Lydia Railsback; Eva Stilson Grosch; Mrs. A. J. Hoke; Anna Hammond; Mr. and Mrs. E. C. Railsback; Mildred Stantial; Mrs. Mary Calkins; Mrs. H. E. Russell; Mattie Benjamin; Mr. and Mrs. F. L. Austin; Mrs. Minnie Kerr; Virgil Claypool; Esther Holmes; Frances Wynne; Mr. and Mrs. F. E. Siple; Golden Rule S. S.; H. J. Stadden; Ethel Stadden; H. M. Stadden; R. S. Lindstrom; Mr. and Mrs. M. Fetters; Mr. and Mrs. Chas. Netts; Mrs. David Beck; Lawrenceville (Ohio) Church and Sunshine Class; Mrs. R. A. Robinson; Conrad Dickel; Arthur Gilbey; Ida Vogel; Leota Hanson, mother and sister; Joseph H. Williams; Beulah Wilson; W. E. Boyer; S. H. Boyer; Fred C. Smith; T. M. Savage, Sr.; Sadie Savage; W. M. Boyer; Eva H. M. Fletcher; Leland Hanson; Lillian Railton; Harvey Krogh, Sr.; Silas M. Claypool; Almeda Glotfelty; R. H. Judd; Vivian Magaw.

## BETWEEN YOU AND ME—

In some way or other we were notified of an incorrect address for Sr. Jessie M. Wilson, which we gave you in the Thanksgiving issue. Her correct address is, 1748 19th Ave., Oakland, California.

The Christmas story will surely ring out with gladness from the hearts of the many little tots and young folks that make up our largest Sunday school—Grand Rapids! Bro. Townsend has just reason to be proud of them. Their pastor, Bro. Siple, tells us that interest in all church services is increasing also.

Under the caption, "Saul of Tarsus," will be found three articles by students of the Training Class. In our English classes we have been studying the life of Paul, before and after his conversion. These articles cover the former phase, and in a later issue we hope to give you three covering the latter phase. We feel sure the work of the students is of interest to the readers of The Herald, and so take pleasure in presenting their themes from time to time.

Some of you who are so good at writing letters and have the time at your disposal, will surely turn instinctively to your desks and send a few words of cheer to Sr. Pendleton, after reading her touching letter in this issue. Let's send her an avalanche of Christmas greetings, and help her to realize she is not so alone in the world as her circumstances seem to indicate.

Somehow or other it seems to gladden our hearts when we hear that another of our busy ministers has found a little time to devote to that faithful, struggling band at Kokomo, Indiana. Bros. Anderson and Long have just finished a series of meetings there, which have meant added encouragement and consecration on the part of the church membership.

An interesting report of the meetings just concluded at Brush Creek church will be found in this issue. Being so long without a resident pastor, the brothers and sisters there are renewing their zeal and standing nobly by Bro. Magaw in his efforts to bring others to Christ. We pray that God's guidance will be with both shepherd and flock.

A special treat is in store next Sunday morning for those of us who are able to get station WCMA on the radio, for we will have the pleasure of hearing the voice of our beloved Bro. Austin, proclaiming the gospel message. Full particulars will be found on opposite page.

Bro. H. A. Sheets is doing some good work in the Lord's vineyard at Fonthill and Niagara Falls, as will be learned from Sr. Holland's report in this issue. Bro. Sheets is a zealous, consecrated servant, and we pray that his efforts may bring honor to God and to His Son, our Savior.

Sr. Almeda Glotfelty, of Lanark, Illinois, has recently lost by death, her stepson, Clay Glotfelty, son of Bro. Joe Glotfelty, the latter our deceased but dearly remembered brother in Christ, who for so long was one of the dependable members of the Illinois State Conference Board.

We are glad to tell you that Sr. DeWit Dauntler, of the Dixon, Illinois, church, is completely recovered from the injuries received in a fall several weeks ago. She is now able to be at Sunday school and church services once more.

We regret that we have no late news to report to you on the condition of Sr. W. S. Cooper, of Ripley, Illinois, who was ill in bed over the Thanksgiving holidays. Her son, Gerald, remained at home to assist his father. We trust Sr. Cooper will recover speedily and that Gerald will be permitted to resume his studies, if not this term, when class convenes next October.

Word comes to Bro. Marsh from Bro. T. A. Drinkard, Kennedale, Texas, that he is willing to take up the work of the gospel at any time that the brotherhood will extend an invitation to him. He says in part, "I know that we are facing and are in, distressing times, but God's work should go on. Why cease working because the times are difficult?" We can all agree with Bro. Drinkard that the times call for renewed consecration and increased diligence on the part of leaders and laymen alike.



## MINISTERIAL LIST

**F**OLLOWING 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.  
McLeod, Norman John, Pomona, Val Vista St.

### FLORIDA

Geiselman, N. H., Tampa, 312 W. Hillsboro Ave.

### ILLINOIS

Austin, F. L., Chicago, 5439 Ohio St.  
Johnson, Paul C., Oregon.  
Johnson, J. Arthur, Oregon.  
Lapp, C. E., Oregon.  
Pope, E. Cedric, Cortland.  
Conner, L. E., Dixon, 610 N. Brinton Ave.  
Hatch, Paul M., Harvey, Rt. 1.  
Marsh, G. Eldred, Oregon.  
Woodward, Mrs. M. A., Oregon.

### INDIANA

Anderson, J. H., Michigantown.  
Smead, Cecil A., Burr Oak.

### IOWA

Eychaner, A. J., Cedar Falls.  
Howe, C. W., Waterloo, 1036 Newton St.  
Jones, A. M., Eagle Grove.  
Williams, J. W., Gladbrook.

### MICHIGAN

Siple, F. E., Grand Rapids, 50 Cherryvale, S. W.

### MINNESOTA

Daubanton, Fred W., St. Cloud, 1434 Breckenridge Ave.  
Denchfield, John, Eden Valley.  
Hoskins, Adna E., St. Cloud, 12 Eleventh Ave., N.  
Savage, Thomas W., Waite Park.

### NEBRASKA

Cowles, J. E., Ogallala.  
Giesler, E. E., Moorefield.  
Krogh, Harvey, Blair.  
LeCrone, Richard, Omaha, 4145 Erskine St.  
LeCrone, Lucille, Omaha, 4145 Erskine St.  
Gordon, Grover, Holbrook.

### NEW YORK AND ONTARIO

Randall, C. E., Fonthill, Ontario.

### OHIO

Lyon, M. W., Cleveland, 13705 Diana Ave.  
Magaw, Sydney E., Tippecanoe City.  
Patrick, Jas. A., Ashland, Orange Road.

### OREGON

Darby, A. W., Portland, 834 Gantenbein St., N.

### TEXAS

Stewart, E. O., Sweetwater.

Drinkard, T. A., Kennedale, Rt. 2, Box 99-A.

### VIRGINIA

Sheets, H. A., Woodstock, Rt. 1.

## ARE YOUR BOOKS BALANCED?

*By C. E. Lapp*

**H**ARDLY a day passes but we pick up the newspaper and read of some bank, either at home or in some distant place, closing its doors. What is the reason for this? By one who has worked in a bank, certain times there will be remembered. One of those times especially to be remembered is when the bank examiner comes to look into the books. Little needs to be said as to the outcome if the books fail to balance.

We have a good example of poor balancing of the books in the fifth chapter of the Acts. As the story goes, all Christians were of one mind and heart and were selling their property. The proceeds were laid at the Apostle's feet and were distributed as needed. One day Ananias, with Sapphira his wife, sold their possessions but kept back part of the price. Ananias then took the money which had not been withheld and laid it at Peter's feet. Immediately God revealed to Peter that some had been kept back, and he asked Ananias, "Why hast thou conceived this thing in thine heart? Thou hast not lied unto men but unto God."

Ananias was not a banker or he would have known that the great Examiner would be able to see the error immediately. When he heard the words of Peter, the Scriptures say that he "fell down and gave up the ghost." He must have neglected to put anything on the credit side of the Lord's account. Plenty on his own credit page, but not all of God's money put where it belonged!

Is it possible for us to apply this little story to our every day lives? How often when people are asked to give to the Lord's work, you will hear them say, "I am giving now as much as I can afford." Someone has very aptly expressed the thought that, until we give more than one tenth of our increase, we are not giving anything. What we owe and what we pay to God are more often than not two different items. When we do not tithe, we soon find that we are not giving as the Lord had prospered us.

Ananias and his wife both lost their lives because they held back from God what was due Him. If we do not pay Him what we owe, we will lose the spiritual blessing which comes from giving. He has promised abundant blessing and has assured us that He will supply all our needs according to His riches in glory through Christ Jesus.

Our great Examiner is coming one of these days and what will we tell Him when the books are not balanced properly? He may say, "All for self, home, family and pleasure, but none for the One who gives life everlasting!"

See if your books are balanced properly.

# THE RESTITUTION HERALD

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## The King Come!

By G. Eldred Marsh

*THEY ENTERED THE TEMPLE, a devout Jew, and his wife with a tiny Baby in her arms. None of the "pride, pomp, and circumstance" that usually marks the entrance of a prince of the realm, distinguished His coming! The future Ruler of the World was borne in His mother's gentle arms into the "City of the Great King." No cheering multitude was there to greet Him with glad acclaim. No stirring choruses echoed through the Temple's holy courts. Only the voice of an old man lifted in prayer, and the trembling accents of a woman "of great age" acknowledged Him! But in the fulness of time, when His people and the people of the world, have wearied of the ways of sin, and the King shall come again, when every eye shall witness the glory of His coming, then shall they crown Him King of kings, and Lord of lords forever more!*

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, . . . and is a discerner of the thoughts and intents of the heart."—Hebrews 4:12.*

## THE EDITOR'S PRAYER

**O**UR FATHER: In humble acknowledgment of our dependence upon Thee for all things, we approach to invoke Thy continued favors to rest upon us. May we not be led astray from the truth by the vain reasonings of men who are moved by their own fleshly desires to teach that which is contrary to the sacred text. Help us, O God, that we may rightly interpret, and faithfully apply Thy Word to our individual needs, and to our spiritual upbuilding in Christ Jesus, to the end that all of our efforts may be guided and blessed of Thee to the salvation of men. Amen.

## A PROPHECY OF THE DEVIL

**R**EGARDLESS of the personality, or the non-personality, of "the dragon, that old serpent, which is the Devil, and Satan," the names thus applied express the very essence of evil, the sum-total of iniquity. For "he was a murderer from the beginning, and abode not in the truth, because there was no truth in him."

Yet the Bible ascribes to this malignant embodiment and personification of all sin, a strangely significant twofold prophecy which will eventually be fulfilled!

It is quite evident, however, that when this prediction is accomplished it will be done in a manner and at a time that is altogether contrary to the serpent's expressed purpose. And so, while the prophecy will be fulfilled, the dual statement as originally made by the devil will still be found to have been a lie!

The prophecy proclaimed by the opposer of all righteousness is found in Genesis, the third chapter, verses four and five. "And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof" (i. e., the tree of the knowledge of good and evil, which was forbidden in Genesis 2:17), "then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

The two elements of this prophecy, both of which are false, but which are to become true eventually in harmony with God's will, are these: "Ye shall not surely die," and, "Ye shall be as gods, knowing good and evil." Here, as on many other occasions, the devil has built a temple of lies in imitation of God's temple of truth.

## THE FIRST PROPHECY

**T**HE first recorded falsehood of the one whom the Scriptures declare to be the father of lies was, "Ye shall not surely die." The serpent undoubtedly intended that Eve should believe his statement to be true, and applicable to herself and to Adam at that time, having reference to their then present life. It is evident that that is the way in which they understood it. The tempter was assuring them that, regardless of their obedience or disobedience, they would live forever. Time has demonstrated most conclusively how false the statement was, in so far as it refers to time and to conditions. Adam and Eve together with all their posterity have been forced sorrowfully to acknowledge that the serpent lied.

The first Adam, who was the only created son of God, was mortal by nature, and having transgressed God's law, he died. The second Adam, who was the "only begotten Son" of God, being born of a mortal mother, was also subject to death, and died; not for His own sins, however, for He was without iniquity; "but for the sins of the whole world."

Because of His obedience, which resulted from His faith in God, the "last Adam was made a quickening spirit." That is, He was given power to impart life to others. All who become united with Him, as He was united to the Father, through faith and obedience, are made eligible to eternal life. "When he who is our life shall appear" the prediction of the serpent will be accomplished; for to those who live in Him it may then be said in truth, "Ye shall not surely die!"

## THE SECOND PROPHECY

**T**HE second prediction of the serpent, held out as an inducement for Eve to disobey God, was this: "Ye shall be as gods." That is, they should become "super-beings," something more than human; possessed of superior powers of discernment and accomplishment. The world is still pining for "super-men"! They desire to find in themselves the wisdom and the energy of God. They are prompted to this desire by ambition and pride. They say of their works, "Is not this great Babylon, that I have built . . .

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## WHO ONLY HATH IMMORTALITY ?

By George A. Waters

WE frequently read the statement, "God only hath immortality", in tracts and in articles appearing in THE HERALD. If this statement is true, we would like to have positive proof of the fact, because we understand from the Scriptures that Jesus has immortality, but we do not understand that He is God. If God "*only* hath immortality" then Jesus must be God, or He does *not* have it. We have neatly trapped ourselves on this question, and if we are honest we must admit that we are wrong somewhere. So let us search for our mistake.

When the Scriptures do not harmonize there is usually one of three things wrong: first, we do not rightly understand what we have read, which is usually the trouble; second, a mistake in the translation we are reading; third, something has been added to the original text. The last two are very difficult for the ordinary reader to ascertain, but the Diaglott is a great help to the searcher, especially when used with a good concordance, which gives the original of each word.

Let us return to our tangle. Is Jesus God? We read in Isaiah 45:5, 18, "I am the Lord, and there is none else, there is no God beside me. . . . Thus saith the Lord that created the heavens; God himself that formed the earth and made it; . . . I am the Lord; and there is none else."

Jesus said, John 17:3, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Therefore we say with Paul in 1 Corinthians 8:6, "To us there is but one God, the Father, . . . and one Lord Jesus Christ". Surely, that position cannot be refuted.

Does Jesus have "immortality" and what is it? In Romans 2:6, 7, we are told that God will render eternal life to those who by patient continuance in well doing seek for glory and honor and immortality. If we must seek for it, it is evident that we do not have it. Therefore Paul tells us in 1 Corinthians 15:53, 54, that "this mortal must put on immortality", and when that has taken place "death is swallowed up in victory."

Jesus was a Man. (1 Tim. 2:5.) We believe Him to have been mortal, because He "died for our sins according to the scriptures", and "rose again the third day." 1 Cor. 15:3, 4. Jesus Himself says, "I am he that liveth, and was dead; and, behold, I am alive for evermore".—Rev. 1:18. Death was swallowed up in victory by Him, and according to the substance of Paul's statement that mortal must put on immortality to be victorious over death, we must admit that Jesus put on immortality. When He appears, "we shall be like him"—1 John 3:2. This occurs at the "last trump", "for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, . . . this mortal must put on immortality."—1 Cor. 15:52, 53. If we put on immortality and are "like him", then He must have it, which proves our point from another angle.

Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3:5. We believe "born of water" refers to baptism, which is foreign to our subject; but "born of the Spirit" we think refers to putting on immortality at the resurrection, because Jesus says in the next verse, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Paul says, "There is a natural body and there is a spiritual body". The natural body (born of flesh) is first; it is "sown" (buried, at death) and raised a spiritual body. Hence the spiritual body is "afterward" (after the resurrection), and for that reason "flesh and blood can not inherit the kingdom of God," but must put on immortality and is then like the "heavenly" bodies. (1 Cor. 15:44-54.)

Jesus said that everyone that is born of the Spirit shall come and go as the wind does, without you knowing where they come from or where they go. (John 3:8.) In John 20:19, 24, we find that Jesus appeared in a room to the disciples when the doors were shut, thus proving His ability to come and go as He said one born of the Spirit should do. He also appeared in the midst of the disciples when they were talking, and they thought He was a Spirit (ghost), but He said, "Behold my hands and my feet, that it (the thing they could handle and see) is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have."—Luke 24:36-39.

From the texts quoted we would define "immortality", as used in the Scriptures, as follows: a spiritual body, having flesh and bones, not subject to death, which the mortal body is changed into, or puts on, at the resurrection. If this definition is correct, Jesus is the only one who now has immortality, for He is the only one who has made such a change, having become the Firstfruits of the resurrection. (1 Cor. 15:23.)

Now let us turn to 1 Timothy 6:15, 16. We find here that it is going to be shown "who is the blessed and only Potentate, the King of kings, and Lord of lords; who ONLY hath immortality". Turning to Revelation 17:14, we read, "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings". Surely, Jesus is the Lamb. The Lamb is Lord of lords, and King of kings, which is equivalent to saying Jesus only hath immortality.

But, says someone, read the rest of verse 16. Very well. The next clause reads: "Dwelling in the light which no man can approach unto". If you will turn to the Diaglott you will find that the word for word translation is "Light dwelling in inaccessible", or putting it in English order, "dwelling in light inaccessible". The meaning of the two translations is practically the same. No doubt it refers to the light in which God dwells. But Jesus also dwells in this light, for He was "standing on the right hand of God" when Stephen saw Him (Acts 7:55, 56), and He said Himself, "I . . . am set down with my Father in his throne."—Rev. 3:21. Therefore any argument, arising from this clause which could be applied to God, could also be applied to Christ.

*Continued on page 167*

## “WHAT WILT THOU?”

What wouldst Thou have me to do, Lord?  
 Show me my task for today;  
 Lowly or high as Thou wilt, Lord—  
 Only give strength to obey.

Neither an hour, nor a lifetime,  
 Dare I place out at my will;  
 That is my Lord's part, and mine is  
 Simply His plans to fulfill.

Whispers conflicting I hear, Lord!  
 Counselling all the days through;  
 'Tis for Thy counsel I wait, Lord,  
 What wouldst Thou have me to do?

What wouldst Thou have me to be, Lord?  
 What in Thy vineyard today?  
 Busy or still as Thou wilt, Lord,  
 Only Thy servant alway.

Never a work in that vineyard  
 Dare I choose out at my will,  
 That is the part of the Master—  
 Mine His commands to fulfill.

Truly Thy servant I am, Lord,  
 Truly mine eyes are on Thee,  
 Take Thou life's choice from mine hand, Lord,  
 What wouldst Thou have me to be?

Lives unsundered to Thee, Lord,  
 Freely, whatever the cost—  
 Fair though they look in the world's eyes,  
 God counteth misspent and lost.  
 —E. G. C. in *Scattered Seed*

## THREE KEYS TO COURAGE

By Samuel E. Haney

“The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.”—*Psalms 34:17*.

THE new convert to Christianity has many lessons to learn—some easy, some difficult—and the more arduous they are the more rapid progress he makes in the school of Christ. He, and too often we older ones, fail to take into account that patience, obedience, and faith are necessities to the working out of our salvation, and also must be considered as part of our curriculum.

James comments, “My brethren, count it all joy when you fall into divers temptations (‘various trials’, Diag.); knowing this, that the trying of your faith worketh pa-

tience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. 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. For let not that man think that he shall receive any thing of the Lord.”—1:2-7.

Our Lord's parable (Luke 8:5-15) shows that only one of four who heard the Word of God, discerningly, was willing to take time to cultivate patience, obedience, and faith. The causes of the three failures were the devil's interference, temptations (trials), cares, riches, and pleasures of this life; while the fourth class was successful, the “seed” (Word of God) falling on good ground, into honest hearts. Having heard the Word, they kept it, regardless of all obstacles, and brought forth fruit with patience, an hundredfold. This is the class referred to in our text, “The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.” And quite likely in these last days, when unrighteousness is so rampant in multiplicity of ways, the Word of God does not fall on more than one honest heart in a hundred, bringing forth fruit with patience, an hundredfold.

Those represented by the three faithless ones have many reasons for “crying”, but to no avail, as it is written, “On the day of God's anger wealth is of no avail: goodness alone saves man from death. The faith of a right-minded man is cleared by his own goodness, but a bad man is overturned by his own badness. Upright men are safe, through their goodness, but crafty men are caught by their own schemes. When a good man dies, his hope is never lost: the bad man's vaunting is lost. The good man is brought safe out of adversity: the bad man takes his place!”—Prov. 11:4-8, Moffatt.

It is edifying to note some of God's promises and arrangements to deliver His children from every kind of trouble or trial. “He delivereth the poor in his affliction, and openeth their ears (‘gets them to listen’, Moffatt) in oppression.”—Job 36:15.

“The angel of the Lord encampeth round about them that fear him (‘His worshipers’, Moffatt), and delivereth them.”—Psa. 34:7. These guarding angels are not coming and going. They are encamped.

“Treasures of wickedness profit nothing: but righteousness delivereth from death.”—Prov. 10:2.

“Many are the afflictions of the righteous: but the Lord delivereth him out of them all.”—Psa. 34:19.

“Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.”—Psa. 97:10.

The paramount lessons God has assigned for us to learn while passing through this wilderness of sin are the cultivation of humility, patience, and obedience, which are essential traits in the working out of our salvation. But could we see ourselves from God's viewpoint we should be astounded to learn how impetuous and impatient we are at

*Continued on page 167*

# JOSHUA'S LONG DAY

By J. S. Lyon

THE tenth chapter of Joshua, with its narrative of the battle between the five kings of the Amorites and the host of Israel led by their great general, Joshua, and the accompanying miracle of a lengthened day, has always been the mark against which the proponents of biblical criticism have shot their sharpest arrows, expressed the greatest incredulity.

Indeed, conscientious Christians and otherwise good commentators (see Jamieson, Fausset and Brown) assume that the expressions referring to the sun's standing still are merely poetic expressions, and that the motion of the earth or sun was in no way altered on this occasion.

God Himself is not harmed by our estimate of Him or of His works, but *we* are. When we seek to explain by natural causes what can be called a miracle we take away, in our estimation, somewhat of the honor and respect due our Creator. Is it any harder to believe this miracle than the miracle of the resurrection of the dead? Is it more of a feat to stop the rotation of the earth than to organize all its original motions and life upon it?

We would like to be able to note here and answer all the arguments advanced to explain away this miracle, but it would extend the article too greatly. Herein we will present the evidences that bulwark the writer's faith in the record as it stands, and that the daylight hours were extended three times the usual span, twenty-four hours in the high heavens at noon, twelve hours more in rising and descending, a total of thirty-six hours of daylight.

The following scale will help elucidate the exposition, the figures 1 to 36 being the daylight hours of the long day, also the hours of the battle.

A. M. 2555	Sun stands still 24 hrs.						B. C. 1441
Normal days	day	night	day	night	day	night	
The long day	day	day	day	day	night	night	
Hours	1	6	12	18	24	30	36
	Tuesday Dec. 21			Wednesday, Dec. 22			

Let us get in mind the location of the events of the narrative. Gibeon, the encompassed city that sent the urgent call to Joshua for help, was six miles north of Jerusalem. Joshua was encamped at Gilgal, near Jericho and the fords of the Jordan, sixteen miles east of Jerusalem. Joshua, making a forced march of twenty-nine miles, covered the distance in this pitch dark night and, arriving at daylight, effected a complete surprise on the Amorites encompassing Gibeon.

In the discomfiture of the enemy that followed they were chased northwest to Beth-horon, more being slain by the hailstones than by the swords of Israel. This was over

a route measuring six or seven miles. That Joshua was in person with the advance, is indicated by his subsequent words. Looking southward he saw the sun apparently over Gibeon to the south-east. Calling on the moon to stand still in, or over, the valley of Ajalon, that placed it overhead to the southwest, so that the distance between the sun and moon was about 13' (arc of 13 minutes). Gibeon and Ajalon are both on 31 degrees 51 minutes of north latitude. The moon, therefore, in such a position would be invisible. Joshua could not see it. He could only know of its position there by a considerable amount of figuring and exact astronomical knowledge. The writer believes that Joshua's requisition was impromptu, his words so expressed, words of inspiration and not of his own forethought. That the unseen moon should have been mentioned by inspiration, gives evidence of the importance the fact conveys, but which is little noted by commentators. The mention of the moon and its position enables us to know that it was close to conjunction with the sun and what the moment of conjunction would be, by which we can determine the day of the month and the year this event occurred. It was a December day, when the days were shortest. In this latitude it was not daylight till after six. It was almost dark at five. Remembering now that had Joshua been south of Gibeon, he would not have seen the sun standing over Gibeon, and that he must have been in fact at Beth-horon a little before noon. Over six hours have passed, from sunrise to noon. The battle has progressed for a distance of but six miles to Beth-horon.

The other places to which the battle progressed, were Azekah, twenty-two miles south of Beth-horon, and Makkedah, thirty-two miles southwest. It took Joshua all the preceding night to proceed twenty-nine miles. We are asked by the critics to believe that he now fought a running fight and captured the cities of the Amorites at a distance of over forty miles in the space of time that cannot be over three hours, between twelve-thirty and about three-thirty, if the sun went down as usual. The fact is that Joshua knew that the enemy would escape in the darkness ere he could complete the task of their conquest, if he had to depend on the daylight of the normal length.

The chapter does not detail the incidents in regular order. We have to select the details and arrange them in the *probable* order and time of occurrence. It cannot be imagined that in the storm of hail that pelted them, the Amorites made very great speed on the twenty-two mile retreat from Beth-horon. Spent with their wounds from the morning fray, seeking momentary protection as they could from the storm, it must have taken seven or eight

hours of time. It does not seem that they were in immediate conflict with the Israelites on this part of the retreat. Otherwise the Israelites, too, would have been in the track of the storm. But with the passing of the storm at Azekah, Israel took up the slaughter, harrassing the fleeing enemy unto their own fenced cities.

In the meantime it is reported to Joshua that the five kings have hidden in a cave at Makkedah. This must have been about the twenty-second hour. Giving orders that they be confined in the cave, he sends the armies again after the fleeing Amorites. After some length of time, when the Israelites returned from pursuing after the Amorites fleeing to their various cities, he attacked and overthrew the city of Makkedah. It is possible that the overthrow of the city occurred before the pursuit of the Amorites into their other cities. Lachish and Hebron were all of twenty miles away from Makkedah with a mountain range between them. Debir was a good thirty miles distant from Makkedah. How far the pursuit continued we do not know, but the time involved cannot be well less than twelve hours, going and returning.

Then, too, we must remember that besides the thirty-six hours we have here accounted for, there was the twelve hour march before the battle commenced, or a total of forty-eight hours in which the armies of Israel had had no sleep, unless we allow an interval in these calculations for that purpose. Summarizing:

Hour	Miles	
1	29	Daybreak attack at Gibcon.
6	6	Beth-horon, sun commences to stand still.
6-14	22	Retreat in the storm to Azekah.
14-18	10	Running fight and retreat to Makkedah.
18-22		Assault and capture of Makkedah.
22		Imprisonment of the five kings.
22-34	30-50	Pursuit of the enemy to Lachish, Hebron, Debir.
35		Hanging of the five kings.
36		Their burial and end of the day.

Here we have indisputable evidence that the Israelite army covered a distance of about one hundred miles, if not more, during the time from one sunset to the next. Can any sane man, presented this evidence, condense these feats all into a twenty-four hour day?

Critics are quick to seize upon the marginal rendering of the words, "stand still", in verse 12, where the alternative, "be silent", is given as the rendition nearer to truth. Young gives three meanings to the Hebrew word: be silent, cease, stand still. All these meanings have the basic idea of "stopping". If one be speaking, stop speaking. If some action is in question, cease movement. Applied to the sun under the circumstances of Joshua's demand, no other meaning is appropriate than "stand still". He wanted it to keep on shining, and not go down.

There is another instance of the Lord's interfering with the regular motion of the earth, recorded in 2 Kings 20:11, where by the dial of Ahaz the shadow of the sun turned backwards for forty minutes. Totten, in his marvelous calendar calculations, based on the eclipses, cycles of the moon periods, etc., has demonstrated that this eventful bat-

tle took place 1441 B. C., or 2555 A. M., and that it was in the fourth civil month (our December) and the twenty-fourth and twenty-fifth days of that month. The conjunction of the sun and moon, and eclipse, was due at 12 to 13 minutes past eleven a. m. Counting forward from creation to this eclipse, Totten found it due to fall on the Tuesday of this occasion. Counting backward from the eclipse dates of this time, he found that one was due on Wednesday of this occasion.

What can science say as to this intercalculation of a day too much in the lunar and solar calendar? Surely, we see here the handwriting of our God, inscribing the mark of integrity on His Word, establishing the evidence before which the wise men of the ages shall be confounded in the day of judgment!

"So the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies." Again we hear it repeated, "So the sun stood still *in the midst of heaven* (in the zenith) and hasted not to go down about a whole day" (twenty-four hours, actually twenty-three hours, twenty minutes).

—o—

*"He shall sit as a refiner and purifier of silver."*

OUR FATHER, who seeks to perfect His saints in holiness, knows the value of the refiner's fire. It is with the most precious metals that the assayer takes the most pains and subjects them to the hot fire, because such fires melt the metal, and only the molten mass releases its alloy or takes its new form in the mold. The old refiner never leaves his crucible but sits down by it, lest there should be one excessive degree of heat to mar the metal. But as soon as he skims from the surface the last of the dross and sees his own face reflected, he puts out the fire.

Arthur T. Pierson.

## THE SECOND PROPHECY

*Continued from Editorial page*

by the might of my power, and for the honour of my majesty?"

Even among professed disciples of the Lord we find those who say with the writer of a recent religious editorial, "If the kingdom of God is to come, it must be brought about in the same way that all other great results are brought about, by the united efforts of faithful men"! They forget the words of Isaiah with regard to this very matter: "The zeal of the Lord of hosts will perform this."

In the fulness of time, when God pours out His blessings upon the chosen ones of Christ, the second prediction of the serpent will be realized, and certain highly favored ones "shall be as gods." That is, the saints of the Most High shall be possessed of powers and forces far beyond those of ordinary men; and they shall use them for the glory of God and the blessing of the nations throughout the ages of their service! But it will come to pass, not after the manner foretold by the serpent, but after the ways and will of Jehovah!



## THREE KEYS TO COURAGE

*Continued from page 164*

times when we should be gentle and calm; fractious when we should be tranquil and sweet. The difficulty is our proneness to be swayed by the natural instead of the spiritual phase of our being. We are too apt to behave in the presence of our heavenly Father as we did as children in the presence of our natural fathers, namely, to speak as children, understand as children, and to think as children; thereby acting unlike Paul, we fail to become spiritually matured men and women in Christ Jesus, having neglected to put away childish things—childish thinking. 1 Corinthians 13:11.

If our prayers are not answered immediately, we decide God does not hear us, hence, cannot be concerned about us. Babyish, peevish pouting! The Lord desires us to learn *how to believe* that He hears us when we pray; for such knowledge is of far more importance than can the things be for which we pray. Jesus says, "Wherefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them".—Mark 11:24. He doesn't say that when we conclude praying the things petitioned for will be delivered. But He wills that we rejoice in His promises, as though we had the things requested and were enjoying them; and that we recognize the fact that faith is the channel of conveyance and that it rests upon the authority of His Word.

If God sees we are more encouraged by our self-complacency than by His Word, He may find it necessary to test our faith by giving us an opportunity to develop patience, obedience, and faith, in order to teach us the glorious lesson of believing His Word when every pertinent thing contradicts Him. Our petitions will materialize when we have attained the requisite degree of faith; always keeping in mind that little faith accomplishes little things, while great faith brings great things to pass. Jesus said, "If thou canst believe, all things are possible to him that believeth"—Mark 9:23.

But belief alone is virtually nugatory, it being scripturally allied with and presupposed to involve obedience to God's requirements. James says, "Thou believest there is one God; thou doest well: the devils ('demons', R. V.) also believe, and tremble".—2:9. It is by the ignoring of obedience that causes demons (evil spirits) to tremble; hence it is self-evident that it is better not to believe than to believe and not to obey.

Our text says, "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles". Not some of them, but all. Righteous means, conforming in disposition and conduct to the divine standard of right and justice; upright; virtuous; blameless.

It was patience, obedience, and faith that developed Daniel and his colleagues' courageous attribute, which was so intrepidly exhibited in the midst of lions and fire. And the same attribute was manifested by the Israelites who had been bitten by the serpents. They believed and obeyed Moses when he transmitted God's words, namely, "Every

one that is bitten, when he looks upon it ('a fiery serpent') shall live"—Num. 21:5-9.

This recorded courage of Old Testament characters comes down to us who are followers of "a greater than Moses", for emulation. Achieve it, brother, sister, and a new perspective of life will be opened to you.

Where there is doubt, there is fear; where there is fear, there is imperfect love; where there is imperfect love, there is trouble. But where there is humility, there is peace!

The inspiring sentiment of another (Bro. Murray) is uniquely germane:

"Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted or vexed or irritated, sore or disappointed. It is to expect nothing, to wonder at nothing that is done me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and am at peace as in a deep sea of calmness, when all around and above is trouble".

## WHO ONLY HATH IMMORTALITY?

*Continued from page 163*

The next clause reads, "Whom no man hath seen, nor can see". This clause could be applied to God, but could not be to Christ. Has our reasoning all been wrong. If so, how shall we explain the references given? Turn again to the Diaglott and find the word translated "whom", in this clause. You do not need to understand Greek to recognize this word if you see it again; so turn to Matthew 2:9, and find the clause: "The star, WHICH they saw in the east." Do you see anything familiar? That same little Greek word is here translated "which", relative to a star.

Again, in Matthew 2:16, "According to the time WHICH". Could you say, "According to the time WHOM", in this verse? 2 Timothy 4:8, "A crown of righteousness WHICH" (whom?). 2 Timothy 4:13, "The cloak THAT" (whom?). Surely the word "whom" would not fit in any of these references.

Now, having proven the use and translation of the word in other places, are we not justified in translating it the same way in the verse under discussion? By doing so, and using the Diaglott rendering for the second clause we have the following: "The King of kings, and Lord of lords; who only hath immortality, dwelling in light inaccessible, WHICH no man hath seen, nor can see."

Our difficulty has vanished! It is the LIGHT which no man hath seen, nor can see. Just a little beam from that light blinded Paul, Acts 9, just as you may see a beam from the sun but cannot look directly at the sun itself. Nearness to God also made Moses' face shine so that he had to put a veil on when he talked to the children of Israel. (Exodus 34.) We hope we may have thrown some light on this subject.

## THE CHRISTIAN LIFE

I look to Thee in every need,  
And never look in vain;  
I feel Thy strong and tender love,  
And all is well again;  
The thought of Thee is mightier far  
Than sin and pain and sorrow are.

Discouraged in the work of life,  
Disheartened by its load,  
Shamed by its failures or its fears,  
I sink beside the road;  
But let me only think of Thee,  
And then new heart springs up in me.

Thy calmness bends serene above,  
My restlessness to still;  
Around me flows Thy quickening life,  
To nerve my faltering will;  
Thy presence fills my solitude,  
Thy providence turns all to good.

Embosomed deep in Thy great love,  
Held in Thy law, I stand;  
Thy hand in all things I behold,  
And all things in Thy hand;  
Thou ledest me by unsought ways,  
And turn'st my mourning into praise.  
—*Samuel Longfellow.*

## THE BOOK OF REVELATION

*By Lyman Booth*

*Continued from last week*

God designs that we shall earnestly desire to enter the mansions He has prepared, not because we know what is there, but because we trust Him and believe that it will be a world where the law of Christ shall have unobstructed and perfect sway. To inspire and sustain in us that faith, His Word represents home under various images which, in their natural sense, are quite incomplete. It is a city of gems and gold; it is an open country with trees and running water; it is a world with no more sea; it is a sea of glass; it is a house with innumerable multitude of worshipers before the throne.

These are the helps presented to our feeble senses through the imagination. But underneath the uncertainties of the keenest imagination there is a fixed and solid substance of truth. To this truth every separate image points, presenting to our minds one or another of its beautiful phases. The truth is that the redeemed are glad in their infinite joy, for Jesus is the center, the light, and life

thereof. There is no discord or division there, because He is love, and there every spirit takes its law and temper from Him. Nothing that is defiled or that maketh a lie enters there, because He is pure and true. He has given the pledge that there will be no pain there, no sickness, no broken friendships, no lost love, no aching hearts. They shall hunger no more; there shall be no outstretched palms pleading for a mite to eat; for all shall have enough in having Him; and all shall be satisfied.

This life is a voyage over a turbulent sea; changing circumstances come rolling after each other, like billows of the ocean. Tempests and storms arise. There is wearisome sailing, no peace, but "ever climbing up the climbing wave." But for all that there will be an end to it for us all some day; and it is worth while for us to think about our "home far, far beyond this sea."

Certainly some of us have learned the toil and weariness of the voyage of this world. Surely some of us are longing to find anchorage while the storm lasts and a haven at the end of the voyage. There is one if only we will believe it and set ourselves toward it. Jesus is standing on that shore to welcome and give us rest. Are we going there? Are we living for Christ?

In this shadowy doubtful state of mortal life, unbelief is forever crowding redemption into a corner, viewing it as the faith of a few people, the concern of sabbath days, the mere comfort of the sick and dying. But in the glorious light of eternity, redemption will be seen as the great end of all things human, the key of history, the beginning and the ending of this world's life. Then we shall understand better the august title given our Lord—the Alpha and Omega, the first and the last, the King of kings and Lord of Lords; for of Him, and through Him, and to Him are all things, to whom be glory forever!

What a magnificent structure God's eternal temple will be when completed! Vast and beyond all comprehension it is, and it is still growing, getting larger all the time. For all they who, before Christ's birth, confessed that they were strangers and pilgrims on the earth and died in faith not having received the promises, all these will be polished stones in that magnificent temple.

Imagine the mighty gathering of the faithful! Imagine one God, one Christ, one spirit, one temple! Imagine the number of glorified human forms fitted and prepared for that living temple! Then imagine every heart filled with the vehemence of love, and every tongue employed in, and burdened with the song of everlasting praise.

While all this is but a life-like vision, it reveals to our minds the sublime reality of that glorious time when "God shall dwell with men, 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." The thought is so transporting. It thrills our life today, for it is to be the crowning fact of all God's promises. It will be the scene of glorified personalities.

*To be continued*

# The Apostle to the Gentiles

**S**AUL OF TARSUS is first mentioned in the Bible in connection with the stoning of Stephen as "consenting unto his death" (Acts 7:58; 8:1). He was a Pharisee, deeply religious, conscientious and zealous in his work, as a servant of God. He no doubt looked for a Messiah, and probably the hope of His soon coming was cherished as the most sacred part of his religion. But the assumption that this man Jesus, who had been so ignominiously crucified, whose work and teachings had been put to shame by His death, was the One was to Saul an impossibility, and to proclaim Him as the Christ was nothing short of blasphemy against the Most High. Thus loyalty to his God demanded that he spare no effort to wipe out this sect that was so rapidly spreading and polluting the minds of the people.

While Saul was thus engaged in violent persecutions against the Christians, having set out to the city of Damascus with authority from the high priest to bring any whom he found of this sect bound to Jerusalem, the Master, seeing in one so zealous and sincere, though now an enemy to his work, a valuable servant if only he could be properly directed, appeared to him and convinced him that He was the Messiah. This sudden and miraculous conversion to Christianity completely changed the life and character of Saul.

Having espoused the cause and the name of the Christ, he gave himself completely and wholeheartedly to the proclamation of the gospel. His social position, worldly prospects, and the friendship of former companions, he willingly forfeited. From this time on he dropped the name of Saul and took the name of Paul, which means, "The little one". Why he chose this title we cannot say, but it is certainly illustrative of the change of attitude toward the Savior which had come over the one who now called himself "the least of the apostles".

This converted Jew, though "a Hebrew of the Hebrews", now became "the apostle to the Gentiles". His public efforts in service to Christ were undoubtedly more extensive and fruitful than that of any other of the apostles. He made three missionary journeys as recorded in "The Acts of the Apostles", carrying his message of salvation to practically every part of civilized Europe, teaching it unflinchingly in the face of every type of persecution, untold hardships, repeated imprisonments, and cruel scourgings. Paul was never daunted in his enthusiasm in proclaiming his beloved gospel, for which he had renounced all that the world could offer him.

So completely did he give himself to the Master and so well did he fill his position of service that, as he came to the close of his life, he could look back over his efforts with a feeling of satisfaction for the work he had done, and he could say, "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".—2 Tim. 4:7, 8.

*Dorothy Krogh.*

**F**OLLOWING his conversion on the Damascus road, when he was stricken blind and remained so for three days until his sight was restored through Ananias, Paul became as ardent a Christian as he had been a persecutor of Christians. He was converted "from the leadership of the persecutors to the defense and leadership of the persecuted."—*Arnold's Practical Commentary.*

But the greatest change was in Paul's own life. Before he had been cruel, narrow, and intolerant; he thought God was the God only of the Jews. Now his heart became filled with love for all men, for he was "the chosen vessel" of the Lord to carry the gospel to Gentiles, and kings, and the children of Israel. This was no easy task, for Paul was forced to work against strong prejudices and under great difficulties. He was looked upon as a hypocrite and his life was endangered again and again, "but to his dying day he never ceased to believe and to preach that he had seen Jesus Christ."

He had started for Damascus to destroy Christians there, but instead we find him preaching Christ in their synagogues and later "in the very synagogues of Jerusalem from which he had dragged the Christians to prison and to death, a proceeding which so enraged the adversaries of Christianity that they plotted the death of the Apostle." *Peloubet's Notes.*

Immediately following his conversion Paul went to Arabia where he stayed for three years. The time was probably spent in meditation and study in preparation for the work to which he had been so miraculously called. During the remainder of his life he made three great missionary journeys. It is not my desire to go into the details of these journeys, but a study of them will show the vast scope of his work and the perils connected with it.

He was accompanied on his first journey by Barnabas and during the course of the trip they visited Seleucia, Cyprus, Perga in Pamphylia, Antioch in Pisidia, Iconium, Lystra and Derbe, cities of Lycaonia. They returned by way of Attalia by sea to Antioch. It was while at Lystra that Paul was stoned and left outside the city gates for dead.

A dissension arose between Paul and Barnabas and consequently Silas accompanied Paul on his second journey. This time he visited Derbe and Lystra again, and passed through the regions of Phrygia and Galatia. Being forbidden of the Holy Spirit to preach in Asia and Bithynia, they came by way of Mysia to Troas. Here Paul had the vision of the Macedonian call and immediately set out for Philippi. Here it was that he and Silas were imprisoned.

From here they journeyed to Thessalonica, but were driven by the malice of the Jews to continue on to Berea. Only a short time was spent here, and the next stop was Athens. Here he delivered his noted sermon of Mars hill, based upon an inscription he had seen in the city, "To the unknown god". Departing from Athens he came to Corinth, where he was joined by Silas and Timothy who had gone back to Macedonia. After preaching the gospel here for a year and a half, he was driven out by the Jews and next visited Ephesus. From there he went to the feast at Jerusalem and thence to Antioch, which completed his second journey.

During his third journey he again visited Ephesus, where he remained about three years. He left here by way of Troas and went to Philippi, then to Corinth and back again to Philippi. The remainder of his trip took him through Troas, Assos and Miletus, from where he sailed for Syria, landing at Tyre. He then traveled by way of Ptolemais and Caesarea to Jerusalem.

Of all his eventful life no part is more stirring than the closing years. At Jerusalem he was seized by his enemies and hailed before the Sanhedrin, but he delivered himself by appealing to the doctrine which divided the judges into two factions. The Jews' plans to assassinate Paul were frustrated and Lysias, fearing further trouble, sent Paul to Caesarea. Here he was heard by Festus, who seemed to favor the Jews, but this time he saved himself by asserting his privileges as a Roman citizen and appealing to Caesar.

On his way to Rome he was shipwrecked, being forced to spend three months on the island of Malta. Upon reaching Rome he was placed under a guard and allowed to preach in his own hired house for a period of two years. Here ends Paul's own account of his life and work, but tradition says he was beheaded by Nero. At any rate we are assured that he faced the end courageously, fearlessly, and faithfully, for he says, "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."—2 Tim. 4:6-8.

"In all his experiences of preaching, teaching, organizing men, meeting and making friends, combating enemies, entering strange cities, collecting funds for the poor, sitting in council with the leaders of the church, getting along with those who differed with him, deciding fundamental questions where there was no precedent, serving time as a prisoner unjustly confined, facing threatened death on land and on sea, and undergoing undeserved scourgings, Paul gave the world an example of a life hid with Christ in God." *Arnold's Practical Commentary.*

—Lucille LeCrone.

blind. The Lord spoke to him, and he asked, "Who art thou, Lord?" Saul was instructed by Jesus to go into the city where Ananias would put his hands upon him and his sight would return. Following this, he preached Christ in the synagogues, but the Jews planned to kill him, and so he escaped to Jerusalem. The disciples there would not receive him because they feared that he was only plotting against them, but Barnabas took him to the disciples and disclosed how he had seen the Lord Jesus and had been converted.

Saul (who was also called Paul) went on three missionary journeys during his eventful life of Christian service. On the first one he departed from Antioch, going with Barnabas and Mark into southern Asia Minor, preaching in the synagogues of the Jews and teaching them of Christ and His crucifixion. On their return trip they confirmed the churches which they founded. They were not welcomed by all, but the Lord was with them to protect and care for them.

The next four years of Paul's life were taken up by his second missionary journey, which took him through Asia Minor, across the Hellespont into northern Greece, down to Athens and Corinth, to Ephesus and then to Caesarea by sea to Jerusalem and back to Antioch. He encountered many hardships on his journeys, but founded churches at Philippi, Thessalonica, Berea, Corinth, Ephesus and other places.

Paul's third journey as a missionary took place during the next four years in which he retraced his steps and strengthened the churches which he had begun. When he returned from this long journey he went to Jerusalem where the Jews tried to kill him. He was taken by the Romans and sent to Rome to appeal to Caesar. Here he was kept prisoner for two years, but was permitted to teach in his own hired house during that period.

We do not have a very detailed account of Paul from this time until his death. He undoubtedly made a journey to Asia Minor, probably to Ephesus, before he was finally taken by the Romans again and martyred during the reign of Nero. We know by the statements of his last epistles that he had been faithful to the Lord and was ready to give his life.

Paul's great work was to bring the message of God's kingdom to the Gentiles, to bring in the new order of salvation by faith in the Lord Jesus Christ, and to bring salvation to all who would accept. He wrote several letters to the churches which he founded, which instruction is a revelation of the mysteries of God and a guide to all Christians. There is no doubt in our minds that Paul was the greatest of the apostles, though he considered himself least.

*Harvey Krogh.*

—o—

"Courage, the highest gift, that scorns to bend  
To mean devices for a sordid end;  
Courage, an independent spark from Heaven's throne,  
By which the soul stands raised, triumphant, high, alone;  
The spring of all true acts is seated here,  
As falsehoods draw their sordid birth from fear."

**S**AUL OF TARSUS was on the road to Damascus with papers, privileging him to bind and lead certain Christians to Jerusalem to be persecuted for their teaching of what Saul thought was a false religion. He was stricken with a great light, greater than the noonday sun, and fell to the ground,

# National Berean Department

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"IN EVERY THING YE ARE ENRICHED BY HIM."—1 CORINTHIANS 1:5

### EVERYDAY CHRISTIANITY

UNLESS we make Christianity an aid to us in everyday living, we are not receiving its greatest benefits. Common sense will tell us that putting the Christ's teachings into practice will be to our personal advantage. While some may scoff, it is usually true that the person who abides by His principles wins respect from all.

Another inevitable result of living a Christian life is the glorification of the Christ Himself. People will reason that if one's life can be so influenced by His teachings, there must be much of value in them. It is an accepted fact that a good Christian is a good friend, a good neighbor, and a good citizen. Such people are the ones influencing popular opinion; so to be a good Christian is to cause the Christ's name to be revered.

Living a Christian life daily includes many things. In Acts 17:11 we read that our examples, the Bereans, "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Therefore, we should read some part of the Bible every day.

Prayer, too, is a very important thing in a Christian's life. Too many people do not realize the extent of the benefit derived from daily prayer. Some others make of it a pious certificate to the rest of the world that they are Christians. In 1 Thessalonians 5:17, Paul exhorts, "Pray without ceasing."

In our daily relations with others, we have many opportunities. It is not necessary that we excell in oral exhortation. There is a trite, but, nevertheless, true, old saying, "Actions speak louder than words." We need only live as we think the Christ would wish us to, and we will glorify Him as well as benefit ourselves and others.

Genniell Carpenter.

### OUR CLEVELAND BEREANS

THROUGH the aid of the Berean society, five families in Cleveland were not permitted to go hungry on Thanksgiving Day. In fact, these families received enough food to last them several days. Donations were received from members of the Berean classes and also from members of

the Sunday school, who were glad to contribute to such a worthy cause. It was found that fourteen baskets of food had been contributed. A committee, chosen to take care of the donations, divided up the food and distributed it to the five needy families, who were undoubtedly thankful for the blessings bestowed upon them on this day of thanksgiving.

We thank God that we were able to bring a ray of sunshine into the lives of these people and ask that the Lord will bless us in everything that we do and help us to share our blessings with others as the time of His coming draws nigh.

Mary Milburn, Sec.

Do you remember, as a child, running little errands for Mother, and how happy it made her if you went willingly or voluntarily? Perhaps you can recall the happiness you brought to someone else as you delivered some little gift or message of cheer.

We may be grown up now, but there are still many errands to be done—for Christ. It will please Him if we do willingly and gladly little errands of mercy and acts of kindness, for which we are given an opportunity every day of the year.

### SEMI-ANNUAL DUES

THE treasurers of local Berean societies where there is a state organization are urged to send in your semi-annual dues to your state treasurer immediately, if you have not already done so. State treasurers are asked to mail these dues promptly on the first of January if possible, to Miss Sybil Guthrie, national treasurer. We also remind isolated Bereans and isolated local societies to keep in mind this date, and that you send your dues on January first to the national treasurer.

SISTER Elizabeth Ford, Illinois state secretary, requests that the local secretaries of the state try to be prompt in sending in monthly reports, in order that the books may be kept up to date.

# THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



## REVIEW

**I**SAIAH was a prophet who lived long before the time of Jesus. God revealed to him many of the things that were and are to happen.

In Isaiah 11, Isaiah foretells the coming of Jesus as Ruler on the earth. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots."

Jesse was the father of David, and Jesus belongs to the same family. Therefore David is the rod and Jesus the Branch.

The Spirit of the Lord rested upon Jesus—giving Him wisdom, understanding, counsel, might, knowledge, and fear of the Lord.

When He returns to the earth, He shall rule with righteousness. Then shall the poor and meek receive their "just dues" and the wicked punished.

Even the wild and tame animals shall live together in peace. No one shall have *anything* to fear.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

Pray God to send this glorious rest very soon!

### HOW DO YOU GROW?

"WHEN I get to be a man," said Mark, "I'm going to let children do as they please—no school, no exercises, no *anything* that they don't want to do."

"Let's see what Jesus did about that," said Daddy. "You remember how He was lost? Well, He went home with His parents, and the Bible says, 'He was subject unto them.' That means He obeyed them. I don't know that He always wanted to obey them; but He did."

"And the Bible also says that Jesus grew tall and straight and strong. He grew wiser day by day. He was liked by His playmates and neighbors. And He was loved by His heavenly Father."

"He helped His father in the carpenter shop. He studied, and He played fair with other children. Because of these things, He grew as God wanted Him to. I don't believe that boys and girls who are disobedient will grow as their heavenly Father wants them to."

"Well, I want to be like Jesus," said Mark.

"'Spect we'll have to obey, then," said Martha.

And Daddy smiled happily at them.

## SOMETHING TO DO

1. Read 1 Thess. 2:1-12 and 1 Cor. 2:1-10.
2. Read the Review and Practical Applications in the Quarterly.
3. Answer the questions of the Junior Class.
4. Answer these questions on the life of Paul. Grade your answers, counting five for each question.
  1. What other name did Paul have?
  2. Where was Paul born?
  3. What was his nationality?
  4. Who had been Paul's teacher?
  5. & 6. How did Paul treat the Christians? Why?
  7. & 8. Tell about Paul's conversion.
  9. Where did Paul begin preaching?
  10. Who befriended him?
  11. How many missionary journeys did Paul make?
  12. Who accompanied him upon each journey?
  13. How did the Jews receive Paul?

## SMILES AND TEARS

When we look back o'er the months and years,  
What shows the plainest and best?  
Are they the sorrows, the pains, the tears,  
Or are they the days of rest?

What you may get out of life, you know,  
Depends on your point of view;  
Are you seeking trouble as you go,  
For fear it will slip by you?

True, you had days of darkness and stress,  
Days p'rhaps of sorrow and pain;  
But, you had seasons of happiness,  
When the sun shone out again.

Sorrows would lose all their pain in time,  
And worries would lose their fret;  
If we would look for the sun to shine,  
If we would try to forget.

Don't treasure up the hatred that stings,  
Just try forgetting a while;  
Look at the sunny bright side of things,  
Chase away frowns with a smile.

—F. W. Workman.

## With Our Sunday Schools

LESSON 13. — December 27, 1931

### REVIEW: THE SPREAD OF CHRISTIANITY IN EUROPE

Isaiah 11

Devotional Reading: Isaiah 11:1-10

#### GOLDEN TEXT

The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. — Revelation 11:15.

**Lesson I.** Acts 15:36 to 16:15. Romans 15:18-21.

**Topic: What Took Paul to Europe.**

**Summary:** Paul's second missionary journey led him among the churches of Syria, Cilicia and through Derbe, Lystra and other points to Troas upon the Aegean Sea, thence by water across to Philippi in Macedonia. By power imparted by God's spirit, mighty works and wonders were performed by Paul, convincing men of the divine power of God's spirit resting upon him and creating in them faith in Christ, as he presented the gospel of salvation. Lydia and her household were the first mentioned European Christians thus brought in on this journey.

The presence and power of God's spirit with Paul plainly reveal not only God's guidance of him, but also God's power placed within him.

**Lesson II.** Acts 16:16-40; Phil. 4:4-9.

**Topic: Initial Victories in Europe.**

**Summary:** By Christian victories at Philippi, Paul and Silas not only introduced Christian truth and power into Europe, but vividly illustrated the power of the gospel in the solution of daily problems in the Christian's life.

Through Paul and Silas, Christ revealed His power to conquer false spirits, to avoid the wrath of sinful man, to surpass the strength of human government and mechanical device, and to demand recognition from austere officials.

Paul demonstrated the joy and blessing of being the servant through whom Christ could reveal and magnify Himself and His mighty power before man.

**Lesson III.** Acts 17:1-15; 1 Thess. 2:1-12.

**Topic: Two Kinds of Hearers.**

**Summary:** Paul in Thessalonica and Berea revealed the fact that the same word of love and salvation would gender faith in the heart of one person while it would intensify jealousy and hatred in the hearts of others.

Besides being a gospel unto salvation, the gospel of Jesus Christ is verily a discerner of the thoughts of man. It reveals and brings out him who is really of faith in God and it discerns and declares him who is unconcerned about God or is in thought opposed to Him.

Planted in some soil, the gospel brings forth fruit a hundredfold; while in other soil the same gospel seed does not even germinate.

**Lesson IV.** Acts 18:1-17; 1 Cor. 13.

**Topic: Christianity in a Cosmopolitan City.**

**Summary:** From Berea and Athens Paul pressed his work to Corinth, the capital, metropolis, commercial, manufacturing, and social center of Greece. Here he met busy, active people from all countries: Gentile proselytes to Judaism, Jews who were outcast from Italy, Jews direct from Palestine—people of all classes. His first approach with the gospel of Christ was through the synagogue. Later his place of gathering was in the house of one Justus, formerly a Roman convert to Judaism, now a Christian. Leaders from the synagogue as from other walks of life soon made up his congregation of believing disciples of Christ. For a year and a half he labored gathering the first really Gentile church, including a goodly number of Jews.

**Lesson V.** Gal. 5:13-26; Rom. 13:1-14.

**Topic: Reasons for Total Abstinence.**

**Summary:** Paul forcefully teaches the benefits of one's Christian liberty in Christ and the amazing advantage of such an one over the one who lives after the flesh. He expressly recites that drunkenness is one of the works of the flesh which deprives one of inheriting the kingdom of God. He reveals how that one walking in the spirit will by love be servant of his fellow man for edification and uplift. As such, he who is in Christ will of necessity respect and obey all God-fearing laws of man.

It must be admitted that all propaganda and promotion of illegal traffic in liquor openly opposes God, opposes one's country, and opposes the just welfare of one's neighbor. Such frame of mind can but be criminal at heart.

**Lesson VI.** Acts 19; Eph. 5:5-11.

**Topic: A Bonfire of Bad Books.**

**Summary:** Nearly a year after leaving Corinth Paul in early fall reached Ephesus. For more than two years and three months he proclaimed in Ephesus and its vicinity the gospel of Christ. He met and defeated the religious notions and claims of all classes of men. By special mighty miracles both God and Christ were exalted before them. He likened his long battle for truth to the gladiator in the arena with wild beasts, when he, at Ephesus, wrote his first epistle to Corinth, saying, 1 Cor. 15:32, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not."

**Lesson VII.** Acts 21:17 to 23:30.

**Topic: Bearing Testimony in the Holy City.**

**Summary:** After several years of experi-

ence in evangelizing in Gentile districts and before making a contemplated journey to Rome, Paul returned to Jerusalem, the city of God, hoping to successfully bear testimony at the Jewish gathering of Pentecost for Christ. Such testimony if received would, from Pentecost, by the Jews be carried into all parts of the Jewish world.

Instead, even before Paul could present his case, angered Jews from regions of his previous labors incited the mob: Paul was beaten, afterward arrested, and the testimony given was from the platform of the stairs while he was under guard of the soldiers.

**Lesson VIII.** Acts 25:1-12; 28:16-30.

**Topic: Paul's Ministry in the World's Capital.**

**Summary:** Arriving in Rome, Paul was at once under the influence of the world's chief capital and its Caesar. Thither he brought the teachings of the lowly Galilean, and with those teachings he there faced any and every religious opponent that came to him. A prisoner under the protection of his soldier guard, he eased not in his task of proclaiming the gospel of Christ which is the power of God unto salvation to him that believes it. Rom. 1:16. Responding to duty's urge, in addition to teaching all who entered, Paul also wrote the prison gospels of Ephesians, Philipians, Colossians, and Philemon. Thus ended the life work of Paul, a most laborious servant of Christ.

**Lesson IX.** Philemon 1-25.

**Topic: Christ Transforming Social Relationships.**

**Summary:** Onesimus, the servant of Philemon, whom Paul had met probably in Colosse and whom he had come to love, having come to Paul in the Roman prison, had been converted and Christianized even as had Philemon, the master, previously. Equally as he loved Philemon, the master, Paul now loved and honored Onesimus, the slave. By the hand of Onesimus Paul sent a letter to Philemon, exhorting him to forgive all wrongs and debts and to receive his former slave as a freeman in the Lord.

Such are the leveling and unifying influences of Christianity as to make all men equal in 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."—Gal. 3:28.



## AMONG THE CHURCHES

### BRO. ANDERSON ON WCMA

Next Sunday, Dec. 20, Bro. J. H. Anderson will broadcast from Station WCMA 1400 kilocycles) at Culver, Ind., from 6:30 to 7:30 a. m., subject, "Evidences of Christ's Second Coming". To those who are unfamiliar with this station, we will state that it is on the air only from 6:30 to 9:30 a. m. on Sundays, and from 1:45 to 4:30 p. m. and 10:30 p. m. to 12 midnight, on week days.

### AT PLUM RIVER, ILL.

Next Sunday, Dec. 20, is the time for the regular appointment of Bro. C. E. Lapp with the church at Plum River. All those living within driving distance are urged to attend these services, morning and evening.

### A CHRISTMAS GIFT OF VALUE

Several responses have come in during the last few days to our offer of The Restitution Herald as a Christmas gift for \$1.50 for the year, a reduction of 25 percent on the regular rate. We will send a neat greeting card to each person whose subscription is ordered, on which will appear the name of the sender. Send your names in at once.

### GREETINGS

We are happy and we know that the angels of God rejoiced last Sunday evening (Dec. 6th) when I baptized three young ladies and one man who made the confession two weeks ago. Their names and addresses are: Marion Hopkins, 321 28th Ave., N.; Lois Johnson, 376 5th Ave., S.; Dorothy Hugger, 726 6th Ave., S.; and Walter Skinner, 920 21st Ave., N. May the dear Lord bless these people as they walk the new life.

In these perilous times we find the folk of this congregation loyal and true to the blessed Word, and the longer we are with them the more we are encouraged, for they are a living testimony for Jesus in this city. Our prayer meetings are of the old fashioned kind that sends you home with stronger faith.

The Bible school under direction of Mrs. Geo. Savage, is growing and they, with the two choirs, will present a musical cantata on Sunday before Christmas.

The young people are doing things, for last Sunday twenty of them assembled to study the Word at their 6:45 service. Our music for the morning service is furnished by the young people's choir under the direction of Mrs. Thos. Savage, Jr. The adult choir brings us the evening song. These choirs certainly are an inspiration to all who hear them.

Friends, this old world is tottering; let us watch and pray for the soon coming of Christ. Time is swiftly passing; men are running to and fro; we hear of wars and rumors of wars; gold and silver are cankered, with heaping of treasure for the last days. But thank God for that blessed hope in Christ, as we read James 5:8, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

May we work a little harder, give a little more, yea, pray a little more, for a lost and dying world.

Yours for Christ,  
Adna E. Hoskins,

436 22nd Ave., N., St. Cloud, Minn.

### GRAND RAPIDS, MICH.

The annual election of officers is now over; different ones have made heavy sacrifices; and a beautiful spirit now prevails as preparations are made for the new year of activity. With one accord we are praying that God will guide us to larger, better and nobler accomplishments through 1932 than ever before.

Our ladies have done a lot of charity work for needy families. Christmas baskets of food will also be distributed.

Hard work is being put in on the Christmas program, which is to be presented on Tuesday night, the 22nd.

The Grand Rapids church extends best Christmas wishes to all the brothers and sisters throughout the land, and prays God's richest blessings and guiding care to be with you.

F. E. Siple, Pastor.

### LOS ANGELES, CALIF.

Geo. W. Hills, pastor of the Seventh Day Baptist church in Los Angeles, where the Church of God has held services for a number of years, died Dec. 5, being almost 81 years of age. He preached his last sermon just two weeks before his death.

Sickness was quite prevalent among our church group over the first Sunday. Among those who were down with the flu and other ailments were Sr. Nettie Crundwell, Bro. Murl Cripe and little daughter Elaine, Bro. Geo. Rahn, and Sr. Squires. These of course kept other members of the family at home and made quite a hole in our congregation.

We were happy to see Sr. H. E. Shepherd at services again on the first Sunday. She is now located at No. 15 E. Home Place, Redlands. Her years are making it difficult for her to come so far, particularly on the electric trains, but a young friend was kind enough to bring her in his car this time.

The Dorcas society meeting on Dec. 3 had an attendance of sixteen. Quilting and dress-making kept all quite busy for the day. Sr. Lydia Saylor helped to swell the crowd by bringing her mother, sister, daughter, and niece. Her mother, Mrs. Shearer of Arizona, is visiting her daughters in Palms.

Sr. E. Knott, of 1459 Rose Ave., Long Beach, formerly of the Cashmere, Washington, church, brought and introduced Sr. Alma Brandt, who is also from Cashmere, but is locating in Long Beach. We shall hope to have them all with us often.

Some inquiries have come from the east, as to how Sr. Jennie E. Orchard is faring since Bro. Orchard's death. She is having the best and kindest of care by Bro. Orchard's niece, Mrs. Georgia Fiscus. She has her own private, heated room adjoining the bath, where she can be alone as much as she likes, or she can mingle with the family and do little household chores, if she is so disposed. She is brought to church services and to Dorcas society meetings quite regularly, and is able to contribute her share of needlework in promotion of the cause. If Sr. Orchard had an own daughter she could not have better care. She occasionally gets a little homesick spell, as she has done ever since coming to California, but she overcomes that by thinking of the "Home over there", to which we are all looking forward with strong desire.

### OPPORTUNITIES FOR THE HERALD

The new editorial management appreciates deeply the response from the brotherhood in regard to manuscripts for The Herald. Let us ever keep in mind that our paper is designed to meet the needs of many who have not already openly accepted some of our views, and let us ever maintain the true Christian spirit in the presentation of our thoughts. When you write, keep in mind the vision of Sr. Porter, for example, selling seventy-five copies of The Herald each week to her friends, acquaintances and the chance passer-by. Truly, the field is large and the harvest, white.

### CHRISTMAS OFFERINGS

Already the Christmas Offerings are coming in and the fund is growing. Bro. and Sr. G. B. Sprinkle, of Cheyenne, Wyo., when sending their remembrance, send words of appreciation of The Herald, saying that it is "the finest and best paper" they take. Thank you, friends, we appreciate your kindly comment, and we trust that The Herald will continue to fill a need in the lives of many and bring them to consecrate themselves to God.

### CHRISTMAS OFFERINGS

Mrs. Levona Thompson	\$50.00
Mr. and Mrs. G. B. Sprinkle	2.50
Mrs. E. L. Cronk	2.30
Russell Harmon	1.00
Mrs. Ruby Johnson	1.00
Total to date	
	\$56.80

### CHRISTMAS SUBSCRIPTIONS

Ada Drew; Leila E. Whitehead; Mrs. Eva H. M. Fletcher; G. A. Brown; Mary F. Cook; Leota B. Hanson.

### HERALD HELPING FUND

H. B. Hathaway	\$12.00
Leota B. Hanson	7.00
Mary E. Elton	4.00
Mrs. T. A. Weldon	2.00
Total	
	\$25.00

### HERALD RECEIPTS

Mrs. H. E. Russel; E. E. Giesler; Helen M. Porter; Mrs. Cora Murphy; W. E. Wharton; E. Dauterich; Mrs. E. L. Cronk; S. T. Shirley; Elnora Skinner; Mrs. W. H. Poole; E. H. Blyth; Alice A. Blyth; W. A. Wilson; Mrs. M. J. Osborn; L. A. Chaplin; Mrs. Seraphine Cleek; Nina V. Ritenour; Samuel Osborn; D. L. Halstead; Mrs. Ida Hardesty; Jessie L. Groves; George B. Alldridge; Mrs. A. M. Scroggs.

### CONTRIBUTORS TO DOLLAR-A-MONTH CLUB

Mrs. Julia Ordnung and daughter; Mrs. Seraphine Cleek; Mrs. J. H. Adams; Mrs. Mary Renner; Mrs. Martha Walls; Mr. and Mrs. Harold Starbuck; Kathryn Lansbery; Mr. and Mrs. Glyn Starbuck; Mr. and Mrs. Arthur Johnson; Mrs. G. M. Siple; Marian R. Richards; Loren L. Burnett; Margaret J. Donaly; Flora H. Prior, self, and in memory of mother; M. W. Lyon; Adult, Intermediate Girls and Junior Boys S. S. classes of Church of the Golden Rule; Leona Lathrop; Louise Brewer; W. A. Reid; Jennie Salisbury; Mrs. H. E. Russel.

## BETWEEN YOU AND ME—

Do not overlook Sr. Sanford's appeal for funds for the work of the Relief Committee of the National Bereans. It will be found on back page of this issue.

Bro. Marsh was called to conduct the funeral of Bro. Dan Renner of Mt. Carroll, Ill., on Dec. 14. Services were held at the Plum River church. Obituary will appear in a later issue.

In this number will be found three articles on Paul, the Apostle, written by members of the Training Class, as part of their English assignment. Great improvement is being shown over their work of a year ago. We trust you will find enjoyment and benefit in these themes.

Bro. Lyman Booth may now be addressed at Washington, Missouri, Rt. 3, Care Earl Logan. Sr. Gertrude Logan and nephew, Earl, have purchased a chicken farm at this place, and Bro. Booth will be in charge of the property for the winter and perhaps longer.

Golden Rule Home is the recipient of a beautiful silk quilt and a pillow from Sr. K. C. Humphreys of Bear, Ark., and the members of the Home wish to express to her their grateful appreciation.

Four additions to the little church body at St. Cloud, Minn., is the encouraging report we receive from their new pastor, Bro. Adna E. Hoskins. Of great value to the future of the church is the fact that most of life is before them, and they may be trained to take the places left vacant by those who have long borne the burdens and will be glad to rest from their labors. May they prove faithful is our prayer.

Donald, younger son of Bro. and Sr. Val Mattison of Oregon, was taken ill at school this past week and on Saturday was removed to the hospital for observation. We trust that nothing of a serious nature will be found and that he will soon be at his customary place in the King's Servants Sunday school class.

The reader will find several thoughtful articles in this number, which show study on the part of the authors. Among these are those from the pens of Bros. J. S. Lyon, Jas. A. Patrick and George A. Waters. We appreciate these, as they broaden the scope of The Herald, and supply food for the thoughtful student of the Word.

Last spring Sr. F. L. Austin conceived the idea of those "drop-a-dime bags" which were distributed among members and friends of the Oregon church, the accumulations from which will be devoted to the building fund. These little bags will be returned to her immediately after Christmas, the last holiday on which a dime is to be dropped. Each bag will contain \$1.60, including the "nest egg dime" that went with the bag. The proceeds will very materially assist in defraying the debt on the Oregon church building.

Sr. Valura Karnett writes that her mother, Sr. T. W. Bates, of Kennard, Nebr., who is well known among our membership, is ill and will be confined to her bed for some time. She asks for the prayers of the brethren. Letters or cards of greeting will be very welcome, we are certain.

Under the direction of Bro. C. E. Lapp, Illinois worker, a new project is being tried out whereby a folder is being printed in the interests of the churches which he serves. The Layman Company tithing bulletins are being used and items of particular interest and time of services of the churches are announced.

We regret to learn that Sr. C. E. Prior, among the staunchest of the supporters of the N. B. I., is very ill at the hospital at Rensselaer, Ind. A ruptured appendix is causing the trouble, but an operation could not be completed because of the presence of numerous pus sacks in the stomach. In the meantime every precaution is being taken and the best of care given. We pray God's protecting care over her.

Sr. Earl Koontz of the Oregon, Ill., membership is suffering severe sorrow just now in the death of her sister, Mrs. Isaac Maas and little daughter of Forreston, which is the result of a shocking auto accident in which several others were killed also. Our sympathies are with Sr. Koontz and other members of the family.

The Oregon Sunday school is preparing a pageant under the direction of Sr. Azalia Winfrey, who has especial talent in musical directing, which will be given on the night of December 21. Sr. Frank Rogers will preside at the piano and organ.

A small but intensely interested group gathered at the home of Bro. and Sr. Frederick Claussen of Oregon, Ill., early Sunday morning and enjoyed the sermon by their former pastor, F. L. Austin, broadcast from WCMA at Culver, Ind. It came through quite distinctly, and had it not been for a storm in the air with the accompanying fireworks, it would have seemed as though he were in the room with them. Another enjoyable feature was the duet by Sr. Louise Lamunio and her cousin, Henry Bryant. Sr. Lamunio is sponsoring these programs given by our different ministers. They will be announced from week to week on these pages.

Bro. and Sr. Williamson, of Golden Rule Home, celebrated the sixty-fourth anniversary of their marriage on Dec. 8. On Dec. 9, occurred Bro. Williamson's eighty-fifth birthday. But few couples, comparatively speaking, live to enjoy fifty years of companionship. To Bro. and Sr. Williamson God has already granted fourteen years more than that. At this writing they are enjoying their usual degree of health, and the comforts of Golden Rule Home, all of which is indeed a great blessing from our heavenly Father.

Sr. E. Dauterich, 2321 E. Oliver St., Baltimore, Maryland, in renewing for her Herald, expresses the wish that one of our ministers might be able to open a mission in her city, where the truths of God could be proclaimed to a hungry people. There is no organization of our brotherhood there. Bro. Zilmer, of Morrilton, Ark., accompanied by Bro. Lea of Philadelphia, recently visited Baltimore and spoke there. Sr. Dauterich, who is nearly 76, is the widow of one of our ministers of former years. Despite her age, she does her part in spreading the glad tidings wherever possible, by distributing tracts and passing on her Herald to others.

### REVIEW LESSON FOR DECEMBER 27

1. Paul heard and obeyed the divine call from Macedonia. It never pays to close our ears to the call of the Lord.

2. Paul and Silas in their labors at Philippi fully proved the value of prayer. It returns big dividends.

3. The Thessalonians that obeyed the gospel call walked worthy of God and became ensamples to all people.

4. The Corinthian brethren heard, believed, and were baptized. These three coupled together lead to salvation.

5. Law aids temperance, but true temperance needs no law.

6. If Christian service brings opposition, meet it nobly and continue on in prayer, redeeming the time.

7. Resurrection is your only hope. Embrace it; preach it. With this hope be cheerful.

8. Paul was a prisoner for the gospel, but nevertheless he continued preaching the glad tidings of salvation. Keep on the Lord's side and let come what may.

9. Righting our wrongs is putting the golden rule in practice. Don't ask others to do that which you refuse to do.

10. Organization is scriptural. Improve your organic structure.

11. Watch lest the sins of the apostate church of end times be your sins.

12. Love never injures or does harm to any one. Love must be exercised to be appreciated, and that type of love which is not used is counterfeit.—C. E. R.

### NOTICE OF ADDRESS

Correspondents may address Bro. F. L. Austin at 5439 Ohio Street, Austin Station, Chicago, Illinois.

### "THE HEBREW PEOPLE"

The new Junior Berean Book, "The Hebrew People," is now ready for distribution. The price is 30 cents for single copies; 27 cents each for 5 to 25 copies; 25 cents each for 25 or more copies. This book contains an illustration of the finding of the baby Moses.

Send all orders to National BEREAN Society, Oregon, Illinois.

### THE RESTITUTION HERALD

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Subscription Rates.—51 issues per annum, \$2.00; 6 months, \$1.00; 3 months, 50 cents. Sample copy, Free.

Receipts.—The change of date on your address label is your receipt. If date is not changed in two weeks after payment of subscription, please notify this office.

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The RESTITUTION HERALD advocates: the near return 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 to be 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.

## JESUS CHRIST, WHO IS HE?

By Jas. A. Patrick

I AM quite sure that our brethren believe that Jesus was the only begotten Son of God. I think they believe in giving the word, begotten, the same meaning when applied to Christ that it carries throughout the Bible. In Matthew 1:20 the word, conceived, rendered, begotten, in the margin, is the same Greek word that is used when Christ is spoken of as the only begotten Son of God.

Not long ago I heard a preacher say that *monogonice*, the Greek word for, only begotten, carried a very wonderful, exalted meaning. Just before this he had said that Christ was "very God of very God". I looked up the word and found it to mean just what it is translated in the Bible—the only begotten Son of God.

The Emphatic Diaglott renders the last clause of Matthew 1:20, "For that which is being formed in her is of holy Spirit." This is in complete harmony with what the angel told Mary when she asked, "How shall this be, seeing I know not a man? And the angel answered and said unto her, 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."—Luke 1:34, 35. The Emphatic Diaglott renders this last clause, "And therefore that begotten, being holy shall be called a Son of God". The Greek word here rendered, born, in the Concordant Version, and, begotten, in the Emphatic Diaglott is the same word that is rendered, conceived, in Matthew 1:20.

In Luke 1:31, the angel said to Mary, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS." What constituted this Jesus? Of what was He composed? Was it not flesh, bone, muscle, nerves, veins, arteries, brain, etc., that went to make up what was called Jesus? Was there anything aside from the physical being that could properly be called Jesus?

All through His life the same thing is true. It was Jesus that was hanged on the cross. It was the body of Jesus taken from the cross, but when it came to laying it in the tomb, it is said, "There laid they Jesus."

On the morning of the resurrection when the women came to the tomb, the angel said, "I know that ye seek Jesus, which was crucified." What was it that was crucified? The flesh and blood man! The angel continued, "He is not here; for he is risen, as he said. Come, see the place where the Lord lay."—Matt. 28:4, 5. What was it that lay in the tomb that is called the Lord? And further, "Go quickly, and tell his disciples that he is risen from the dead." Who? Jesus the Lord. The same that lay in the tomb? What else, will you tell me? Could anything else be Jesus, the Lord? If so, what was it?

I know that some teach that the body of Jesus was not raised. Then was Jesus raised? The body was Jesus. John says that it was. How could we understand this language, if the same one that went into the tomb was not raised?

"This Jesus, whom you crucified, God hath made him both Lord and Christ." Acts 2:36, Emphatic Diaglott.

Jesus said to His disciples, "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have." Could these words be true if something other than the same hands and feet, the same flesh and bones He possessed in mortal life, had been raised? Could the nail and spear prints have been in anything but the hands and feet that He carried to the cross?

"Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended *is the same* also that ascended up far above all heavens."—Eph. 4:9, 10.

"And we shall be like him; for we shall see him as he is."

Someone will say, "Why lay so much stress upon this subject? You have written along this line before." Yes, I have written along this line before and probably shall again, because I fear that some are denying the resurrection of our Lord.

## LEST WE FORGET THE LESS FORTUNATE

THANKSGIVING with its generosity among the needy, which the day brings, has passed, and now Christmas with its spirit of giving will soon be here.

It is a fine thing to remember the unfortunate during the holidays, but that soon passes, and all too soon the needy are back in their old condition, again needing fuel, food, and other necessities, and the contrast makes it all the harder to endure.

The relief work among our church people, for which I am making an appeal for financial donation, isn't just at holiday time, but the funds given for the work are conserved and distributed over the entire year among those who need it the most. Special attention is given our families where there are little children and aged ones.

Those who donate to this relief work I am sure feel a sense of satisfaction, because they know that they are helping in a way to bring about the greatest good. They realize that the Golden Rule does not apply just for a few days.

I would not want you to think that the little children in our families where misfortune has come are not given any cheer at Christmas time. Arrangements are made out of the funds to give them as much joy as possible. There must be toys, and it is right, too, for life and its hardships come altogether too soon to many, and up to a certain age children should not know that this is true.

This work can only be carried on with the help of the brethren and I will welcome any donations, large or small. Every donation is made to do the utmost possible in the way of relief.

Mrs. Orpha Sanford,  
5424 Race Ave., Chicago, Illinois. Chairman of the National Berean Relief Committee of the Church of God.

# THE RESTITUTION HERALD

## CHRISTMAS NUMBER

VOLUME 21

OREGON, ILLINOIS, DECEMBER 22, 1931

NUMBER 12

### The Star of Bethlehem

The brightest gleam that ever shone  
Across the world's dark night  
Was not reflected from the throne  
Of selfishness or might.  
'Twas not the torch that led the way  
To any diadem.  
It was love's gentle, golden ray  
— The Star of Bethlehem.

The light that longest shall abide  
Among the distant years,  
And leave on weary-faces dried  
The most of human tears,  
Is not the glow reflected far  
From Splendor's gleaming gem.  
It is the light of one lone star  
— The Star of Bethlehem.



That wondrous light shall shine on earth  
In ages yet to be,  
And point to Him of lowly birth  
Now crowned eternally  
With might and power from above;  
His royal diadem  
Reflecting God's unchanging love  
— True Star of Bethlehem.  
— *C. E. Flynn and G. E. M.*



# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"Thou shalt call his name Jesus: for he shall save his people from their sins."*

## THE EDITOR'S PRAYER

UNTO THEE, OUR FATHER, who hast so dearly loved, and hast manifested Thy love in the gift of Thy Son, we would lift our voices in praise. Help us, we pray, that as we celebrate the birth of our Lord, we may do so with understanding hearts. Make us appreciative of Thy grace brought to us so freely through Jesus Christ. Amen.

## THE FIRST OF THE STORY

THE intensely interesting and dramatic nature of the events associated with the birth of the Son of God has caused many to disregard the equally important occurrences recorded in the earlier part of this true and wonderful story. These neglected portions have to do with happenings which actually took place, according to Mr. E. W. Bullinger, on December twenty-fifth, the day on which the Christian world celebrates the Savior's birth.

"It appears without the shadow of a doubt that the day assigned to the *birth* of the Lord, viz., December 25, was (really) the day on which He was 'begotten of the Holy Ghost,'" declares this renowned Bible scholar. It was the day, therefore, when the angel Gabriel appeared to Mary with his startling announcement concerning the birth of her Son.

It is not necessary to enter into a lengthy discussion of the reasons advanced by Mr. Bullinger in support of his conclusions beyond the fact that those reasons appear both logical and in harmony with the sacred record. The matters in which we are the more interested are the events which took place on that occasion, which is said to have been December twenty-fifth, according to our reckoning, and the day on which we now celebrate the Master's birth.

## JESUS!

THE declaration with which the angel introduced his announcement had to do with the naming of the One who was to be born. "Thou shalt call his name JESUS!" Such was Gabriel's command.

This name, now sacred throughout the world, means "the salvation of Jehovah." When the heavenly messenger approached Joseph, the betrothed husband of Mary, to

assure him of the worthiness and purity of his affianced bride, he declared, "She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

To "save his people (the Jews) from their sins," was the primary purpose of Jesus' coming. Later this objective was broadened to include the Gentiles as well as the Jews, and Jesus became "the Saviour of all men." Not that God changed His plan, but that the fulness of it had been obscured from the world in the past.

*Savior from sin!* O how much is included in that brief phrase! The sorrows and the distresses, the anxieties and the fears, the pain and the death, all of which has come into the world through sin, are now to be removed through Jesus Christ our Savior!

## THE GREATNESS OF JESUS

THE GREATNESS OF JESUS is being continually evidenced throughout the civilized world. The moral influence of the life and teaching of the Master is everywhere apparent. Not so much in practical accomplishments, we regret to observe; but in the moral viewpoint of the people. Men have come to appreciate and to admire, if not to emulate, the example left them by Jesus of service and sacrifice.

The true greatness of the Son of God, however, is of a much higher order than that which the world might designate His moral qualities. The greatness of Jesus was *infinite*; it was more than human; it was a reflection of God Himself on the plane of the flesh. Jesus made it possible for mortals to understand and apprehend God as they had never been able to comprehend Him before.

The greatness of Jesus does not end even here. Through His own infinite goodness, through His own sacrifice and service, through His conquest of sin in Himself, He acquired the power to lift those who believe on Him to the same divine plane to which He Himself has attained, the plane of real spiritual living. Before His testing period had been completed He looked hopefully forward to the goal, and said, "And I, if I be lifted up . . . will draw all men unto me."

This God-given power to lift others to a higher level of spiritual living and experience in this present life, will have its completion when the Savior comes again, and exalts the members of His body to a plane of divine being.

## I N A S M U C H

OF the many delightful stories and legends that have entwined themselves around the festival of the Nativity, *The Cobbler and His Guest* is one of the most charming. Under other titles, in one version or another, often in prose and sometimes in verse, it has been told many, many times. But even so, for the sake of the lesson it teaches, it cannot be repeated too often.

According to one version of the tale, there lived in the city of Marseilles a hundred years and more ago an old shoemaker, loved and honored by all his neighbors, who affectionately called him "Father Martin." One Christmas eve as he sat alone in his little shop, reading of the visit of the wise men to the infant Jesus, and of the gifts they brought, he said to himself:

"If tomorrow were the first Christmas, and if Jesus were to be born in Marseilles this night, I know what I would give Him!" He rose and took from a shelf two tiny shoes of softest snow-white leather, with bright silver buckles. "I would give Him these, my finest work . . . How pleased His mother would be! . . . But I'm a foolish old man," he thought, smiling. "The Master has no need of my poor gifts."

Replacing the shoes he blew out the candle and retired to rest. Hardly had he closed his eyes, it seemed, when he heard a Voice call his name, "Martin!" Intuitively he felt aware of the identity of the Speaker: "Martin, you have longed to see me. Tomorrow I shall pass by your window. If you see me and bid me enter, I shall be your guest and sit at your table."

He did not sleep that night for joy. Before it was yet dawn he rose and swept and tidied up his little shop. Fresh sand he spread upon the floor, and green boughs of fir he wreathed along the rafters. On the spotless, linen-covered table he placed a loaf of white bread, a jar of honey, a pitcher of milk, and over the fire he hung a pot of coffee.

When all was in readiness he took up his vigil at the window. He was sure he would know the Master. From childhood had he not gazed in love and reverence at His image above the great altar in the cathedral? And as he watched the driving sleet and rain in the cold, deserted street, he thought of the joy that would be his when he sat down and broke bread with his Guest.

Presently he saw an old street-sweeper pass by, blowing upon his thin, gnarled hands to warm them. "Poor fellow, he must be half frozen," thought Martin. Opening the door he called out to him, "Come in, my friend, and warm, and drink a cup of hot coffee." No further urging was needed, and the man gratefully accepted the invitation.

An hour passed, and Martin saw a young, miserably clothed woman, carrying a baby. She paused wearily to rest in the shelter of his doorway. The heart of the old cobbler was touched. Quickly he flung open the door. "Come in and warm while you rest," he said to her. "You do not look well," he remarked.

"I am going to the hospital. I hope they will take me

in, and my baby boy," she explained. "My husband is at sea, and I am ill, without a sou."

"Poor child," cried the old man. "You must eat something while you are getting warm. No? Then let me give a cup of milk to the little one. . . Ah! what a bright, pretty little fellow he is! . . . Why, you have put no shoes on him!"

"I have no shoes for him," sighed the mother.

"Then he shall have this lovely pair I finished yesterday." And Martin took down from the shelf the soft little snow-white shoes he had looked at the evening before, and slipped them on the child's feet. They fitted perfectly. And shortly the poor young mother went on her way, tearful with gratitude, and Martin resumed his post at the window. Hour after hour went by. And although many people passed his window, and many needy souls shared the hospitality of the old cobbler, the expected Guest did not appear.

At last, when night had fallen, Father Martin retired to his cot with a heavy heart. "It was only a dream," he sighed. "I did hope and believe, but He has not come."

Suddenly, so it seemed to his weary eyes, the room was flooded with a glorious light. And to the cobbler's astonished vision there appeared before him, one by one, the poor street-sweeper, the sick mother and her baby, and all the people whom he had aided during the day. And each smiled at him and said: "Have you not seen me? Did I not sit at your table?"—and vanished!

Then softly out of the silence he heard again the gentle Voice, repeating old, familiar words:

"Whosoever shall receive one such little child in my name, receiveth me."

"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."

"Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Selected by L. E. Y.*

—o—

Come, Thou long-expected Jesus,  
Born to set Thy people free,  
From our tears and pains release us;  
Let us find our rest in Thee:  
Israel's Strength and Consolation,  
Hope of all our souls Thou art;  
Dear Desire of every nation,  
Joy of every longing heart.

Born Thy people to deliver,  
Born a Child—and yet a King,  
Born to reign on earth forever,  
Now Thy precious kingdom bring:  
Bring us, Lord, Thy great salvation,  
Let us now behold Thy face,  
Send Thy laws to every nation,  
Tune our hearts to sing Thy praise.

—Charles Wesley.



## JESU, JESU, THE KING!

*By Elizabeth Louise May*

To watching shepherds it was told  
 Who heard the angel's voice announce:  
 "Good tidings I bring of the Savior's birth,"  
 This day has God fulfilled His word;  
 Today, is born a Savior!  
 Jesu! Jesu! the King!

To see the wonder, the shepherds ran  
 Straight on to Bethlehem  
 And found Jesu! Jesu! the King!  
 Lying in a manger filled with straw;  
 His mother, Mary, near his cradle-bed.

The Babe wrapped warm in swathing bands—  
 Lay sleeping on the golden straw—  
 While sheep and oxen in sleeping too,  
 Did'st bend to Jesu! Jesu! the King!

Back to their flocks the shepherds ran  
 Shouting and praising the glad refrain  
 Of the angels who sang—Jesu! Jesu! the King!  
 Glory to God! Glory to God!  
 Glory to God in the Highest! and on earth,  
 Peace! Peace and good will to men!

So let us sing the triumphal song  
 The shepherds sang with the angels,  
 On that first Christmas morn!  
 And all the world shall join the song  
 That proclaims the birth of Jesu! Jesu! the King!

"Glory to God! Glory to God!  
 Glory to God in the Highest and on earth,  
 Peace and good will to men! Amen! Amen!"

## IF CHRIST HAD NOT COME

*By Ida Lapp*

ONE can scarcely express the wells of joy and praise which spring up in our hearts at this season of the year, as we sense the love and mercy manifested by our heavenly Father when He gave to us the greatest of all gifts—His only begotten Son—our Savior. But have you ever stopped to think what it would mean to you and to me, if Christ had not come? Do you realize what our lives would have been like, if God had not sent His unspeakable Gift into the world?

The story is told of a minister, who, after studying hard

for several hours on his Christmas message, buried his head in his arms on the table and fell asleep. During his sleep he dreamed that it was what we would call Christmas morning, but that he was in a world where Jesus had never come to make His abode with men. He walked to the fireplace to take one more glimpse at the tiny stockings, chucked to the top with toys for the little ones, but there were no stockings or toys to be found.

He arose, left the house, and started to walk to church, listening for the early morning chimes which usually heralded the King's birthday. But to his dismay he could hear no music; then he remembered that there was no church and that Christ had not come. He returned to his study, but when he reached for a certain book on the life of Christ, he discovered that every book about the Savior had disappeared.

Suddenly, as the door bell rang, a little boy appeared and asked the minister to go with him to the bedside of his dying mother. He hurried to the little fellow's home, and as he entered, said to the Mother, "Now I have something comforting to read to you." But when he opened his Bible, to his disappointment he found it ended at Malachi. There was no New Testament, no promises from the loving Savior. The sad-hearted minister could only bow his head and weep with the dying woman.

Two days later, as he stood by her casket and conducted the funeral ceremony, there were no words of comfort which could be spoken, no songs of promise to be sung, no hope assured those left to mourn; only the sad words, "dust to dust, ashes to ashes." More fully than ever he realized that Christ had not come, and then he burst into tears of sorrow.

Suddenly he awakened from his sad dream and hearing his church choir across the street, rehearsing that beautiful old hymn, "Joy to the world, the Lord is come", his heart thrilled with ecstasy. A shout of praise burst from his lips, as he realized more fully the blessings enjoyed by all, because Christ had come.

Should we not then, as Christians, be glad and rejoice more than anyone else because Christ has come, and that He is with us in our daily life? Let us always remember the announcement, made by the angel, "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."—Luke 2:10-11.

On the other hand, let us think of the millions to whom Christ has not yet come; let us think of their sad hearts; and let us at this, the beginning of a new year, pledge ourselves, one and all, to pray that more workers may be sent forth daily to tell the glorious news that CHRIST HAS COME and that He is only waiting at their heart's door to come in and give them joy and peace.

"Room for Jesus, King of glory,  
 Hasten now His Word obey;  
 Swing your heart's door widely open,  
 Bid Him enter, while you may."



## THE REDEEMER OF MANKIND

By C. E. Lapp

*“And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.”—Matthew 1:21.*

ONCE more we are to celebrate the birthday of Him for whom the angels sang, whose birth was foretold by angels, before whom shepherds knelt in humbleness and worship at the foot of His manger throne. Wise men came from the distant East to worship Him of whom the prophets had spoken years before. Thousands were joyous and exultant to know that at last the long looked for Redeemer of mankind had been born in the city of David. The world stopped in awe and wonderment to seek the meaning of all the strange phenomenon that had caused such widespread excitement.

Gabriel, the angel of the Lord, had appeared to Joseph in a dream and told him that he should take Mary to be his wife, since the child she was to bear was of God's Holy Spirit. He also told him to call the child's name Jesus.

So often we hear that name taken on the lips of men, very few really knowing what it means. Its very mention seems to quiet those who fear and bring peace to the troubled in heart. To the oppressed there comes the feeling of comradeship, and to the weary comes rest. Sin flies away at its approach and those trudging along under its awful weight turn their faces upward to the ray of hope that beams through the darkened clouds and take a new grasp on life with all its beauties.

The man with the palsied shake of the head and the emaciated body breathes a prayer in that Name, knowing full well relief will come. The washerwoman sings at her daily task with a joy that passes beyond our plane of comprehension. She has been with Jesus and has learned of Him. That name is sweet to the ears of the child; dearer than life itself to the elderly saint.

Humanity does not change. Century after century mankind has inhabited the earth, seeking in every nook and corner of this great universe for the one coveted thing of all ages—life. They sought it in philosophy and reasoning, in myths and legends, and in science—all to no avail, ever hoping, but all too many times failing in the gigantic task which they have undertaken. Sin, with its dazzling appeal, lures innumerable ones into its folds and only few escape the tenacious grip of the ever entangling web. Sin, with its debauchery and debaseness, drags down into the slime-pits of the grave itself the very flower of mankind, leaving them there to their own fate with no help in sight.

But wait! New hope arises in the heart; we are made to feel that help is near. The angel said: “You are to call His name Jesus, for He it is who will save His people from their sins.” (Wey.) The cloud so dark for a time vanishes from our sight. Our Savior is born and is now living,

seated at the right hand of our Creator in the heavens. He it is who will banish all sorrow and care; lift the scourge of sickness and banish death forever. Death, the wages of sin? Yes, He overcame death, and we lift up our heads and rejoice. For He has truly come to save His people from their sins and give life everlasting to all those who will put their trust in Him.

## HE IS COMING AGAIN

By Lucille LeCrone

How cruel those words, “There is no room,” must have sounded to Joseph on that night so many years ago when the greatest event of history transpired—the birth of the Christ! How heavy his heart must have been as he went from inn to inn, from door to door, in his futile efforts to find shelter for himself and his wife, she who was to become the mother of the Savior of mankind.

Any of the places Joseph applied to that night might have become the birthplace of Jesus. They might have become objects of future pilgrimages, places of worship and adoration. They missed the opportunity of sheltering the Babe who was born that night. There was no room! Instead a stable was His first home, a manger His first bed. No lovely clothes to dress Him in; only swaddling clothes and a manger!

But His birth was not altogether without glory and honor. “And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them.” The angel which appeared unto them was clothed in glory, the Shekinah glory of the Lord, which manifests His presence. And 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.” Even if mortals had no room for Him in their inns, the angels were watching and joyously announced His birth.

Such was the manner of His first coming! How different will be the second, for He is coming again. “In such an hour as ye think not the Son of man cometh.” And with what splendor and glory. “For he shall come in the glory of his Father with his angels.”—Matt. 16:27. Coming in the clouds of heaven with power and great glory! Every eye shall see Him; every knee shall bow before Him; every tongue shall confess that He is “Lord, to the glory of God the Father.” All kings shall fall down before Him, and all nations shall serve Him. He is coming to establish His kingdom upon the earth and to rule over it with righteousness, for “righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins”.—Isa. 11:5.

Have you made room for Him in your heart, so that when that glad day arrives He will have room for you by His side as a ruler?

## REJECTED AND ACCEPTED

By Dorothy Krogh

ABOUT five miles south of Jerusalem, crowning the top of a narrow ridge extending eastward from the center of the Judean hills, there lay a little hamlet called Bethlehem. On every side but the western, the hill breaks down abruptly into deep valleys; while a little way to the east the land stretches out into a plain. There a group of shepherds were tending their flocks.

During the day as they guarded the grazing sheep, sights and sounds of the earth undoubtedly filled their minds. But darkness having veiled the scene, their attention was likely drawn to the heavens. For so long had they been accustomed to watching the mysteries of the evening skies that they had probably grown familiar with the planets and knew them in all their courses.

On this night there came to them a vision, surpassing in glory any sight they had previously witnessed. The whole heavens were suddenly filled with light, and the voice of an angel announced to these simple shepherds the birth of the Savior, Christ the Lord. Filled with wonder and awe, they hastened into the village and found the babe wrapped in swaddling clothes, lying in a manger.

When this event took place the Jews were subject to the rule of Rome. They had not known national independence since the time of the Babylonian captivity. They had been captured and recaptured, scattered and enslaved, oppressed by each succeeding conqueror, until it seemed impossible that a restoration of the kingdom of Israel could ever come about by natural events.

But the Scriptures had promised that God would send a Savior, who would exalt Israel to a position of everlasting glory; and the lower their station in the world became, the greater were their hopes of the soon appearance of the Messiah. They eagerly awaited the time when, under this divinely commissioned Leader they might rise in revolt against the hated foreign oppressors.

Eventually the babe whose birth had been heralded by the angel grew to manhood and started out to teach the gospel of the kingdom in His simple and humble way, claiming to be the promised Christ. But this was not the type of man the Jews were looking for. Their Lord was to come in honor and glory, with power and might. So because they thought Him to be an imposter, they rejected the Savior and nailed Him to the cross.

Nearly two thousand years have passed since then, and the Jews are still looking for the coming of their Messiah. Soon the One whom they rejected, whose birth we are commemorating by our Christmas celebrations, is coming back to this earth. The Jews will look upon Him, whom they pierced and will realize that they crucified the true Messiah. Then will they accept Him as their King, and He will establish a rule of righteousness which shall eventually fill the entire earth.

The world is greatly in need of such a ruler. Sin has

increased, and troublesome times are prevalent upon the earth. There is constant strife among the nations, and a depression is everywhere in evidence. No doubt many of us are suffering from this condition, but these things should encourage us to be true to Him until He comes, for the Bible tells us that "when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." Luke 21:28.

## OUR HERITAGE FROM JESUS

By Harvey Krogh

*"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."—John 14:27.*

JESUS was born in the little town of Bethlehem of Judea. His mother knew that He was the Son of God, and she taught Him and helped to prepare Him for the great work which was before Him. He grew up in the city of Nazareth in Galilee and helped in the carpenter shop. From what we know of Him in His later life, He must have spent much of His time studying the books of the law and the prophets, and much of His time in prayer with His Father.

In His youth He must have had many temptations, and undoubtedly it was sometimes difficult for Him to choose the good rather than the evil. He could not have done this alone, for man cannot live righteously without the help of God. But by constant communion with his Maker he is strengthened in every temptation. Jesus did not forget that He was the Son of God, or He would have fallen as all other men have.

When our Savior was about thirty years old, He was tested for His work of salvation. The record says that He was led up of the Spirit into the wilderness to be tempted of the devil. This temptation was not to prove His worthiness or capability of doing the work that was set before Him; but it was to strengthen and prepare Him for it. Jesus fasted for forty days and forty nights. Have you ever fasted voluntarily?

At the end of this long period He was tempted to turn stones into bread and eat. He had the power to do so. Why did He not? He remembered that God would sustain Him. After the temptation the devil took Jesus up into the Holy City, seated Him on a pinnacle of the temple, and said to Him, "If thou be the Son of God cast thyself down." God would not have allowed harm to come to Him and what a demonstration it would be to the people! Why did He not yield this time?

Following this Jesus was shown the kingdoms of the earth, all of which were promised to Him, if He would fall down and worship Satan. He conquered the third time, for He knew that all these things would be His rightfully if He endured yet for a little while. You, too, will be granted more than you have ever desired in this life if you

will be patient and serve God. "Thou shalt worship the Lord thy God, and him only shalt thou serve", were the words with which Jesus refuted Satan on the third temptation. Then the devil left Him and angels came and ministered unto Him. Did angels ever minister to you? Well, probably you just did not recognize it as such.

After His temptation He went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. He called twelve disciples from among those who followed Him, and they went about with Him during most of His ministry. He taught them special things and prepared them for the great work that was to be done after His departure.

The feast of the passover was drawing near, and Jesus knew that He was the Lamb of God that was to be sacrificed to atone for the sins of all the world. He and His disciples were sitting around the table after their last supper together. He had washed their feet and was preparing them for the trials that would come after He was taken from them. He promised them the Holy Spirit and comforted them, for they were grieved when He told them that He would not be with them long.

Among the many things that He said to them was this: "Peace I leave with you, my peace I give unto you." And truly He was at peace, or He would have been unnerved by the thought of the coming day. We marvel at His composure and calmness. But why marvel? Though you and I were to be put to death, it would be possible for us also to have perfect self-control as Jesus did; but we would have to be prepared as He was. He could not have borne such a trial when He was yet a youth; nor could He have borne it at the beginning of His ministry. By trials and suffering He was made perfect so that He might not falter when it was time to be delivered into the hands of His enemies. You remember that in 1 Corinthians 10:13, Paul says, "God is faithful and will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape that ye may be able to bear it."

Jesus suffered much that night in the garden, for we read that He prayed earnestly that He might not have to drink that bitter cup. "Nevertheless," He said, "not my will, but thine be done." Then there appeared an angel from heaven, strengthening Him. (Luke 22:44, 45.) Did you ever pause and consider how much comfort and peace you would have if you knew that, whenever you needed help, you could pray to the Father and He would send angels to minister unto you? Certainly God does send angels to help us. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Let us remember that the secret of Jesus' power to rise above sin and to endure the supreme test was His close communion with God. We, too, have that great privilege of talking with our Father and walking with Him. We can be assured of protection and peace if we will live in the spirit of God as Jesus did. It is ours if we only accept what the Master left for us. These words were meant for us also, "Peace I leave with you, my peace I give unto you."

## WHAT DOES CHRISTMAS MEAN TO YOU?

*By Lottie E. Young*

WHEN a baby comes to a royal family, especially if it is a prince, what preparations are made! How its advent is heralded all through the nation by the ringing of bells; multitudes acclaim the tiny creature as their coming king, and costly gifts from far and near are showered upon it. What a contrast is this to the humble birth of the Lord Jesus Christ! Think of the peasant mother, the stable home, the manger cradle, and the curious shepherds! And yet of the many princes who have been born into this world, even though their birthdays may have been observed during their lifetime, none are remembered now save that of the Babe of Bethlehem, the Prince of Peace. His natal day is honored by millions in some fashion.

Why did He come? What was His mission? Hundreds of years before the birth of this Christchild His name was given—Immanuel—"God with us". And so He came as a Revealer of God to man; as the Redeemer or Purchaser of those who were helpless, for Jesus means "Savior"; as the Restorer of this world to its Edenic beauty, when sickness and sorrow, disappointments and heartaches, and even death—"the last enemy"—shall be unknown. Is it any wonder His birthday is still celebrated!

There are many answers which might be given as to what Christmas is. To the infidel, it means nothing, though, unconsciously, he keeps it. To the Christian, it means worship, although that is frequently omitted. To the merchant, it means, "This is my harvest". To the buyer, "Have I sufficient funds to go around?" To the small boy or girl, "What will Santa Claus bring me?" To the rich, it brings a show of arrogance, or helpful philanthropy. To the poor, "How can we fill the children's stockings?" To the cynic, boredom. To the optimist, an opportunity to bring cheer to "others".

To the many, it is a time of anxiety, doubt, and worry; a time of hurly burly, late hours, and jostling crowds, each intent with that which involves his own home and family. But through it all runs the Christmas spirit, and if this can be retained, even in small measure, the "Day" will not have been in vain.

Over the radio will come the Christmas carols with their messages of peace on earth, to all men good will. The "unspeakable" gift of Jesus Christ to the world was the greatest blessing ever received, and as "in the fullness of time", He made His first advent, so some day the promise shall be fulfilled: "Unto them that look for him shall he appear the second time without sin unto salvation," when the whole world shall know of His "good will", love and righteousness.

Is each one of us ready for that great day?

## THE LIGHT OF THE WORLD

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When in silence o'er the deep,  
 Darkness kept its death-like sleep,  
 Soon as God His mandate spoke,  
 Light in wondrous beauty broke.

But a beam of holier light,  
 Guided Bethlehem's lonely night,  
 When the glory of the Lord,  
 Mercy's sunlight, shone abroad.

Peace on earth; good will to men,  
 Burst the glorious anthem then:  
 Angels bending from above,  
 Joined that strain of holy love.

Floating o'er the waves of time,  
 Comes to us that song sublime,  
 Bearing to the pilgrim's ear,  
 Words to soothe, sustain, and cheer.

For creation's blessed light,  
 Praise to Thee, Thou God of might!  
 Seraph strains Thy name should bless,  
 For the Sun of Righteousness!  
 —From an old hymn.

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## "AND GLORY SHONE AROUND"

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By Richard LeCrone

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THIS year when you attend the Christmas program of your church you will, in all likelihood, either hear sung, or join in singing, hymns of praise and rejoicing over the birth of the Lord. In one of these is contained the phrase, "And glory shone around." The hymn thus expresses the thought of the glorious light which appeared at the birth of the Master. We will all agree that it is a beautiful and inspiring theme, and you will no doubt consider it quite presumptuous upon the part of one with a very limited knowledge of music to suggest that it could be made more beautiful. He even goes so far as to say that he knows how it could be done.

In reply to the indignant protests which I feel sure must have been aroused, I hasten to explain. The hymn could be made more beautiful by adding to the joyous rhythm of the music and the gladsome message of the words, a more complete comprehension of their meaning upon the part of singer and listener alike. What possible bearing could the fact that "glory shone around" have upon the lives of men? Was it simply an unusual phenomenon which occurred at about the time of the birth of Christ or was it, like the voice of the angels, intended to convey a

message to mankind? While these questions linger in our mind, is not the beauty of the hymn somewhat impaired?

To explain just what the glory of God is would be impossible; man does not know. But it is possible for man, in a limited degree at least, to grasp the significance of its appearing.

We know that God first spoke to Moses from the midst of a bush which burned, yet was not consumed. An unnatural fire again manifested itself to Israel in the form of the pillar of fire which led them. This time it was named. "And it came to pass, as Aaron spake . . . that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud."—Ex. 16:10. The term is again applied to the fire which appeared on Mount Sinai at the giving of the law. "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel."

The glory of the Lord however most frequently appeared to them in the tabernacle. "And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle."—Ex. 40:35.

In Zechariah's prophecy the manifestations of the presence of God are spoken of thus: "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and a glory in the midst of her."—Zech. 2:4, 5.

Ezekiel seems to have recognized the glory of God as an indication of His presence. "And behold, the glory of the Lord filled the house of the Lord: and I fell upon my face."—Ezek. 44:4. In brief, with Ezekiel the glory of the Lord was an indication of His presence; and accordingly when Ezekiel saw it, he worshiped.

Hence, dear reader, when "the glory of the Lord shone round about" the shepherds of Israel, it meant more to them than just a bright light. It was an indication that Jehovah was very near, and that the words of the angels were not only true but of the utmost importance to mankind. Following the example of Ezekiel they fell upon their faces and worshiped.

Has not the hymn become more beautiful?

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"THE most beautiful of the accounts of the Savior's birth is that given by Luke. As we look back upon it in the light of nineteen Christian centuries, we marvel at its simplicity and loveliness, its perfect fitness to show God's love for man. If Jesus had come as an admired sage, or as a powerful conqueror, or as a man of amazing wealth, He would not then have entered into our common life and lived as a brother alongside of us. In all ways throughout His brief life, He shared our human experiences, and by His gracious words of heavenly wisdom, by His tender deeds of kindness, He so manifested the love of His Father that men have ever since believed in it, sought it in all their troubles, and found in it forgiveness for all their sins."

## LET JESUS COME INTO YOUR HEART

By F. L. Austin

*"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me".—Galatians 2:20.*

OF BETHLEHEM honorable mention was made by Heaven in that she was the city of the birth of our Lord. He whose birth into life was announced by an anthem of the angels, was, beginning at Bethlehem to be the Instrument by whom all the nations of the world were to be transformed into character, and standing, and status, in perfect harmony with God Himself. The earliest days of His infancy, those days in which He had no active influence to bestow, were lived in a city which was "little among the thousands of Judah." And just the mere fact that He was born there was sufficient cause for Bethlehem to become known the world around.

At this another anniversary of that Heaven-honored birth, the Christian world will, as in one massed choir, sing the carols of His birth, the praises of Bethlehem included. Let us all join in the songs.

But there are deeper and more far reaching facts that we should also bear in mind. It is not so much the fact that the Savior was born in Bethlehem that should cause rejoicing. The real cause for song and rejoicing should be the fact that that same Savior has come to live in our lives—day by day. After all that can be said otherwise, it is a fact that unless Jesus has been given real and genuine admission into our lives to rule them and do with them as He may wish, Christmas loses the greater part of its significance.

The words of Paul, "Christ liveth in me", contain a wealth of meaning and value. They mean that, so far as Paul was concerned, all that he did was the result of the guidance and work of Christ in him. Paul admitted Christ into the very heart-center of his life, had committed all to Him for His abode and for His use. That meant that a reformation was taking place in Paul's life that was otherwise utterly impossible. It meant that the ultimate of Paul's life was to be determined by the Master Himself.

That same Christ awaits to come into your life, brother, sister, and into mine. He will do for us as He would do for Paul. He would mold and fashion and finish us to His own great knowledge of truth and of right. He would make us meet for God Himself.

If Christ has not and does not come into your life and mine, then we miss by far the greater portion of the Gift of God to man.

"Let Jesus come into your heart."

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

## THE WAITING TIME

By Mary A. Gesin

*"Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."*

ALL of life intent on one aim; every thought deflected to a similar purpose; each action molded by a corresponding incentive—and at last, realization! Such is the vision we receive from the picture of the aged Simeon, a fleeting glimpse of which is given us by Luke. "Waiting for the consolation of Israel" is the way in which the gospel writer describes the life-purpose of that "just and devout" man.

The heavenly Father, whose guiding hand shapes the destinies of all creation, was conscious of Simeon's overmastering desire and guided his footsteps into the temple at the opportune moment. Mary and Joseph, bringing the child Jesus according to the law's decrees to perform certain rites, could not have been known to Simeon, and would have been but another zealous father and mother with their babe, except for inspiration.

Long years had Simeon waited for this moment, and taking the child Jesus in his arms, he poured out his gratitude to God for the consummation of his desire. He recognized in the tiny infant the Savior of mankind, a light in darkness hitherto impenetrable, the glory of a people whose splendor had long since departed. He had at last attained that for which his soul had yearned—the blessing of beholding God's "salvation".

All down the ages, "just and devout" men have waited for their glimpse of the "consolation of Israel". They have bent every energy that their eyes might be worthy of seeing the salvation which God has prepared for all people. We, too, live in expectancy of sharing that joy which came to Simeon on the first advent of Jesus, in the realization of the glory and blessing of His second advent. For "this same Jesus" will once more come to earth; the "salvation" which God has prepared shall be revealed, not to but a handful, but to every waiting heart.

"Just and devout" Simeon prepared himself to be worthy of that God-bestowed vision. And we have a charge to keep, if we would be deserving of that greatest of all benefactions that can come to mankind. John gives us the commission in his first epistle in these words: "Every man that hath this hope in him purifieth himself, even as he is pure." What that expectation is he tells us in the preceding verse: "When he shall appear, we shall be like him; for we shall see him as he is." In comparison with this, all other desires fade away.

If we would attain unto that hope which should animate every true worshiper of our Lord and Master, we will erase from our lives every thought and action which would dim the luster of its consummation, everything which would deter us from the realization of it. Wonderful day, when

all the faithful shall share in the glory revealed at His second advent!

At His first coming to earth, the angelic choir burst forth in peans of praise, singing, "Glory to God in the highest, and on earth, peace, good will toward men." When He returns to His faithful, waiting followers, surely their hearts shall pour forth the joy of the realization of their hopes, in glad songs of praise to God and His Son.

"We are in the time of waiting;  
 Soon we shall behold our Lord,  
 Wafted far away from sorrow,  
 To receive our rich reward.  
 Keep us, then, till His appearing,  
 Pure, unspotted from the world;  
 Let Thy promises inspire us,  
 Till Thy banner is unfurled."

## SO THANKFUL

*By M. A. Woodward*

How many things there are to be thankful for! I have just reached Chicago, December eleventh, after a two month's trip through Michigan—my home for seventy-five years. I have been so thankful to meet my many fellow travelers once more, and to find them still anchored to the Rock, still faithful to the Christ and His cause. It has been two months of real joy and thanksgiving every day. I visited in nine cities and towns, and in about fifty homes. Still I had to miss several homes, as I was out of commission over a week in Dutton, at my dear friends' home, Mr. and Mrs. Leatherman, where I was given the best of care and attention. How good it is to meet so many who love to talk of the blessed hope, and the soon coming Christ!

I found letters awaiting me, one especially which I was so glad to get, from dear lonesome Sr. Good, away from all of like precious faith in Colorado Springs. If anyone reading this lives near her, go to her. She will be so glad to see you. Her address is, Mary E. Good, 215 S. 12th St., Colorado Spring, Colorado.

Let me read part of her letter to you, and you will know where another loyal heart bows down to Israel's God in true worship. She says, "O how glad I am that I can see beyond the dark clouds and catch glimpses of joy and peace in the kingdom of God. So glad that I know these troublous times but foretell the soon (very soon, I hope) coming of the Christ as King. Then we will understand just why some things must be as they are. Now we cannot see, but must walk through the dark by faith, always with the comforting thought that our Father knows and will never forsake us."

Dear little faithful soul, so frail in body, but strong in the faith of God! She echoes the same conditions we have met every place we go—her son Donald out of work, Paul

only part time. But she says, "At that we are so much better off than many with little children to feed and no work." She adds, "We can always see so much to be thankful for." Praise God for thankful hearts!

And next comes such a splendid letter from one of our blessed Training Class boys, out west; so full of joy that he can be a worker for the Master; some difficulties along the way, but many joys. My dear fellow worker, it is the difficulties, overcome by God's help, that strengthen your faith and make you strong to "carry on". We are thankful for you, dear lad.

And now we are thankful that we may soon open our eyes on the birthday morning of our beloved Jesus the Christ. What a joy to be able to drop a birthday gift into the box at the church door, and feel though not so much as we would like, still it is given in His name, and for His cause. O beloveds, teach your Sunday school class to give something on Christmas Sunday, be it only a nickel for the Christ's birthday gift. They will perhaps learn to save a little from the movie show, or candy, or gum each week, and have it ready for Christmas morning. I am thankful that someone was willing to take my class of boys in Oregon in my absence. And, God willing, I will be with them again by the new year, if my strength allows me and I am needed there. For I love the little fellows, and someone must make their lives worth living, into honest, noble men. And "never forget that once and for a whole year you were just a ten-year-old kid yourself". So we are thankful for our boys and girls.

"Behold, a virgin . . . shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

## THE CHRISTMAS STORY

A day of ringing bells and joyous mirth—  
 A day when Hope and Gladness fills the Earth—  
 The sweet old Story of the Savior's birth!

A Band of Shepherds watching in the night—  
 A gleaming Star with radiance warm and bright—  
 An Angel's Song borne on the wings of Light!

A Baby cradled in a manger-bed—  
 A loving Mother prays with rev'rent head—  
 Three Wise Men from the East by Glory led!

A Man of God waits in the Temple there—  
 A Holy Woman doth his vigil share—  
 The King they see in answer to their prayer!

Yet once again will Herald Angels sing—  
 Yet once again will Earth and Heaven ring—  
 "BEHOLD HE COMES! Your Savior, Lord, and King!"

—G. E. M.

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### "HIS NAME SHALL BE CALLED IMMANUEL"

"There's a song in the air!  
There's a star in the sky!  
There's a mother's deep prayer,  
And a baby's low cry!  
And the star rains its fire  
While the beautiful sing,  
For the manger of Bethlehem cradles a King."

### DIFFERENT

CHICAGO's loop has taken on its holiday dress. Stores vie with one another in decorations. State Street is a "sensation". For weeks its lamp posts were kept under cover until the workmen were through and the finished product could be displayed. And when it was, what did we see?

Huge figures lined the streets—ugly, grotesque shapes, with hideous faces and blinking eyes. Fascinating? Perhaps, but certainly not beautiful or in any way symbolic of Christmas.

In order to attract attention today things must be different. People are not satisfied with good books; they must be sensational as well as being well written, or present some new idea. Fashion artists could not make a living without continually introducing new lines, new colors, new fabrics. If they are clever, they disguise the old, making it appear new and startling. We find many today who are not satisfied with the old religion of Christ. They are tired of the teachings of the apostles and prefer rather to follow some new man-made doctrine.

Let us remain in the ranks of the few who celebrate Christmas simply by trying to make others happy, and by letting our whole lives ring out the joy we feel because a Savior *did* come into the world, bringing with Him the hope of life everlasting and joy untold.

"Songs of praise the angels sang,  
Heaven with hallelujahs rang;  
Songs of praise awoke the morn,  
When the Prince of peace was born.  
Saints below, with heart and voice,  
Still in songs of praise rejoice."

### WITHOUT A CHRIST

AT SOME time we have all stopped to wonder just what this world would have been like had Christ not been born. We naturally think first of the greatest consequence—the fact that there would be no hope of future life after this short span of years had ended. This would be a most dismal outlook, but let us look at the effect upon our daily lives.

At this time of the year there would be no joyful holiday to look forward to. The cold, dreary winter would settle down upon us with no happy work of gladdening the hearts of others to break its monotony. The old Scrooges whose hearts are softened by the Christmas spirit once a year would not, even for this short time, give a thought to anyone less fortunate than themselves.

When things would go wrong as they often do and, bewildered and perplexed, we would seek solace at the Throne of Grace, we could not pray, for who would be our Intercessor? We would never be able to seek the quiet sanctity of a church for meditation, for there would be no churches.

Should we pick up our Bibles, only a few of the verses dear to us could be found, for the books would end with Malachi.

And so we could continue indefinitely, for in every hour of our day, and in every day of our lives is felt the influence of Christ. Let us be glad and rejoice today that "He *has* come". And let us remember the annunciation of the angel, "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."—Luke 2:10-11.

"He comes to make His blessings flow,  
Far as the curse is found."

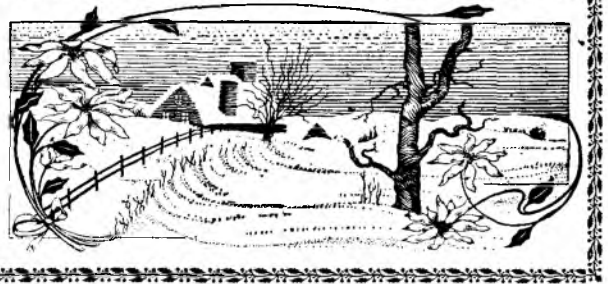
"O come, all ye faithful, joyful and triumphant,  
O come ye, O come ye to Bethlehem;  
Come and behold Him, born the King of Angels,  
O come, let us adore Him, Christ, the Lord."

"He shall save his people from their sins."



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*New Year Greetings to my page friends, "Grace be unto you and peace, from him which is, and which was, and which is to come."*  
Lois Hunt.

### THE SON OF GOD BECOMES MAN

THE fourth book in the New Testament is the book of John, written by John, the beloved disciple. He called Jesus the Word, because through Him we know the will of God.

In Jesus is life, and His life became the light of men, showing them how to live.

Jesus gives light to us in many ways—by His teaching, by His example and by the Holy Spirit.

Jesus, the Light, was shining in the darkness long before men received Him.

Jesus is the true Light, which lighteth every man that cometh to Him.

He first came to the Jews, His own people, but many refused to receive Him.

Jesus dwelt among the people and they beheld His glory, full of grace and truth.

John bore witness of Him and said, "This is he of whom I spake. He that cometh after me is preferred before me: for he was before me."

John said the law came through Moses, but grace and truth came by Jesus.

We come to know God our Father by learning about Jesus, His beloved Son, who is like the Father.—*Junior Scholars' Quarterly.*

ARE WE trying to learn from and follow *the* Light?

#### SOMETHING TO DO

1. Learn John 14:9 and 6a.
2. Copy the different names given Jesus in this lesson.
3. Select the five most important ideas in the lesson.
4. Read about John the Baptist. Luke 1 and 3.
5. Read about Moses. Exodus 19 and 34.

WE BELIEVE the earth is the saints' home.—Revelation 21:1-5.

#### ONE GOD

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me,

and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Saviour." Isaiah 43:10, 11.

"Once in royal David's city,  
Stood a lonely cattle shed,  
Where a mother laid her baby,  
In a manger for his bed:  
Mary was that mother mild,  
Jesus Christ that little child."

#### A WEEKLY BIBLE READING

January 1 to 7—Genesis 1 to 16 and Matthew 1 to 7.

These weekly readings were sent to me some time ago by R. A. Humphreys of Bear, Arkansas. I hope you will read every one of them for this year. The plan is to read two chapters in the Old Testament, and one in the New each week day, and four in the Old and one in the New each Sunday.

#### A SUNDAY SCHOOL CLASS ALPHABET

A's the Attendance for which we should yearn,  
B is the Bible from which we all learn,  
C's the Companionship, beautiful state,  
D's the Decision to never be late,  
E is the Effort we make to attend,  
F is the Faith we may have to defend,  
G is the Giving by which the class grows,  
H is the Happiness giving bestows,  
I is the Interest, intense and sincere,  
J is for Jewels of wisdom we hear,  
K is the Keeness we quickly acquire,  
L is the Lessons which always inspire,  
M is the Mission for which the class stands,  
N is the Number that meet these demands,  
O is the Optimists, like a spring breeze,  
P is the Pessimists, get rid of these,  
Q is for Questions which each scholar plies,  
R's the Rejoinder our teacher supplies,  
S is the Service in which we delight,  
T is the Teacher who leads us aright,  
U is the Usefulness all try to learn,  
V is the Value we find at each turn,  
W's the Welcome we give and receive,  
X is 'Xtension in which we believe,  
Y is the Youth, fat and thin, long and tall,  
Z is the Zeal that we show for it all.—*Selected.*

## With Our Sunday Schools

LESSON 1. — January 3, 1932

### GOD REVEALED THROUGH CHRIST

John 1:1-18

Devotional Reading: Philippians 2:5-11

#### GOLDEN TEXT

He that hath seen me hath seen the Father. — John 14:9.

#### A STUDY OF THE SUBJECT

**Topic:** The Revelation of God in Christ.

**Basic Truth:** "Believe me that I am in the Father, and the Father in me."—John 14:11.

**I. The Word.** Salvation depends upon knowing God. John 17:3. Owing to the limitations of mortality it is impossible for men to fully comprehend the divine nature through the ordinary faculties of perception. Our minds are finite; His is infinite. "For my thoughts are not your thoughts, neither are your ways my 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."—Isa. 55:8, 9.

Recognizing the necessity of men knowing Him, and realizing the vastness of the gulf that separates the creature from the Creator, God has graciously revealed Himself to man through His Word.

**II. The Word in Nature.** From the time in which God said, "Let there be light: and there was light" (Gen. 1:3) until the present, God has been revealing Himself through nature. All existing things were called into being by the Word of God, "for He commanded, and they were created."—Psa. 148:5. Even the deeper spiritual truths concerning Him are revealed in nature. "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 Godhead."

**III. The Word in Revelation.** More complete and satisfactory than His revelation in nature, is the revelation He makes through His inspired prophets. Jehovah spoke verbally to these holy men of old, and the words He uttered reach us through the instrumentality of the Bible. "Moreover the Lord said unto me," declares Isaiah (ch. 8:1); Jeremiah asserts that "the word of the Lord came to me, saying—" (Jer. 2:1); Ezekiel makes the same claim, that God spoke orally to him; and so it is with all the prophets.

**IV. The Word in Christ.** "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, . . . who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power," (Heb. 1:1-3), is able to give to mankind a comprehensible revelation of God.

#### PRACTICAL APPLICATIONS

Our lesson for today concerns the Son of God. He is spoken of in the lesson as the

- True Light;
- Word;
- only Begotten of the Father.

There are two great lights. The one light-

ens the natural world; the other lightens the spiritual world.

SUN	SON
Dispels darkness	Dispels darkness (John 1:9)
Gives life	Gives life (John 1:4)
Shines on all alike	Is not a respecter of persons (Eph. 6:9)
Affects everything under its rays.	Affects every one under His power.

#### The Word

He is the living Word. The written Word reveals the living Word. To know the living Word, we must first know the written Word. To live like the living Word, we must obey the written Word. The spoken Word became flesh; the written Word now presents the spoken Word which became the living Word.

#### Only Begotten

Jesus is the only begotten of the Father. As the only begotten Son He

- represents the Father;
- is the express Image of the Father;
- reveals the Father;
- is the only Way to the Father.

We are baptized into the family of God, thus becoming sons and daughters of God. As sons and daughters (like the only Begotten), we represent the family of God on the earth. We reveal the Father to the world. We are lesser lights that reflect the great Light. We are living epistles which interpret the written Word and manifest the living Word.—C. E. R.

#### THE GOLDEN TEXT

"He that hath seen me hath seen the Father."—John 14:9.

In Hebrews 1:3 we are told that Christ is the express image of His Father's person and is the brightness of His glory. Being the image of God, Christ is the mirror through which we see the Father.

"No man hath seen God at any time," but He works through Christ in such a way that it reflects His very being. So to see and know Christ is to see and know the Father also. In past times God spoke through the prophets, but now He speaks through His Son, and so it is through Him that we must approach the Father and know Him.—L. A. R.

#### YOUNG PEOPLE AND ADULT

Incarnation, according to Webster, means: "The act of clothing with flesh; the act of assuming flesh, or of taking a human body and the nature of man." Jesus never claimed to be God incarnate. Incarnation must be

built upon the theory of the immortality of the soul, and the theory of the preexistence of Christ. The first chapter of John is usually taken to prove the incarnation of Christ by proving His previous existence as Creator.

Logos in the Greek has the meaning of thought, wisdom, power, knowledge, love. The attribute "wisdom" is personified in Proverbs 8:22-26. Logos is the creative force used in the creating of the world. "By the word (Logos) of the Lord were the heavens made; and all the hosts of them by the breath (spirit) of his mouth."—Psa. 33:6. "Through faith we understand that the worlds were framed by the word (Logos) of God, so that things that are seen were not made of things which do appear."—Heb. 11:3. It is evident that "Logos" is not Christ.

If Christ's statement, "I am from above" proves His preexistence then the rest of His statement, "Ye are from beneath," would prove the preexistence of the Pharisees. John the Baptist was "sent from God" (John 1:6), but he didn't preexist; Cain was "a man from the Lord" (Gen. 4:1); and "a good wife is a gift from the Lord," yet it is not understood that they preexisted or that they were incarnated. Matthew 1:1 should settle the question. "This is the book of the generation of Jesus Christ." Generation as used here is "genesis"—the beginning. The book of Genesis deals with the beginning of things that did not exist before. Matthew deals with the genesis of Jesus Christ. Incarnation depends upon preexistence and Christ did not preexist.—H. A. S.

#### INTERMEDIATE CLASS

**Topic:** Seeing God in Jesus.

Have you ever heard anyone say, "She is just like her mother", or, "He is just like his father"? Some actions of our companions remind us of their parents, and we say that we can see the father in the child. Just so was it with Jesus.

Desirous of drawing men closer to Him and anxious that they should be saved from sin and its dire effects, God sent His Son into the world. The only Son of God was "full of grace and truth".

Name several traits which Christ displayed that must have been like His Father and no one else. Name several attributes possessed by the Son that He could have received from no other. Judging from what we know of Jesus, what sort of person must God be? How will He deal with those who are obedient? When you think of God as being similar to Jesus, does it not make God seem much nearer to you?

Jesus said, "He that hath seen me hath seen the Father." And yet it says that no one has seen God. What did Jesus mean?—M. G.

## AMONG THE CHURCHES

### F. L. AUSTIN AGAIN AT WCMA

On Dec. 27, from 6:30 a. m. to 7:30 a. m., Bro. Austin will again speak over the radio from Station WCMA at Culver, Ind., subject, "The Importance of Christ's Arrival in Bethlehem, and of His Entrance Into the Lives of Individuals." Station WCMA is of 500 watt power and 1400 kc. It is on the air, week days from 1:45 to 4:30 p. m. and 10:30 to midnight; Sundays, from 6:30 to 9:30 a. m. and 10:30 to 12 midnight.

### GRAND RAPIDS, MICH.

As an aid to the Sunday school officers and teachers a religious census of the community near the church was taken on Dec. 16. Several workers helped and hundreds of homes were visited. It is really surprising how many children do not attend Sunday school anywhere, and this shows us something of our task.

For New Year's Eve a diversified evening is being planned. It is the regular Berean night, so the Berean classes will be held at 7:30 as usual. Following this a few special musical numbers will be given. The small children will then be allowed to return to their homes, while the older folks go to the basement for a social period. At 11:45 all will assemble in the auditorium again for a brief praise service to welcome the New Year in. We will be praying that God will guide us successfully during 1932.

F. E. Siple, Pastor.

### CHRISTMAS PROGRAMS

Sunday evening, Dec. 20, the Dixon Sunday school gave their annual Christmas program. On Monday night, the 21, the Oregon children and young people gave a pageant, and tonight (22nd) the Rockford Sunday school expect to give a program.

### CONTRIBUTORS TO DOLLAR-A-MONTH CLUB AND OTHER PHASES

Tennie Long; Eva L. Stearns; Forest C. Stilson; Mrs. Eva L. Page; C. R. Carr; Jessie W. Donaldson; Mrs. M. Shea; Ellison Shea; Sarah Emms; Lois Hunt; Lydia Railsback; Lila Lathrop; Mary A. Woodward; Mrs. Gladys French; Arlen Marsh; Ella M. Siple; Ruchie Alexander; Mr. and Mrs. Gilbert Bottolfs; Alice Kerr.

### HELPING FUND

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Mrs. Connie Ramsey; Mrs. S. A. Dorris; Helen E. Porter; N. S. Westfall; S. Ada Stadden; Ethel Weaver; John W. Burget; Melvin Burnett; R. L. Funk; Emery I. Dixon; Alice Kerr; F. H. Knodle; A. G. Bauer; Mrs. Page Mills; Warren Knodle; Eva L. Stearns; J. W. Cooper; Mrs. F. M. McCrory; Mary F. Cook; Leota B. Hanson; Mrs. Gilbert Bottolfs; G. A. Brown; Mrs. John Guthrie.

Subscriptions have been received from the following who have ordered the paper sent to others as Christmas presents: Mrs. Gilbert Bottolfs; Ada A. Drew; Leila E. Whitehead; G. A. Brown; Eva H. M. Fletcher; Mary A. Woodward; Mrs. Alice Williams; Mattie Benjamin; Cecil Smead.

### BIBLE TRAINING CLASS NEWS

To the good brethren at Ripley, we again wish to express our thanks for the fruit, which we received last week. May the Lord bless you all abundantly.

School closed on Friday the 18th for two weeks' Christmas vacation.

Bro. Richard and Sr. Lucille LeCrone leave Tuesday for their home at Omaha, Nebraska. Bro. Harvey and Sr. Dorothy Krogh will accompany them, to their home at Blair, Nebraska.

Bro. Cecil Smead left Friday afternoon for special work in Indiana, over the holiday season.

Ida Lapp, Sec.

### A NOTICE FROM THE NATIONAL BE- REAN RELIEF COMMITTEE OF THE CHURCH OF GOD

For the benefit of those who are interested in the relief work among our church people and who are helping to support it. I wish to state that any individual or family brought to the attention of the Relief Committee by personal letters or through letters published in the church papers, stating they are in need or in poverty (as some choose to use this word in describing their condition), are at once investigated by the Committee and if found worthy are given assistance. Not one is overlooked.

Mrs. Orpha Sanford,  
Chairman of National Berean Relief.

## BETWEEN YOU AND ME—

On the anniversary of the birth of our Savior, may the best things of life come to you—the joy of service to God and to His Son, the love and companionship of your dear ones, the happiness that comes from knowing you have made another happy, and the comfort in the hope of the near return of the Lord. On this day may we forget all irritating animosities, all foolish prejudices, all unforgiving attitudes, and emulate the example of that One who brings peace and joy and love to every honest heart. May these blessings be yours as we celebrate the day on which our Savior was born. Mary A. Gesin.

Please note Sr. Sanford's explanation of the manner in which certain phases of the Berean Relief work are conducted. In this work, as in all charity work of a large scope, many criticisms are made of those in charge. Sr. Sanford endeavors at all times, with God's help, to use your funds wisely and carefully.

Bro. James Rogers of the University of Arizona arrived home last Friday to spend the holidays with his parents at Oregon, Ill., making the trip by train. He is assisting at church services with the music, both with voice and violin, during his stay at home.

Word was received on Dec. 19, of the death of Sr. Flora Prior of Rensselaer, Ind. Bro. Conner was called to conduct the funeral services and Sr. Lucille LeCrone of the Training Class, preached for the Dixon folks in his absence.

A telegram was received by Mrs. Ernest Gesin, stating that the car, in which six young men from the University of Arizona were traveling homeward for the Christmas holidays, overturned and was completely wrecked, making it necessary for the boys to return to Tucson. Among these was Bro. Ernest Gesin. Christmas joy will be considerably dimmed with the Gesin family and those of the others unknown to us, to say nothing of the disappointment of the boys who must remain in Tucson. This is an especial disappointment to Ernest, because he has not yet seen his young son. But through it all we thank the heavenly Father that none were seriously injured.

In connection with his sermon over the radio next Sunday, Bro. Austin will make some announcements of interest to the Church of God, locally and nationally. All those able to get this station will be well repaid for an early arising. A card to Bro. Austin, 5439 Ohio St., Chicago, Ill., telling him you "listened in" will be appreciated.

Sr. Mellie Anderson Rogers (Mrs. Julian Rogers) has just undergone a major operation, from which she rallied splendidly, and if nothing unforeseen arises, she will soon be on the road to rapid recovery. In the meantime a word of cheer will help to while away the lonely hours. Address her at Kingsport, Tennessee, Care The Model Bakery.

The funeral of Mr. George (Judd) Andrew of Oregon, Ill., will be conducted by Bro. Marsh and Rev. Knapp of the Methodist Church. Mr. Andrew was known to many attendants at Illinois Conference, since he was an uncle of Bro. Delos Andrew and Sr. Alice Carpenter of Oregon, and a nephew of Bro. A. J. Eychaner.

Several of the articles found in this issue are from the members of the Training Class. Each has presented the Christmas message in the manner in which it appeals to his or her individual mind. Though so widely varying in type, yet the same general theme prevails throughout—the love of God to man, manifested in the first and greatest Christmas Gift.

Sr. Helen Porter, the brave little soul who sells 75 Heralds each week, writes us that it has been very hard for her to go on with her work since her father's sudden death which occurred recently. She asks an interest in our prayers, also for her mother and brother and sister, the latter with a little family. The husband and father died while at work at his office. Sr. Porter says that she feels it a great blessing to be able to spread the glad tidings of the gospel through The Restitution Herald. A card of cheer to her would mean only a very small effort for each of us, but think what it would mean to her! Address her, Miss Helen Porter, Sauk Rapids, Minnesota.

**DANIEL ARNOLD RENNER**

The last enemy has again manifested his dreadful power in taking from among us Brother Daniel Arnold Renner of Mt. Carroll, Illinois. The youngest son of William and Mary Ann Renner, he was the last to be called by death.

Brother Renner was born on June 8, 1852, and died on December 12, 1931. He was married on October 16, 1873, to Miss Alletta Jane Buckley. They became the parents of three sons, John W. (who preceded his father in death), Lloyd W. of Shannon, and Clarence E. of Mt. Carroll. In addition to his two sons and his widow, Brother Renner is survived by three grandchildren and three great-grandchildren.

Together with other members of his family, in early life he embraced the glad tidings of the kingdom of God, was baptized, and remained a member of the Church of God thereafter. He was laid to rest in the cemetery near the Plum River Church of God, locally known as the "Renner Church," to await the Master's call. Services were conducted at the home and at the grave by Elder G. E. Marsh of Oregon.

**GEORGE W. MANSIR**

George W. Mansir, son of George and Elizabeth Mansir, born near Ripley, on Sept. 1, 1873, was found peacefully sleeping in his home in Schuyler County, Illinois, Dec. 9. His desire was to live alone, caring for himself. He was kind and always ready and willing to do for others. He never affiliated with any church, although realizing there was a greater power than man. He leaves to mourn his departure one brother, Frank of Mt. Sterling, three sisters, Mary Hawkins of Chili, Emma Gibson of Versailles, Lucy Hendricks of Ripley; seven nephews; five nieces; and many other relatives and friends.

Funeral services were conducted at the Church of God at Ripley, Ill., by the writer. Interment was made in the Ripley cemetery. Gerald L. Cooper.

**MRS. H. B. CRAMER**

Mrs. H. B. Cramer was born in Ohio, on April 16, 1849, and died at the home of her daughter, Mrs. O. R. West, 101 69th St. N., Portland, Oregon, on Dec. 8, 1931. She had been a member of the Church of God many years having been baptized by Almus Adams in Nebraska. She is survived by three children, Mrs. Nettie Darby, Portland, Ore.; Harley Cramer, Litchfield, Minn.; Mrs. O. R. West, Portland, Ore.; six grandchildren; three brothers; and three sisters.

The funeral services were conducted by S. T. Lucas. The words found in Titus 2:11-14, were the basis of his discourse. He gave us a most excellent talk for the occasion.

A. W. Darby,  
134 68th St., N., Portland, Oregon.

**C. W. TITUS**

C. W. Titus was the oldest son of Malachi and Sarah Titus, and was born in Adams County, Ill., Sept. 2, 1846. His death occurred at Osceola, Wis., Dec. 12, 1931. His early life was spent in Henderson County, Ill., where he received a good district school education and acquired a good knowledge of general farming, working on his father's farm, and also as hired man on a neighbor's farm for three years after he was eighteen. In 1868 he came to Polk County, Iowa, where he operated a rented farm for three years.

He was married to Miss Alice Payne, who died Dec. 7, 1912. They lived in Polk County for eight years, then went to Nebraska for a year, where they owned their first land for this short time. The remainder of their married life was spent in Polk, Sac, and Calhoun Counties in Iowa, where they came into possession of a considerable acreage of farm land by energy, industry, and economy. In 1920 he left Iowa and went to Osceola, Wis., which place he found attractive because of its healthful influence, and there he spent his remaining days.

He was the father of ten children, one of

whom died in infancy and another, Isaac D., at the age of 17 years. The surviving children are F. M., R. J., and Mrs. Eva Z. Nelson, of Letcher, S. D.; Samuel and Mrs. Irene Kidder, of Albert City, Iowa; Ernest A., Charles C., and John W. of Lytton, Iowa. There are also thirty-two grandchildren and fourteen great-grandchildren. There is also a surviving brother, John, of Lake City, Iowa.

Mr. Titus was a faithful member of the church, to which he was loyal in principle and generous in contributions. He leaves a memory to be cherished by his descendants and many friends.

Brief funeral services were held in the Wisconsin home by the pastor of the Osceola Baptist Church. The body was brought to Iowa for burial, services being held by his own pastor, J. W. Williams, of Gladbrook, Iowa, in the Lytton Presbyterian church, assisted by the pastor of this church. Burial was made beside his wife in Garfield cemetery.

J. W. Williams.

**THE RESTITUTION HERALD**

Published by

**National Bible Institution**

Oregon, Illinois

The RESTITUTION HERALD advocates: the near return 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 to be 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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## FROM MANGER TO THRONE

By Cecil Smead

THE first picture we have of the Lord Jesus is as a little babe in a lowly manger. There He lies upon the straw, weak and helpless, baby hands, baby head, baby voice cooing and laughing. Mind and body, a baby! But angels are watching and singing; shepherds come to worship in reverence before His humble cot; and the heart of His mother is filled to overflowing with joy and anticipation of what this little babe will some day be.

Now look at another picture—the picture of a man staggering up a hill. On one side of the man is another one, bearing a heavy wooden cross. On the other side is a boy with a hammer and some spikes. All around are soldiers and a great crowd, hissing and mocking. Look as they stretch Him on the cross, drive in the cruel spikes, and drop His cross into a hole in the ground.

See Him hanging in pain and anguish. Around is the jeering rabble, with here and there some whose faces are stamped with sorrow. There is His mother, she who had such high hopes now weeping at His feet. There is Mary Magdalene, and another Mary; there, too, is the beloved disciple. He is dying! Is there no hope? The angels are watching; but they are not singing, just watching in ominous silence, as the Son of God is crucified for the sins of the world.

Next see a third picture—the risen Lord at the right hand of God in heaven, interceding for His loved ones on earth. See Him there, “far above all principality, and power, and might, and dominion, and every name that is named”. See Him where “death hath no more dominion over him”. See Him where the thorns can no more pierce His holy brow, where the nails can no more hold His loving hands.

Then look at still another picture, a glorious picture, one that may occur right before your own eyes, for it is yet future and certain of accomplishment. It is of a King reigning over the entire earth; a King dispensing righteousness and justice; a King who speaks, “and the desert shall rejoice, and blossom as the rose”; a King who calls, and the dead come out of their graves; a King who knows the secret thoughts of all.

This King is the babe who lay helpless in the lowly manger. He is the one who hung dying upon the cross. He is the one whom death could not hold. This is He who sat high in the heavens at the right hand of God; and now, here He is, on earth, its Ruler and Potentate, its Redeemer, its Savior.

From the manger He had come to the throne. From a lowly birth He had become the Prince of the earth. He attained this position simply because He said, “Thy will, not mine, be done”, and then proceeded to go through suffering and shame to a cruel death itself in order to be true to His Father.

Now let us read Peter’s statement. “For even hereunto

were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.”

Follow His steps? From manger to throne? Yes, He is our Example, our Leader. He arose from a position of weakness to one of power. So shall we if we “follow his steps” surely and faithfully. Follow Him through suffering and death by putting off the old carnal nature. Follow Him through resurrection to walk in newness of life. Follow Him now “in heavenly places in Christ Jesus.” Follow Him, I say, throughout a life of service to God, and no matter how lowly your position, no matter how completely you were “dead in sins,” the Lord will raise you to the throne with Christ, “that in the ages to come he might shew the exceeding riches of his kindness toward us through Christ Jesus.”—Eph. 2:7.

From Manger to Throne? It is for Christ, and it is for you. Just take the Lord Jesus Christ for your Example and follow His steps, through service, through pain and agony, through death, through resurrection, and on to the Throne itself.

“But Mary kept all these things, and pondered them in her heart.”

## EXPANDING HORIZONS

By R. H. Judd

THE beautiful little literary sketch adorning the front page of a recent issue of THE HERALD will surely awaken thought in the mind of many a reader.

Simeon was just another of God’s saints to whom special privilege was accorded in the very evening of life. Abraham, just before he was ready to “go hence”, asked and received a special promise that filled the ages following with one of the keenest hopes that ever entered into the heart of man.

Moses stood like a warrior with humbled heart before his Maker and viewed the promised land, which he was not then permitted to enter, from the lonely heights of Mount Nebo. Simeon, as his life drew to its close, had it revealed to him that he should not see death before he had seen the Lord’s Christ.

Each of these men just reached the horizon of a grand panorama spreading out before them, the very summit of a lifetime’s hope, when the enemy death beckoned with his sinewy hand. Looked at from man’s viewpoint only, their lives had ended in disappointed hopes and unfulfilled aspirations. But to them these very incidents were the guarantee of sure and certain reward.

How else can we account for the peaceful content of these men of God to have viewed only the *beginnings* of events portentous in greatness, except by the assurance that they will yet realize in God’s own time their complete fulfillment, and themselves be partakers in them?

# THE RESTITUTION HERALD

VOLUME 21

OREGON, ILLINOIS, DECEMBER 29, 1931

NUMBER 13

## A New Year Hymn

Come, let us anew our journey pursue,  
Roll round with the year,  
And never stand still till the Master appear;  
His adorable will let us gladly fulfill,  
And our talents improve,  
By the patience of hope and the labor of love.

Our life is a dream; our time as a stream  
Glides swiftly away,  
And the fugitive moment refuses to stay:  
The arrow is flown; the moment is gone:  
The millennial year  
Rushes on to our view, and eternity's here.

Oh, that each in the day of His coming may say,  
"I have fought my way through:  
I have finished the work Thou didst give me to do."  
Oh, that each from his Lord may receive the glad word,  
"Well and faithfully done!  
Enter into my joy, and sit down on my throne."

—Charles Wesley.



# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"So teach us to number our days, that we may apply our hearts unto wisdom."*

## The Editor's Prayer

**O**UR FATHER: As we enter into the duties and the responsibilities of the new year may we do so with a consciousness of Thy presence with us. Throughout the coming year, help us, we pray, that we may search Thy Word, that we may learn Thy will, and walk ever in Thy ways. In the name of Jesus Christ our Lord. Amen.

## The Withered Christmas Tree

**L**AST week in a million happy homes there stood — a *Christmas Tree*. Its bending branches of deathless green were festooned with vari colored lights and streaming spangles. Beneath its boughs were piled high rich gifts and tokens of affection, each wrapped in tinsel paper and tied with brilliant ribbons.

Happy children shouted before its glittering display, and older folk raised their voices in the sweet old Christmas carols. The entire house was fragrant with spicy odors of cookery and radiant with the Christmas spirit of peace, good will, and charity.

Now all is changed! The tree lies withered, stripped of glowing lights and gorgeous decorations. The beautifully encased parcels that lay at its foot are gone; the children's voices, stilled. The songs are ended. The house itself is dark. The day of rejoicing and gladness has come to a close.

But the Spirit of Christmas burns clear and bright and living still! For He whose birth we celebrated with gifts of love and songs of joy can never die! The beauty of the tree is withered away; but the sweet and tender emotions aroused by our remembrance of the Savior's birth, lives on forever!

## A Year of Grace

**W**HEN Hezekiah the king was "sick unto death," and he prayed unto the Lord and Jehovah graciously granted his petition, Hezekiah was *saved by grace*. From that day forward the king of Judah *lived by grace*. Each of the fifteen years that were added to his span of being was a *year of grace*.

So it is with us. As we enter into 1932, we pass into

*another year of grace*, another year of divine favor and mercy, an added period in which we may lay up treasures in heaven to be repaid with the riches of heavenly increase when Jesus comes.

A year of grace, a year of favor, a year of opportunity for further service before God! What a prospect it holds out before us! How shall we employ those 366 days which God is giving us? How shall we use the minutes and the hours of which they are composed?

Life is never without a meaning and a purpose. The Creator has placed us here to accomplish His work on the earth. If we as individuals fail in the duty assigned to us, the great work of God will go on, for nothing can counteract or prevent the accomplishment of the eternal purposes of Jehovah; but we will lose our opportunity for further and more important service before Him. To someone more faithful, more earnest, more sincerely anxious to work for God, will be given both the commission to carry on and the reward for labor. Therefore we will keep before us throughout the year the admonition of Christ Jesus our Lord, "Hold that fast which thou hast, that no man take thy crown."

A year of grace is a year of obligation. God has added it to the possible sum total of our lives that we may use it for Him. Each moment of it is "holy unto the Lord." We may not use it for our own selfish purposes alone. It is God's time. It is the height of wisdom to devote our hours and our days unto Him. May our blessed Lord "so teach us to number our days, that we may apply our hearts unto wisdom," and our bodily strength to His service!

## The Father's Business

**W**E would again call attention to the annual church business meeting. All too frequently this very important service is entered upon thoughtlessly and without previous consideration and study. The local situation should be carefully surveyed; its various needs determined, and an effort made to meet any special requirements brought to light.

Special attention should be given to the possibility of building up the Sunday school, developing a properly qualified corps of teachers, and in choosing a superintendent who appreciates the responsibility of his position.



## OLD AGAINST NEW

OLD against new and new against old are popularly believed to be two wars that are continuous. About two thousand years ago Cicero, when an old man, ventured a remark that youth was not what it was when he was a boy. Last week a good friend asked me what to do when his nineteen-year-old son told him his ideas were out of date and would not work.

The automobile and the airplane are new, and yet the horseless carriage of only thirty years ago and the Lindbergh "Spirit of St. Louis" of 1927, are of the same relative value as the coach used by George Washington—they are excellent museum material. Physically they are useless and out of date. Nor would a duplicate of either be used except for show purposes. But the experience in transportation which they furnish is reflected in their more recent successors.

Even the newest automobile and airplane are useless without old gasoline to propel them. The gasoline is old, just how old you will have to ask the geologists; their estimates vary, but the beds of oil from which the gasoline comes were old when Abraham was trekking across the plains of Chaldea. Without the old to push them along, these new ones just won't go.

Archeological expeditions have uncovered monuments, tombs, and buried cities. These physical survivors give a good idea of the cooking utensils, jewelry, household construction and many customs, particularly the customs of burials. Recently in one excavation was found the tomb of a queen. Her costly ornaments were buried beside her; also were buried several slaves, alive at the time of burial, as guardians for her.

But these physical relics do not furnish a continuous record of human experiences in life. From the time of Abraham down, there is such a record contained in the religious writings. Here we find the continuous stream of life—ecstasies of joy, depths of gloom, dangers of temptation, pangs of remorse, and the other personal human experiences with which we come in contact.

That's why the religious writings have survived; that's why they are in more demand today. They are as true as the day they were written, because they are vivid, because they are personal to us, because we see ourselves and our neighbors. How many books have you read that were written more than a thousand years ago? How many books have you read that were written more than fifteen hundred years ago? How many books have you read that were written two thousand years ago? The Bible is one of the few you can recall.

The Bible is not limited to museum material. There are, it is true, in museums many fine Bibles—hand-colored works of art of the time, but these Bibles can be duplicated and the duplicates used. They are not like the other museum material whose duplicates are of no practical use; the truths of the Bible are eternal.

There is no new without the old. A house divided against itself cannot stand today. Good seed planted in

rocky soil will not grow today; neither will poor seed planted in good soil. An unused Bible is no better than a museum Bible. If you do not get acquainted with the Bible you cannot know the truths of life that it contains. A lack of acquaintance is no fault of any person except yourself. The church organization is no fault of any person except yourself. The church organizations have provided many avenues for religious education. These are open to all, irrespective of denomination.—*Selected by R. A. Curtis.*

“THE tither himself receives the greatest benefit from tithing. The benefits to others are secondary just as they are with all of God's laws. He never established a law or principle that was not primarily for the benefit of those who obeyed it. This is just as true of His laws of health, of gravitation, of electricity, in short of all so-called natural law as it is of all moral law including the law of tithing; all were 'made for man'.”

## THE ILLUSIONS OF WEALTH

IT is very difficult for men to have riches without putting their trust in them. Riches exert a demoralizing influence over most men. No greater evil could befall them than that they should suddenly become millionaires. The probability is that most of them would go to the bad. How often it has happened that those who were good citizens and church members while they were poor or moderately wealthy, have become worldly and irreligious after becoming rich.

In what is our confidence grounded? What, in our estimation, are the real things, and what the imaginary things? There are those who look upon Jehovah as the imaginary fortress, and upon lands and houses and gold and silver, and such like, as the real fortress. Do we share this belief? Which do we regard as affording the best security—God and His promises, or lands and houses and stocks and bonds?

Ours is a materialistic age. Everywhere we see those whose conduct affords ample evidence that they imagine that a man's life consisteth in the things that he possesses. It is altogether probable that we have been more or less influenced by the spirit of the age in which we live. If we would but give honest expression to our deepest beliefs, perhaps we, too, would confess that for us God and His promises are vague, unsubstantial sort of things, and that the real things, the things upon which it is the part of wisdom to build our confidence, are the things that can be seen and touched and handled.

If the proverb be true, and we share this belief, we are wrong. Death in an instant places a millionaire on a par with a pauper, for it always is eternally true that, as man brought nothing into the world, so can he take nothing out of it. How great our folly, then, if we ground our confidence in things earthly.—*The Philadelphia Presbyterian.*

## PATIENT WAITING ON THE LORD

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In the toil and stress and burden of life's way,  
How much we know of fret and harsh discord,  
Till peace we find, one long bewildering day,  
And rest in patient waiting on the Lord.

To haste by waiting, O wondrous paradox;  
To overcome resistance by patience and concord;  
To know our best most closely interlocks  
With quiet, patient waiting on the Lord.

O Thou unhurried and unworried One,  
May we with Thee be in love's sweet accord;  
And live to find in life's brief day more done,  
By timely patient waiting on the Lord.

—Eldon G. Burritt.

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## THE GREATER DEPRESSION

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By Norman John McLeod

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**M**ANY ills beset this life. Always some flaw exists in the perfect image of life. Isaiah speaks of it as a weary land, a wilderness, a desert.

At present one of the most important things in our life is a lack of credit for the conduct of business. Everywhere our economic life is ill with a deadly malady. By no means is the patient out of danger. Man has let his own creature, money, get the upper hand of him. The servant has become the master. And there is a great hunger in the land, a very great hunger.

We read in the papers of the repetition of the Coxey's army incident: the hunger armies are marching on the national capitol to ask to be fed. And with a millionaire in the president's chair, two billionaires in our fair land, and eight million people who do not have to work for a living, thousands are starving. A great hunger is in the land, a very great hunger.

But our land is in the highest state of prosperity compared to Europe. Will Rogers said that if Uncle Sam went to the poorhouse it would be the first case of a man going to the poorhouse in an automobile. European civilization is on the point of collapse because of the economic results of "the War" and "the Peace." In fact, many indications show that it has already gone down.

America is the last hope of the white race. Only on our shores can be found the relics of Europe's heritage of culture. Europe has produced no great works in the last two centuries in the field of fine arts that can be classed with those of America. Europe respects its classic forms of architecture; only in America has architecture presented new life. And so on! Why? Because America in the

midst of a bankrupt world is prosperous. America is the home of gold. There is a great hunger in Europe, a very great hunger.

But if America is starving in the midst of plenty, and Europe is in want, Asia is beyond description. People who have been to China, especially the Manchurian war zone, agree that conditions are of the worst. Russia, despite the boasts of George Bernard Shaw, is deprived of many of the necessities of life for her millions of population. Where population is so dense as in Asia, a depression added to other ills makes life extremely precarious. Murder, war, and sudden death are the sure rule of the day. There is a great hunger in Asia, a very great hunger.

But man cannot live by bread alone. Hunger for food is only one hunger. There are times when food hunger is a secondary evil, when, in fact, it is beneficial. Hunger often stimulates higher thoughts. Man must live by bread, but not bread alone. America, at least business America, has tried to live by bread alone; that is why depressions are such calamities to it. So have England, Germany, and others. But perhaps the most glaring example of such an attempt is that of Russia. The god Mammon has been set up, and all must bow the knee on pain of death. Religion, home life, culture, and all must give way for the great commercial scheme—the five-year plan. But, though Russia and her advocates such as George Bernard Shaw, try to pretend that she is in a high state of prosperity, there is a great hunger in the land, a very great hunger.

When man forgets God, then do things go wrong. Israel forgot God in her times of prosperity. When God had brought them out of Egypt and had settled them in the pleasant "land of promise," they forgot Him and turned aside to worship Baal. As a result various enemies overran the land.

"And the children of Israel did evil in the sight of the Lord, and served Baalim . . . ; and the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. . . . Nevertheless the Lord raised up judges, which delivered them out of the hands of those that spoiled them. . . . And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them; they ceased not from their own doings, nor from their stubborn way." Judges 2:11, 14, 16 and 19.

Such is the summary of the history of Israel during the period of the judges. "And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision." 1 Samuel 3:1. There was a greater hunger in that land than any we know—a hunger for the Word of the Lord.

Then, when Samuel was old, Israel, because of strong enemies which beset them on all sides, asked for a king that could lead them into battle. So the kings began their evil period. Samuel's description of what a king would do

*Continued on page 202*

## THE POTTER'S HOUSE

By George B. Alldridge

*"Arise, and go down to the potter's house, and there I will cause thee to hear my words."—Jeremiah 18:2.*

WHEN we consider the person and attributes of God, revealed to us in that wonderful one hundred fourth Psalm, we are amazed at His condescension to meet man upon the plane and level of humanity; using illustrations, analogous and comprehensible to our finite minds, it fills us with wonder and praise. Among human beings this trait is very rare, but remarkably pronounced in the lives of Jesus and his faithful follower, Paul of Tarsus, who said, "I am made all things to all men, that I might by all means save some."—1 Cor. 9:22.

A few years ago I had an occasion to be in the city of East Liverpool, Ohio, famous for its potteries. One of the executives of the largest pottery, invited several of my companions including myself to visit the pottery with which he was associated. I was delighted, for at that time I was active in a religious organization, and realized, like Jeremiah, that God would speak to me there.

The pottery was located not far from our hotel, so we assembled and proceeded to follow our guide. As we entered the yard we noticed several heaps of clay, some white, others cream, and a small percentage of a darker hue. Our guide informed us that these different parcels of clay had been gathered from different parts of the world, some from Germany, some from Canada, but chiefly from various states of our union. He pointed out that clay fit for the potter's use must possess three requisites, namely, pliability, toughness, and adhesiveness.

Ah, I thought, those are exactly God's requirements from all candidates who enter the race for the prize of the high calling of God in Christ Jesus. Phil. 3:10-14. First, he must be pliable, he must yield up his heart to God, to be softened and made fit to be molded into a vessel fit for the Master's use. "My son, give me thine heart, and let thine eyes observe my ways."—Prov. 23:26.

Second, he must be tough, not brittle, nor unstable. "Thou therefore endure hardness, as a good soldier of Jesus Christ."—2 Tim. 2:3.

Third, the power to adhere, to cleave to, not easily separated from the whole, is necessary. "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him."—Heb. 10:38.

One thought more; the color of the clay had no significance, white, yellow, or black. I thought of Peter's words in Acts 10:34, "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."

We now entered the pottery proper, and before us stood a mill consisting of a trough filled with water. At right angles to the central shaft extended a beam, at its end a scraper attached. Portions of clay from the various heaps

outside were submerged into the water. As the shaft revolved, the scraper agitated the mass until the whole became pliable and incorporated into one body.

Wonderful, I thought, now I see why the first step is baptism. How real Romans 6:3-6 and Galatians 3:26-29 appeared to me now.

After removal from the incorporating mill, the mass had to be kneaded and made plastic, which was essential before the potter could use it. How truly Romans 12:1, 2 connected with this process!

Next we were introduced to the potter. Before him resting upon a stand, lay the potter's wheel, the same instrument in principle as that used in Jeremiah's day. The lump of clay was placed upon the wheel. As the wheel revolved the potter dexterously shaped it into a beautiful vase. Nearby were other machines. Our guide informed us that just common vessels, cups, saucers, plates, etc., of a standard make were here produced and of a cheap variety. Exquisite vases and vessels of high honor took time and very great skill on the part of the potter.

To be a leader or minister in the church of God, requires much time and many days spent in the school of Christ, before God can place one in a position of honor and trust. See, 2 Cor. 12:1-5; 3:17, 18.

Our guide next introduced us to the kiln or retort. All the vessels from the hands of the potter must enter herein to be hardened through the process of burning. We noticed a man whose face appeared very intelligent, who was clad in working clothes, also wearing an apron. We were informed that this man received a very high salary. It took years of experience before this position could be filled satisfactorily, as it took remarkable skill to arrange the vessels so that the heat would be equally distributed without warping them, thus rendering them unfit.

How real to me the meaning of Hebrews 12:6-11 appeared: "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." See also 1 Peter 1:7. What a responsibility rests upon God's ministers and teachers who are responsible for the education and development of God's children! See 1 Peter 5:1-11.

I noticed there was no discrimination shown in placing the vessels in the kiln. Vessels of honor and dishonor were all arranged side by side. All alike must first pass through and be subject to God's discipline. After the vessels were removed from the kiln then the separating began. (2 Cor. 6:17, 18.) But first, indiscriminately, all vessels which had successfully passed through the fire must next be glazed, being dipped into a bath filled with a vitreous substance, consisting of white lead. Our guide pointed out that the man who operated this process occupied the most dangerous position in the pottery—inhaling the fumes would if persisted in end fatally. So only for a short time in this position was he employed.

Beloved reader, it cost Jesus His life to dip us into His righteousness, and thus make "us accepted in the beloved." (Eph. 1:6, 7; Isa. 64:6-8; 61:10; 2 Cor. 3:18.) After glazing, the vessels are placed in a kiln, heated by a slow fire to harden and set the glazing. Wonderful, I thought, how clear 1 Peter 4:12, 13; 5:10 appeared to me.

After removal from this kiln all vessels must be decorated and then washed and packed for shipment.

"Now," said our guide, "I have something that will interest you all." So we repaired to a building that appeared to be closed, every door and window shut. We entered one at a time, as the door was only opened sufficiently wide enough to do so. We saw men and women painting beautiful designs by hand—animals, floral, landscapes, human figures, etc. All were intensely interested in their work. Our guide informed us that no dust must be permitted to enter this room, as it would mar the work of the artists. I thought of 1 John 2:15-17. Everything of the world must be shut out, if you desire to reflect the glorious decorating of character by the fruit of the spirit. (Gal. 5:22-24; 2 Peter 1:4-8.)

I thought we were through and began to move towards the door, to make our egress. But the gentleman who had so kindly led us thus far, remarked that there was one other room which ordinarily they do not take visitors through, but to us he made an exception. The gentleman unlocked the door to the room, and the sight which met our eyes somewhat bewildered us.

I have visited many museums and art galleries, but the effect was not like this. Upon the floor were spread rich oriental rugs; tables were standing at right angles to the side walls; interspersed were beautiful palms and ferns; hanging from the walls were rich tapestries and pictures in color and design, blending perfectly and harmoniously, enhancing the beauty of everything displayed before our eyes. Spread upon the tables were dining sets, breakfast sets, tea sets, sets for every special and social occasion, and between the tables, close to the wall, vases of such exquisite design and coloring shadowed by the ferns and palms, that only a master artist, such as Turner or Ruskin, could have accomplished.

Someone suggested making a purchase of a set or vase, and was informed that no money could purchase any of this collection, as it had taken years to gather together this, the acme of the potter's art. So many scriptures rushed through my mind, chief of which were Malachi 3:16-18; Psalm 45:9-15, and especially Ephesians 2:6: "That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus." I was filled with emotion and felt that Jeremiah, too, must have had the same feelings and experiences.

Passing out again into the yard, we noticed heaps of debris. Our guide said these were the failures, broken, warped, and could only be used for one purpose—to repair the roads, cast out, and trodden under foot. How vividly Jesus' words in Matthew 5:13 and Paul's words in 1 Corinthians 9:26, 27 came to my mind, and the solemn words of Hebrews 6:4-6, which we would do well to often call to mind.

Dear readers, the race is not won or the crown received until our election is made sure. (2 Tim. 4:8; Rev. 2:10; 3:11.) It has taken God six thousand years to gather these jewels. He has given us a hint in Revelation 22:18-20 how these jewels are to be arranged and appear in the kingdom. A lapidary once remarked whose attention was called to the

arrangement outlined in Revelation 22:18-20, that no artist or jeweler, however skilled, could excell it for harmony or blending of colors. Indeed this, as all His works, shall redound to His glory and praise.

#### THE TRANSFORMATION

To the Potter's house, I went down one day,  
And watched him while moulding the vessels of clay,  
And many a wonderful lesson I drew  
As I noticed the process the clay went through.

Trampled and broken, downtrodden and rolled,  
To render more plastic and fit for the mould;  
How like the clay that is human, I thought,  
When in Heavenly hands to perfection is brought.

For self must be cast as the dust at His feet  
Before it is ready for service made meet;  
And pride must be broken, and self-will lost—  
All laid on the altar, whatever the cost.

But 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 has wrought such a marvelous change.

Not a trace of the earth, nor 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.

Thus with souls lying still, content in God's hand  
That do not His power of working withstand;  
They are moulded and fitted, a treasure to hold,  
Vile clay now transformed into purest of gold.

—M. F. Clarkson.

#### THE ONLY COMPLETE SAVIOR

A CHINESE preacher, familiar with the religion of Confucius and Buddha, is said to have represented the difference between the mission of the Lord Jesus Christ and that of these heathen teachers as follows:

"A sinner was found lying in a deep pit, unable to save himself from its mire. Confucius came to the edge of the pit, and said, 'Poor fellow, I am very sorry for you. Why were you such a fool as to get into that pit? Let me give you a piece of advice; if you get out, don't get into it again.'

"A Buddhist priest is next heard saying to him, 'Poor fellow! I am very much pained to see you there. I think if you could get up two-thirds of the way, or even half of the way out of this mire, I would be able to lift you out the rest of the way.'

But the man was helpless. When the Lord Jesus Christ came to him, He lifted him up by grace through faith, and set his feet upon the rock."—*Our Hope*.

## THE BOOK OF THE REVELATION

By Lyman Booth

*Continued from issue of December 15*

WHAT would be the significance of that eternal home with its perfect surroundings if Abraham is not to be recognized as the man who was called from Ur of the Chaldees to be the father of the faithful! What if Moses, the ancient law-giver of Israel, is not recognized as the one who talked face to face with God! What if David is not to be recognized as the shepherd king, in a psalmody that will never grow old! What if Paul, "the greatest purely human power in history," is not to be known as the man whose writings we have read with deepest interest, loved, and cherished, and whose flaming life has brightened our pathway that we are called to follow!

In this fact of personality lies the possibility of a social, intellectual, loving, serving, worshipful existence in the eternal home of the redeemed, such as we can but faintly imagine. It will be a clime of living personalities, numberless, peerless, free from sin, gathered out of every kindred, tongue, people, and nation, coming up from the martyr's stake and the moral battlefields of this world to the Mount of God, where they will enjoy the most favored intercourse with their fellows and their Maker.

Words are unsatisfactory, for they give but a glimpse of the reality, yet they provoke hungerings and thirstings after some manifestation of our heavenly Father more direct. Meanwhile we are reminded to wait patiently while the present process of reconciliation and recovery is in progress. Now while but partially restored, we see through a glass but dimly, but ultimately the intercourse of the redeemed shall be direct and joyful, for through the mighty power of Christ we shall be as truly reconciled to God as if the shadow of sin had never passed over the human race.

We are not told all of what is held in reserve in that estate, nor all of what its joys consist, but we know that nothing of suffering nor anything of evil shall be there. The Apostle pictures before him all the woe and misery of this world, then draws a line across the scene, thus blotting out every vestige of sorrow, and the golden city of God fills the whole vision. All who lovingly trust in Christ will experience the blessedness of that home. None too soon can we give up expecting to have our longing satisfied, and begin to look for the bright appearing of our Lord and Savior to clear away the clouds and turn our night into day. We realize that this is a sphere of broken households, of faithless, and cruel partings, of blighted hopes and sad disappointments, of cool welcomes and tearful adieus. We need expect nothing else until He who is the resurrection and the life makes all things new, and gathers together His people in the kingdom into which death shall not intrude.

This twenty-second chapter is a noble conclusion of the book, and the book is a fitting conclusion of the Bible. A book with such characteristics fitly concludes the Holy Bible. Full of allusions to ancient visions, prophecies, and

song, it brings the whole continuity of Scripture to a sublime and worthy close.

The Bible as an inspired record is an infallible one, and it is the final authority for faith and life. Its inspiration involves its infallibility. Interpreted as all other works must be by its real spirit, it gives us truth without error. Light and life come from the ministry of its word. Its hallowed sayings are our stay when all other supports fail. It is our rock amidst the billows, the songs of our pilgrimage, the pledge of our final and eternal rest. Such implicit faith may be met with reproach; but where else can we go to find the words of eternal life?

It is the final and infallible authority, and no man may add to it nor take away from the words of this book. "Here is the judge that ends the strife." It has ever been the arbiter of many a controversy, as history plainly shows. It will conquer all opposing systems. Beyond its prophecies and revelations our thoughts cannot reach. It contains the oldest as well as the most recent prophecies. Some of its assailants call it antiquated; but even so it is ever new as well as ever old. It is the most progressive as well as the most conservative of influences, being the counterpart of God.

All literature has drawn copiously from its unending fountain. For four thousand years its words have been inspiration and life, comforting the downcast and breaking the oppressor's rod, pledging perpetual peace to the thoroughly penitent, opening to all the very gates of endless life, speaking in such stern yet tender tones of authority as we find in no other book. In the name of the Lord it proclaims the Gospel of the Kingdom, and thus like a living power it has been doing an abiding work among the children of men in every clime, in every language, till at present, wider than ever before, its words are rehearsed. Its lines have gone out through all the earth and its words to the ends of the world.

The Bible is a self-certified miracle, which is this: that it is a book the composition of which occupied more than fifteen centuries, was prepared by different hands and minds, with no possibility of collusion, each differing from the others. In their writings we find a vast variety of material scattered all through its pages, history, description, law, ritual, prophecy, proverb, fact, song, apothegm, precept, doctrine, apology, genealogy, and reasoning. All are fitted together to complete a unity in subject. All are framed together into one most wonderful book, having in its aim but one theme. That alone which gives unity to this varied and all-absorbing material is Jesus Christ and His offer of salvation.

"Deep answers to deep across the intervening ages, and there is but one voice—the testimony of Jesus is the spirit of prophecy. All times and all events converge in one truth, 'Behold, the Lamb of God which taketh away the sin of the world.' They who do not comprehend this feature and construction of the Book of God in the unity of Christ will fail to become perfect Christian beings, and will not attain unto the measure of the stature of the fullness of Christ."

*To be continued*

## A PRAYER

Dear Lord and Father of mankind,  
 Forgive our foolish ways!  
 Reclothe us in our rightful mind,  
 In purer lives Thy service find,  
 In deeper reverence, praise.

O Sabbath rest by Galilee!  
 O calm of hills above,  
 Where Jesus knelt to share with Thee  
 The silence of eternity,  
 Interpreted by love:

Drop thy still dews of quietness,  
 Till all our strivings cease;  
 Take from our souls the strain and stress,  
 And let our ordered lives confess  
 The beauty of Thy peace.  
 —From an old hymn.

## SOME OBSCURE TEXTS

By J. G. Haupt

THE usual resurrection sermon taken from the fifteenth chapter of the first epistle written by the Apostle Paul to the church at Corinth, has a very great interest to the believing Christian. "Blessed are they that have part in the first resurrection," says the Apostle. They shall not come into judgment; none of them shall suffer the second death. They shall be fellow workers with the returned Messiah, or Christ, and shall reign with Him a thousand years, when the rest of the dead shall arise for the judgment day.

When these dead in Christ arise, the Apostle shows that those in Christ who are alive at that time shall in a moment, in the twinkling of an eye, be changed with the risen believers. That which was mortal in the life before death will put on immortality; that which was corruptible shall put on incorruption; that which was a natural body shall rise a spiritual body. The saints shall remain with their Lord forever and ever.

Some errors in translation must be noted. They that are alive at resurrection time "shall not prevent" those that are asleep, should read, "shall not precede or come before" those that are asleep. For in a moment, in the twinkling of an eye, at the last trump, the dead shall arise and the living shall be changed.

Paul is said to have striven to attain unto the resurrection of the dead. The Greek reads that he strove to attain to the resurrection from among the dead, which signifies that he might have part in the first resurrection. The translators in various places state that Jesus was one by

whom all things were created. The Greek says all things were created in behalf and for Him.

In the year 1881, in Britain and in the United States, both for the Old Testament and the New, most conscientious Bible men were selected without regard to denomination to revise from the original language the translation of the authorized or King James Version. When the British New Testament Committee reached the fifth chapter of the first epistle of John, many were surprised to find that an addition had been made to the original text as written by John.

The epistle of John reads that there are three things on the earth that pertain to one individual, the *pneuma*, the water, and the blood. The literal meaning of *pneuma* is "breath", translated "spirit" at this place and "ghost" at others. This is the same word used on the day of Pentecost when God breathed upon the living disciples His Holy Breath, which enabled them to speak in tongues, to do miracles, and perform all that God willed them to do, to enable them to be accepted by their hearers. The same term was used when God breathed upon Mary the Divine Breath that brought into life the only begotten Son of God. Thus the *pneuma* in First John five, represents the conception, the water represents baptism, and the blood represents the crucifixion of Christ. The false entry not found in the early manuscripts written in the usual manner of writing Greek up to 800 A. D., reads, "the Father, the Word and the Holy Ghost." The revisers were obliged to omit the false words.

In the eighth chapter of Acts a number of verses were thrown out for the same reason that met them in First John. In Acts, however, the subject matter was a repetition of a passage appearing elsewhere, and so did little harm, except as it showed the false hand. Both of these insertions were written in the cursive or later Greek and so were easily discoverable. In Matthew twenty-eight, the uncial text was used, and the false insertion is more difficult to establish. It is now, however, fully marked by searchers of the truth.

No error made by mistake according to the Evangelist Luke in the eighth chapter of Acts will be laid against a believer. Nothing that I have written in this or previous articles should be considered as reflecting on the opinions of any reader. If you have made any mistake in the past, your change, as soon as you know, will be perfectly acceptable to the great Judge. Even David was excusable for having broken the law in using the shewbread for God's purpose. He used it to supply the men that were under him with what they needed to carry out their purpose, and it was forgiven them.

### RESURRECTION CENTER TRUTHS

All the righteous dead of all the past rise in the first resurrection. All the righteous living put on immortality at the same time. None come from heaven or any other place. Such seems to be the Bible declaration. After a thousand years the rest of the dead are to arise. Then is to come the judgment day in which the hopeless wicked are to enter *gehenna*, the only hell, their end to be destruction. Such seems to be the simple statement of the Apostle Paul.

# ABRAM WORSHIPS AT SALEM

By G. Eldred Marsh

OF ALL the great cities of the earth the names of which are emblazoned on the pages of history, none is so beloved of humanity, as the "City of the Great King". Made sacred by the feet of prophets and holy men of old, by the persuasive words of inspired apostles, and by the wondrous works of the Son of God, more nations and races turn worshipful eyes toward *Jerusalem* than toward any other city in the world.

What stirring scenes those narrow, crooked streets have witnessed during the past four thousand years! How many times the voices of prophets have cried out the solemn warning from Almighty God to its inhabitants! How frequently have its streets run red with blood and its walls re-echoed to the agonized cries of those wounded in battle!

The first view we have of that ancient city is presented in Genesis, the fourteenth chapter, and the eighteenth verse: "And Melchizedek king of Salem brought forth bread and wine: and he was priest of God Most High. And he blessed him, and said, Blessed be Abram of God Most High, possessor of heaven and earth: and blessed be God Most High, who hath delivered thine enemies into thy hand. And he gave him a tenth of all."—A. R. V.

## ABRAM GOES TO THE RESCUE OF LOT

LOT was not only the nephew of Abram, but at this time his supposed heir. In addition to that, Lot was the brother of Sarai, Abram's wife. For these reasons, he was greatly beloved of the wise and godly Abram; and when the word was brought to the future patriarch of Israel that Lot with many other citizens of Sodom had been taken captive by the enemy, Abram was much distressed. He immediately assembled his armed servants; pursued the five kings who had captured his nephew; defeated them, liberating Lot and the other Sodomites; and returned with a vast amount of treasure.

As he approached the city of Salem, he was met by Melchizedek, its high priest and king, who was himself a worshiper of Jehovah. Melchizedek blessed Abram, saying, "Blessed be Abram of God Most High." Abram responded to his salutation by paying a tithe of all the treasure he had taken during his campaign. Thus the first picture of Jerusalem painted by inspired fingers in the Scriptures of Truth is a picture of *worship*, of *sacrifice*, and of *praise*!

## THE PROMISE TO ABRAM RECALLED

Already the edict had gone forth, "In thee shall all the families of the earth be blessed." The blessing there pronounced was to center about and to flow forth from the city

where Abram met and paid tithes to Melchizedek, "the priest of God Most High".

Primitive and crude to western eyes, so it may appear, let us look upon that ancient Oriental town again. A little city of flat-roofed houses, situated on the summits of four low hills. Through the narrow, crooked streets the camel and donkey trains make their way laden with the spoils of battle.

No walls encircled the place at that early date, and no gates were swung open to welcome the three hundred servants of Abram as they entered the town. Armed with spears and lances, protected by shields of tough bull's hide, legs bare to above the knees, they walked in broken order into the presence of Melchizedek, the priest and king.

We should remember that at this time Abram was but a simple herdsman, possessed of a few hundred followers or retainers; yet the Father had promised that his seed should be as the sands of the seashore. Did a vision of the splendid fulfillment of that promise appear to Abram as he stood in the presence of Melchizedek on that memorable occasion? I wonder!

Was it given to him to see a few hundred years into the future, perhaps even less than that, and behold his grandson Jacob, grown old and weary, make his despairing journey down into Egypt for corn to supply his starving family? Did he catch a glimpse of the dramatic reunion of father and son that there took place?

Was he able to observe Moses and Aaron with their miraculous rod demonstrating the power of God in the presence of Pharaoh? Do you suppose he saw the pillar of fire hovering over the great Israelitish camp by night and the pillar of cloud leading them on their rugged way by day? Was there vouchsafed to Abram the sight of Moses coming down from the holy mount where he had met God face to face, his face reflecting the unspeakable glory of the Almighty, and in his hands the Law of Jehovah graven on tables of stone? Did he hear the thunder echo from Sinai, and shrink from the lightning's flash? Did he look upon Moses, standing alone and forsaken on Pisgah's height, looking with longing vision into the land of promise?

As he knelt to receive Melchizedek's blessing, did he see the changes that Time would bring to pass in that self-same city of Salem, the time when its streets would be filled with boys and girls of Abram's seed and thousands of his descendants make its hills resound with their hymns of praise? Did he see Jerusalem in her glory and in her might? the Queen of Sheba with her royal retinue, bowing in humility before the wise and glorious Solomon?

Could he see still further into the future when the an-



gels sang at midnight and the shepherds marveled? And beyond! beyond! When on that other night the prayer of agony went up from among the olive trees in Gethsemane—the lights flashing among the trees—the kiss of betrayal—the trial and mockery—the shame and sorrow—the death and the resurrection of our Lord? Did he see all this?

Did he know his children would be scattered among all nations for more than two thousand years? Did Abram, on that far away day, realize the wonderful outcome of his sacrifice and faith?

I do not think that he did! Such clear and far-sighted vision is seldom, if ever, given to mortal men. It would not be well for them to so thoroughly understand the future. Abram remembered the promise God had made, that in him and his seed all the families of the earth would eventually be blessed; but the manner and time for its fulfillment were hidden from him. Though he could not see, though he could not fully understand, he believed! And that is what God demands of us all.

#### JERUSALEM TODAY

SHOULD Abram be restored to life today and revisit the ancient city of Salem, where he worshiped so long ago, he would think himself in a world altogether new and strange. Its electric-lighted streets, its rumbling trains, its many automobiles, its telephones and its radios, and the countless other inventions and improvements which make Jerusalem a truly modern city would absolutely prevent its recognition by Abram of old.

But when he heard the Jewish priests calling to prayer in the ancient Hebrew tongue, when he came to realize that this marvelous city was peopled by thousands of his own children who still worship the one true and living God, Jehovah, he would pour out his soul in thanksgiving and praise.

Not more marvelous, however, would modern Jerusalem be in the eyes of Abram today than that same city will appear to you and me when "the king comes in", and we go with Him through the gates into the city!

Abram entered Salem and paid his tithes as a part of his worship. He will again enter its sacred limits in the not-distant future and receive the reward for his faithfulness of the past. For the tithe he offered he will receive an hundredfold; for the life, the mortal life, of service and of faith which he gave to the service of his God he will obtain immortal being and eternal glory!

Let us not forget as we recall the blessings which Abram and the other faithful ones of the past are to receive that "they without us shall not be made perfect"! What a wonderful time that will be! Perfected together with Abram and all the worthy ones of God in the city of the Great King!

## THE GREATER DEPRESSION

*Continued from page 196*

was fulfilled to the utmost (1 Samuel 8); and in addition, a thing not stressed by Samuel, he led them into sin.

Some of the kings did right, but for the most part they caused Israel to do wrong. How often does the monotonous refrain echo on our ears through the history of the kings: "And he wrought evil in the sight of the Lord." Always at the side of the kings, at their very elbow, were the Lord's spokesmen, the prophets; but only in a few cases were the words of the prophets heeded.

The prophets, therefore, told of the woes to come to the land of Israel for their waywardness. And we read in Amos: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord".—Amos 8:11. And true to the words of the prophet, there came a great hunger in the land, a very great hunger for the Word of God.

And today we see that period of famine is getting worse. Not only is Israel suffering but the Gentile believers also. Food famines come and go, and leave dire tragedy in their wake. But what of the famine for the Word of God? It comes and stays for those who seek not after God.

Therefore, "see that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven . . . . 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 . . . . But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief."

From this line of reasoning set forth in the letter to the Hebrews, we see that it was not to everybody in Israel, but to those who did not seek the Lord in faith that the famine of the Word came. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."—*A sermon given at the Church of God in Los Angeles, California.*

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"Yesterday is but a dream;  
Tomorrow is only a vision;  
But Today, well lived,  
Makes every Yesterday a dream of happiness,  
And every Tomorrow a vision of hope."

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"It is interesting to know that the river Jordan gets its name from the Hebrew, *yarden*, meaning 'the Descender,' and is so called because of the rapidity with which it descends to the Dead Sea."—*S. E. Haney.*

# National Berean Department

Margaret Lyon, Editor, 124 N. Parkside Ave., Chicago, Illinois

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

"IF ANY MAN DEFILE THE TEMPLE OF GOD, HIM SHALL GOD DESTROY; FOR THE TEMPLE OF GOD IS HOLY, WHICH TEMPLE YE ARE."

### THE NECESSITY FOR STUDY

PERHAPS the primary evil in the average Berean society is the indolence of the students. Although fully capable of performing all sorts of mental gymnastics (indeed, the young scholar is more capable in this regard than the old), nevertheless most members passively permit the teacher to do all the work, both intellectual and physical, for the entire class. Frequently the teacher fails to perform this Herculean task, with the result that he gains a reputation as a poor leader and that the class loses all of a negligible interest.

School work demands and receives hard study, but it lays only the foundations for a lifetime. In the Berean class, "you are not building for life, but for eternity. The things you learn from the Bible now will bear their influence in the ages beyond the grave. Study, then, not merely to be able to answer some questions in class, but to permanently enrich your fund of knowledge."—*Senior Book One*.

Particularly is such study necessary in this time of agnosticism and positive atheism. Without knowledge, one cannot firmly establish the reasons for the beliefs he holds; without study, the attainment of knowledge is impossible. No question can be answered satisfactorily without a comprehensive understanding of the matter involved, nor can such an understanding be attained except through close examination of the subject.

Paul had reason for making his exhortation to Timothy, "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 adjuration expresses purpose; it confesses inability to please Jehovah until a comprehension of His works and will has been secured through application to the Scriptures.

Study must be the keynote of all classwork. No teacher, however able, can force permanent knowledge or spirituality into the heads of students who unresistingly accept all he thinks, says, and does as truth. Neither leader nor scholar can greatly gain under such circumstances. By all means, "set aside an hour each week to be used exclusively for studying your Berean lesson."

Arlen Marsh.

### THE NEW YEAR WATCH

WITH the coming of New Year's Eve, custom dictates the holding of watch parties to await the birth of the next twelve-month period. Resolutions, indicating repentance of past deeds and a firm desire to improve, are made by almost everyone as the thirty-first day of December closes.

Too frequently are these improvement-seeking vows confined solely to the thought of New Year's Day; too often are watch parties held only to commemorate the passing of twelve months and to express our hopes for the next twelve. The idea that was propounded by the Christ nineteen centuries ago is commonly forgotten: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."—Matt. 25:13.

At practically the same time that He gave this exhortation—perhaps on the same day—Jesus described the conditions of the world during the time immediately preceding His second advent. He concluded the picture by again adjuring them, "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.

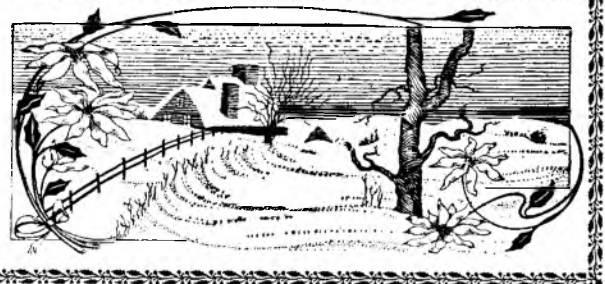
Without question, the time so aptly delineated by the Messiah is now approaching rapidly—indeed, the beginning of it is undoubtedly already here. This fact should cause our watch parties to be watch parties in truth, should cause us each to watch and pray that we may escape these things about to come to pass. Not only should the celebration be for the New Year, but for something far greater, far more lasting—the New Age.

### BEREAN LESSON BOOKS

ALTHOUGH few apparently realize the fact, there is almost no better text-book made for aiding the student in studying the Bible subject by subject than the Berean book. All the important texts which establish the various parts of the one true doctrine are summarized and catalogued by the lessons. For every beginner there are books to suit his age and status. You will find it worth while to use them.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*“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.”—Isaiah 40:31.*

### THE FIRST DISCIPLES

**J**ESUS was thirty years old. He was ready to begin His ministry and needed men to help Him in this wonderful work. Were these helpers to be chosen from the wealthy class? Were they to be men with finished education? Were they priests?

No, Jesus wanted men with clean hearts, hands, and minds—men whom He could trust—men who would be willing to learn. Among the wealthy and educated there were men of this kind, but Jesus turned to lowly fishermen, and others especially fitted for the work they were to do.

One day John the Baptist was standing with Andrew and another John—the Beloved. He saw Jesus walking nearby and said, “Behold, the Lamb of God.”

The two friends heard him speak and followed Jesus. When Jesus turned and saw them following, He said to them, “What seek ye?”

They replied by asking, “Rabbi (Master), where dwellest thou?”

He said, “Come and see.”

They did go with Jesus and were so interested that they remained the rest of the day.

Andrew was so impressed with the words of Jesus that he wanted his brother, Simon Peter, to know Jesus, too. Therefore, he hurried to find Peter, and exclaimed, “We have found the Messiah, which is, being interpreted, the Christ.”

Andrew brought Peter to Jesus. When the Master saw Peter He said, “Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone.” Peter did quick, impulsive things on the outside, but Jesus knew he was like a bed of solid rock and dependable inside.

Peter and Andrew lived in Bethsaida in Galilee, as did another worthy man, Philip.

The next day Jesus went to Bethsaida and found Philip and said to him, “Follow me.” And Philip immediately became a follower of Jesus. He found Nathanael, and said, “We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.”

Now, Nazareth was a little village, and considered of very little importance. Hence, Philip’s question: “Can

there any good thing come out of Nazareth?”

“Come and see,” said Philip.

Jesus saw Nathanael coming and said, “Behold an Israelite indeed, in whom is no guile.”

This surprised Nathanael, and he asked, “Whence knoweth thou me?”

And his surprise must have been even greater when Jesus replied, “Before Philip called thee, when thou wast under the fig tree, I saw thee.”

That evidently convinced Nathanael, for he said, “Rabbi, thou art the Son of God; thou art the King of Israel.”

Thus you see the first five disciples chosen. The other seven are James and John, Matthew, Thomas, James, Judas, and Simon.

What an honor to be called as the Savior’s special helper!

ARE WE ready to follow Jesus as quickly as these disciples followed?

#### SOMETHING TO DO

1. Learn the names of the twelve disciples. Mark 3:14-19; Luke 6:13-16.
2. Read how some of the others were chosen. Luke 5:27-29; Matt. 4:21, 22.
3. Read from the prophet Isaiah 48, 49, etc.

WE BELIEVE the righteous shall live upon the earth—“Blessed are the meek: for they shall inherit the earth.” Matt. 5:5.

CHILDREN—Luke 9:46-48: “Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him. And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.”

Bible Reading for the Week. January 8 to 14: Genesis 17 to 32; Matthew 8 to 14.

“THE gifts that last! Money cannot buy them; burglars cannot steal them. Though they are the most valuable in all the world, they are free to those who claim them, and we possess them most truly when we give them away. They are the gift of the heart, the gift of peace, the gift of joy, the gift of forgiveness, the gift of unselfishness, the gift of gratitude.”

# With Our Sunday Schools

LESSON 2. — January 10, 1932

## THE FIRST DISCIPLES

John 1:19-51

Devotional Reading: Isaiah 53:4-12

### GOLDEN TEXT

Behold the Lamb of God, which taketh away the sin of the world. — John 1:29.

#### A STUDY OF THE SUBJECT

Topic: Seeking the Lost.

**Basic Truth:** "The Son of man is come to seek and to save that which was lost."—Luke 19:10.

**Outline:** I. The Lost. II. Seeking. III. Finding. IV. Saving.

**I. The Lost.** The first mission of Jesus was restricted to the Jews. He said on one occasion, "I am not sent but unto the lost sheep of the house of Israel." Matt. 15:24. It was God's will that the gospel should go "to the Jew first."—Rom. 1:16. But as "both Jews and Gentiles . . . are all under sin" (Romans 3:9), all are numbered among the "lost" for whom Christ is now seeking. When as a people the Jews rejected the message, Paul, acting under the inspiration of the Holy Spirit said, "Lo, we turn to the Gentiles."—Acts 13:46. All racial restriction thus being removed Jesus became at once the prospective Savior of all who would believe in Him, and He is now seeking the "lost sheep" of both folds, as He had predicted He would do. John 10:16.

**II. Seeking.** While it was the Master's purpose to "call" sinners to repentance (Luke 5:22), He did not limit His efforts to issuing an invitation for them to come. He went out into the "highways and hedges" to seek them out; "leaving us an example, that ye should follow his steps." In our lesson Andrew and Philip manifested a zealous desire to seek out those who did not know the Lord.

**III. Finding.** In our efforts to lead others to Christ it is assuring to know that He has said, "Seek, and ye shall find."—Matt. 7:7, 8. Observe the success that attended these two disciples: of Andrew it is said, "He findeth his own brother Simon"; and it is related that "Philip findeth Nathanael." Both succeeded in their quest. If we put forth the necessary effort we, too, shall find men and women, and boys and girls, to bring to the Master.

**IV. Saving.** The Son of man is come not only to "seek" but to "save that which was lost." As the Son of God He is "the Christ," the Anointed One, "the Saviour of the world."—John 4:42. "By him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts 13:39.

Further, as the future "King of kings", He will save the nations from the sins of their rulers, from unjust laws and misdirected judgment. He will become indeed the "Prince of Peace," who will rule "from sea to sea, and from the river unto the ends of the earth," with "judgment and with justice from henceforth even for ever."

#### PRACTICAL APPLICATIONS

Our lesson this week has as its theme the early disciples. These disciples were the ones that obeyed the call, "Follow me". Every person that would be a disciple of Jesus must first be called; when the call is heard, then he or she must be willing to say: "Lord, here am I". These early disciples were co-laborers with Jesus. It means a great deal to be a partner with our Lord in the gospel work.

Jesus hasn't any way of bringing the good news of salvation to those that "sit in darkness" other than by His disciples. Discuss some of the faithful disciples of your own church. Do you think young people and children can be disciples of Jesus? Is age any barrier to discipleship? How does a person receive his commission to be a disciple of Jesus? Here are some of the charges given to the disciples of Christ. Make personal application and see if you are carrying out these injunctions.

"Be thou faithful unto death". Rev. 2:10.

"Occupy till I come". Luke 19:13.

"Preach the word". 2 Timothy 4:2.

"Let your light so shine before men".

Matthew 5:16.

"Abstain from all appearance of evil".

1 Thessalonians 5:22.

"Let no corrupt communication proceed out of your mouth". Ephesians 4:29.

—C. E. R.

#### THE GOLDEN TEXT

"Behold the Lamb of God, who takes away the sin of the world."—John 1:29, Diag.

A lamb without blemish was slain and its blood sprinkled on the doorposts for a token. Those who were in the house, under the blood as it were, were saved by that blood. Had they not complied with the command from God to do this, the death angel would not have passed over such houses, and death there would have resulted.

Jesus is the Lamb of God. He gave His life. His blood was shed, and those who avail themselves of the opportunity to get under the blood by obedience to the commands of baptism may have their sins remitted so that life, not death, may be theirs. "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."—Hebrews 9:28. — L. A. R.

#### YOUNG PEOPLE AND ADULT

There are two reasons why Christians should try to bring others to Christ: first, as an act of kindness and service to the person, and, second, as obedience to a commandment of Christ.

It is a fact recognized in Scripture that all people are sinners and, therefore, under sentence of death. "For the wages of sin is death."—Rom. 6:23. The highest and noblest

ideal of life is that of service without thought of reward. Many people have been honored for risking life and limb to rescue another from death—the first death. The individual thus saved can expect to live but a few short years at best.

We should greatly honor anyone that saves one from the second death. It is within our power to thus save. "Let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."—James 5:20. In saving one we will be practicing the Golden Rule and will be obeying the second commandment: "Love thy neighbour as thyself."

Jesus told His disciples to preach the gospel to every creature. It seems evident that we were included in the command, as it was effective to the "end of the world". See Matt. 28:20. We must recognize that the commandment was given to the disciples. "The disciples were called Christians first in Antioch."—Acts 11:26. From this it is evident that disciples are Christians and, conversely, Christians must be disciples; thus, if we are Christians, we are under the "great commission" and must, therefore, preach (teach) the gospel to others. Paul recognized this necessity of preaching the gospel, taking no glory to himself, when he wrote: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is me, if I preach not the gospel!"—1 Cor. 9:16.

Paul accepted his responsibility. May God strengthen us to accept ours.—H. A. S.

#### INTERMEDIATE CLASS

Soon after Jesus began His ministry, He selected men to assist Him in preaching the gospel, in teaching and healing those who came to Him. Was Jesus a wealthy man, able to bestow upon those who followed Him the comforts of life? Did He enjoy special political power? Was He granted His desires by those in authority?

If you have answered "Yes" to these questions, then you would expect that His followers would share in the privileges that were His. But if your answer has been in the negative, then you will agree that neither could His followers expect great ease of life. Read carefully the account of the calling of the first disciples. Did they give up all to follow Him, or did they reserve for themselves a portion of their income, their pleasures, their comforts or their occupation? Are there things which we must give up when we make the great choice in life? Discuss in class some of these, and discover whether you are giving them up for things of greater value.

What will be our reward for true service to Christ? Will it be worth anything that we might renounce for His sake?—M. G.

## AMONG THE CHURCHES

### A NEW LEAF

He came to my desk with a quivering lip,  
The lesson was done;  
"Dear teacher, I want a new leaf," he said,  
"I have spoiled this one."  
I took the leaf all stained and blotted,  
And gave him a new one, all unspotted,  
And into his sad eyes smiled,  
"Do better now, my child."

I went to the throne with a quivering lip;  
The old year was done;  
"Dear Father, hast Thou a new leaf for me?  
I have spoiled this one."  
He took the leaf so stained and blotted,  
And gave me a new one, all unspotted,  
And into his sad heart smiled:  
"Do better now, my child."

—Author unknown.

### DOINGS AT ELDORADO

Tuesday evening, Dec. 22, at the Restitution Church, the junior and primary departments of the Sunday school took it upon themselves to display some of their talent, and gave the public one of the most enjoyable evenings of entertainment obtainable at this season of the year.

An evergreen tree, beautifully decorated with tinsel and snow, made a very pleasant scene to look upon. Our program consisted of readings, dialogues, and songs concerning the birth of our Savior. No excitement as to the appearing of Santa Claus took place, as the children were taught about the birth of Christ, and to look forward to His second advent.

At the close of the program, treats of candy, apples, and oranges were given to the children, numbering about fifty. The house was crowded to capacity, the largest crowd ever assembled in the church since its dedication.

We read some time ago, "If your Sunday school is not on the map, put it there." We believe this can be done and is being done. Our attendance is increasing rapidly. May we ever grow in the service of our Lord.

Juanita Shain Loyd.

### SAINT CLOUD, MINNESOTA

Sunday, December 20th, was a day that we pray will not be forgotten. In the evening at 6:45, twenty young Bereans assembled for their service. At the 7:45 service we enjoyed the splendid Christmas cantata given by the two choirs, and readings by the children. The music was wonderful. Surely it was a great message in honor of "The Prince of Peace."

Before the benediction we enjoyed a Candlelight Consecration Service. The call was given to consecrate self in service. Twenty of our young people came forward to give their lives to the Lord in service. It was joyous to see these young people march down and kneel, as prayer was offered to God to dedicate them for labor in His vineyard. God bless them that they will do the thing they have set out to do. We pray that some at least will attend the National Bible Institution Training School for the ministry. The field is surely ripe unto harvest.

The church was filled to its capacity, and all departed with a song of joy and gladness for the birthday of Him who came to bring peace among men.

Sincerely for this Christ Child,  
Adna E. Hoskins.

### BRO. MAGAW AT WCMA

Next Sunday, Jan. 3, from 6:30 to 7:30 a. m., Bro. Sydney Magaw, pastor of the Brush Creek (Ohio) church will broadcast from station WCMA at Culver, Ind., his subject, "The Book of Esther." This station (1400 kc.) is on the air from 6:30 to 9:30 a. m. on Sundays and from 1:45 to 4:30 p. m. and 10:30 to 12 midnight on week days.

### GRAND RAPIDS, MICHIGAN

The Christmas program proved to be a grand success in all ways but one—that of space for the people. It was estimated that between four and five hundred people were crowded into our small building and from one to two hundred were turned away at the door. The program itself was very impressive. Much credit is due the program committee, the costume committee, the decorating committee and the many who rendered their time and talents in making the service successful. Because of many requests the program is being repeated in the school auditorium on Monday night, December 28.

One of the finest things that transpired during the Christmas week was the raising of one hundred dollars cash to meet a note which had been made in a time of emergency. This required a genuine sacrifice on the part of our people when the income of all has been greatly reduced or completely cut off, but it is the kind of sacrifice that develops spiritual health and strength.

God helping us, we will accomplish more in the coming days than ever before.

We now turn our attention to the opening of the New Year. It is to be ushered in by a watch party, and on January 3 an installation service for the new officers will be held.

F. E. Siple, Pastor.

### NIAGARA FALLS AND FONTHILL

Charles Sornberger, father of Sr. Lyle Bower, died recently. The funeral, conducted by Bro. Randall, was held from the home. Charles Sornberger was an uncle of William and James Moore of the Falls church.

Several wedding anniversaries are being celebrated among our members. Christmas Day will see the thirtieth anniversary of Bro. and Sr. L. S. Haney of Fenwick. Bro. and Sr. Arthur Gilbey of Rochester celebrated their seventeenth on the seventeenth. And Bro. and Sr. Sullivan of the Falls church will have been married thirteen years on the twenty-eighth.

The Falls church held their entertainment on Monday evening, the twenty-first.

On Wednesday, the twenty-third, the Fonthill church had their concert and Christmas tree.

### CHRISTMAS OFFERINGS

Iowa State Berean Society	\$5.00
Mr. and Mrs. W. D. Tilton	2.00
Fern Mitchell (in memory of mother and sisters)	4.00
Mrs. Clara Stinnette (in memory of her parents, Mr. and Mrs. E. A. Morgan)	10.00
Previously reported	56.80
Total to date	\$77.80

### BURR OAK, INDIANA

A small group of the faithful gathered by the lapping waters on the shore of beautiful Lake Maxinkuckee after the evening service, Nov. 29, to sing, "I Can Hear My Savior Calling," as Miss Maxine Shafer was led into the waters and baptized into the name of the Lord Jesus to wash away all condemnation for sin. Sister Shafer's action was a fitting climax to the Thanksgiving season, since we feel that she is now fully consecrated to her Savior, and where He leads her she will follow.

The folks at Burr Oak and Culver have enjoyed the radio services over WCMA very much, and are enthusiastic about the new enterprise. The early morning hour is especially suited for long distance reception. Points as far away as Louisiana and Pennsylvania have listened in to the services, and this station has received letters from distant points concerning other programs of the station. One letter especially from California, stated that the receiver had listened to a week-day service broadcast by another church from WCMA. Other letters have come in to Sister Louise LaMunion from isolated and shut-in members of our church who rejoice to hear our ministers once again.

Bro. Austin preached to the congregation at Burr Oak at the morning services after broadcasting from WCMA, Dec. 13. He was also scheduled to speak at Burr Oak in the morning of Dec. 27, and that evening at Plymouth. Years ago Bro. Austin worked with these churches and with the church at Argos. So it was indeed a pleasure to have him here again.

The attendance at church and Sunday school has been steadily increasing during the past few weeks. On Rally Day the attendance at Sunday school was 66; on Dec. 13 it was 65; on Dec. 20, it was 56. That evening, Dec. 20, it was about 75, and there were about 150 present at the Christmas entertainment.

Bro. Anderson was in poor health previous to his broadcast over WCMA, Dec. 20. He went on to North Salem and Plymouth, but due to his health the church at Burr Oak relinquished his services at the evening meeting. Bro. Smead was at Burr Oak for both morning and evening services.

The program at the church on Christmas night was entered into wholeheartedly by the Sunday school and was enjoyed by all. The primary class came in dressed as living Christmas decorations. The junior class showed by a little playlet the heart cleansing power of the spirit of Christmas in the lives of children. The senior classes put on a playlet also to show the same heart cleansing power in the lives of grown-ups. The closing performance was a living tableau of the birth of the Lord Jesus, after which the Christmas tree was unloaded. A large crowd was present and seemed to be well pleased with the program.

Bro. and Sr. J. Arthur Johnson, of Oregon, Ill., surprised Sr. Johnson's family here early Christmas morning. They were with Bro. and Sr. M. J. Osborn until Sunday afternoon. The church was glad to welcome them to the Christmas program and to the Sunday service.

Sister Pearl Hatten of Aurora, Ill., has been enjoying a visit with her folks at Culver over the Christmas week. We have enjoyed having her at the Christmas program and at the Sunday service.

New Year's eve being the regular Berean meeting, the young folks have asked the church to meet with them in the last lesson of the year and spend an evening of service. Plans are under way for appropriate farewells to the old year, and welcomes to the new with its opportunities of service to our Lord and Master.

Recently, the church needing a new roof, several of the brethren met and reshingled the greater part. The Ladies Aid assisted by serving dinner at the church and in other ways. The church building has needed several improvements, and it looks as if they will be done in the near future.

Cecil Smead.

#### CONTRIBUTORS TO DOLLAR-A-MONTH CLUB AND OTHER PHASES

Dorothy Magaw; Dorothy Krogh; Frank W. Wilson; Albert Siple; Mr. and Mrs. J. G. Haupt; Paul and Ethel Johnson; Mr. and Mrs. H. S. Bell; Mr. and Mrs. Enos E. Elton; Mrs. J. W. Dismukes; Elsie M. Moore.

#### HERALD RECEIPTS

E. A. Titus; James Kessler; Mrs. Edwin Crosby; Miss Helen Porter; Arthur Gilbey; Mrs. Alice Johnson; Wm. H. Boyer; Mrs. Belle LeCrone; Bernard Crofton; Alma Hall; Rev. A. A. Cloyd; Mrs. A. M. Lobell; J. G. Haupt; E. A. Drake; Mrs. T. M. Savage, Jr.; N. S. Westfall; Mrs. E. M. Hall.

#### FLORA HARRIS PRIOR

Flora, daughter of Benjamin and Emily Harris, was born Aug. 6, 1872, and died Dec. 17, 1931. When nineteen years of age she was baptized into Christ, becoming a most dependable, faithful, and devoted member of the Church of God in Rensselaer, Ind., where she lived all the years of her adult life.

Some eighteen years ago she was united in marriage with Charles E. Prior, with whom she journeyed the remainder of life's way in true companionship. She lived justly, loved mercy, and walked humbly before God during life, and she now rests peacefully in death. Although apprised of the serious nature of her illness from the start, her death came as a stunning blow to her friends and to the entire city in which she lived and where she was loved and esteemed by all.

Flo, as she was familiarly and affectionately known by her friends and neighbors, although quiet, unassuming, and extremely modest, was a leader and wise counsellor, and the church has lost one of its most valuable members. Seldom do we meet with so great a loss in the death of a single member as is sustained in the death of Sr. Prior. Words cannot express the deep sorrow her death has brought to her loved ones and her many friends. But we bow our heads in humble submission, and thank God for the close association and sweet fellowship with one whose life was so rich in faith, truth, good works, and righteous influence, and we pray God's blessing to remain with Bro. Prior in his bereavement and consequent loneliness.

After appropriate services, held just eight weeks, to the hour, from the time similar services were held for her mother, we laid her to rest beside her father and mother to await our Lord's return.

L. E. Conner.

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#### GEORGE HENRY ANDREW

In the death of Mr. George H. Andrew, which occurred on December 18, 1931, northern Illinois lost one of its best known and highly respected citizens. Mr. Andrew was the son of our late Brother and Sister Nicholas Andrew, and a nephew of Elder A. J. Eychaner of Iowa. He is survived by his widow, one son, Mr. Eddy Glenn Andrew, and one daughter, Mrs. Edith Burchell, all of

whom are residents of Oregon, Illinois.

The funeral, which was conducted in the Methodist Church in Oregon, jointly by E. W. Knapp, pastor of that church, and G. E. Marsh, pastor of the Church of God, was attended by many notable men connected with the political life of the state, and by a host of neighbors and friends who have known Mr. Andrew throughout his long and honorable career. He was seventy-six years of age at the time of his death.

## BETWEEN YOU AND ME—

#### A HAPPY NEW YEAR

May all that has been best in the year that is past go with each of you into the New Year just before us, and may many added joys and blessings be yours, until our Lord shall come.

M. G.

Bro. C. E. Lapp expects to be with the brethren at Eldorado, Ill., over the coming week-end.

Golden Rule Home was the recipient of a gift of two fine ducks for the Christmas Day dinner from Mr. Glenn Kilmer of Seward, son of Sr. Scoville.

We were misinformed when we told you two weeks ago that Donald Mattison of our Oregon, Ill., Sunday school was ill. He was and is quite well. Beg your pardon, Donald.

Bro. L. E. Conner was called to Herrin, Ill., to conduct the funeral services of Bro. James Jeffrey, who died very suddenly. Our prayers ascend for Sr. Ida Jeffrey and other members of the family that God may send comfort to them. Bro. Conner left early Christmas morning, and Sr. Conner partook of the gracious hospitality of the Charles Miller home in Dixon on that day.

A card was received apprising us of the safe arrival at home of Dorothy and Harvey Krogh and Lucille and Richard LeCrone at Blair and Omaha, Nebr. The brethren expected to hold an all-day meeting at Blair last Sunday. No doubt these members of the Training Class add zest to the meetings at the home church.

The Christmas offerings to the N. B. I. are prompted by the true spirit of the Christ child, and those sent in memory of others who are gone seem to be especially beautiful. They carry on their desires when they are no longer able to do so.

In the death of Sr. Flora Prior, the church at large, as well as the church at Rensselaer, sustains a severe loss. Sr. Prior was the mainstay of her home organization and a most loyal and faithful contributor to the cause in general. These sorrows make us long for the coming of our Savior, who will bring to life all His faithful.

The editor desires to take this means of expressing his great appreciation of the many tokens of remembrance he has received from friends throughout the country, and to assure all that were it possible he would be glad to respond individually to each one. The spirit of fellowship these seasonal greetings indicate is very helpful and encouraging to him in his work. That God may bless you with all spiritual blessings throughout the New Year is his prayer.

Sr. Azalia Winfrey, of the faculty of the Oregon, Ill., high school, is enjoying the holidays with the home folks at Bosworth, Mo.

Aunt Mary Renner of Golden Rule Home greatly enjoyed a visit from her son Edwin and wife of Chicago on Christmas Day.

The article by the editor under the caption, "Abram Worships at Salem", is the first of a series of papers showing glimpses of Jerusalem down the centuries of the world's history. These will appear from time to time under various titles. You will find them of interest, being written in Bro. Marsh's engaging style.

We are grateful to Bro. L. A. Boice of Champaign, Ill., for his gift of "The Christian Herald" for the year 1932. He has been sending this inspirational magazine to us for the past two or three years, and in our work as associate editor we gain much good from its pages. Thank you, Bro. Boice.

Among the university students who are home for the holidays are Bro. Merle Bell of the University of Arizona, son of Bro. and Sr. H. S. Bell of LaCrosse, Wis., and Bro. Vernon Birkey, of the University of Milwaukee, son of Bro. and Sr. Glenn Birkey of Rochelle, Ill.

The little group of listeners in at Oregon, Ill., was not able to hear the program broadcast last Sunday morning from WCMA because of interference from a larger station. Sr. Louise LaMunion is sponsoring these programs which have been supported by voluntary contributions thus far. The Brush Creek church is supporting financially their pastor's effort of Jan. 3. A word of encouragement as to these programs would be appreciated. Address Mrs. Norman LaMunion, Culver, Ind.

A letter from Sr. Chas. Stedman tells us that Bro. Stedman is not being benefited by his stay in New Mexico, and so they are returning to their home at Moorefield, Nebr. They have greatly appreciated the many cards and letters received from the brethren, though not able to reply to each. Bro. Stedman does not suffer pain, only the excessive discomfort from asthma. They ask an interest in the prayers of the brotherhood on Bro. Stedman's behalf.

Reports from the various Sunday schools and churches throughout the land, telling us of the Christmas programs which have been enjoyed by all, are of much interest to our readers, we feel sure. Whenever your Sunday school or any part of your organization puts on a special effort in the Master's cause let us hear about it, and let us hear also of your regular work. Every member of our large family is interested in what every other member is doing.



# At the Portal of the New Year

By Mary A. Gesin

**T**HROUGH the winding bypaths of the year, some of which have been beautiful and others overhung with sorrows, we reach at last a new vista opening up before, an untried path which our feet must take. With eager and joyful anticipation we look through the open door of the new year. Of necessity we leave the past, some of us reluctantly, others gladly. But we know that regardless of its successes and its failures, the year of 1932 will offer us equal opportunity for growth and development with that of the past.

## COME

At the portal of the new year stands our Savior, beckoning with His hand and saying, "Come", just as He did to Andrew, when He called him to venture forth into the greater opportunities that lay before him. But much sacrifice may need to be endured; many obstacles must be cleared from before our feet. For Jesus says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23.

If we would "come" at Jesus' bidding, we may no longer stray into forbidden paths, into winding ways which would impede our vision, or lead us into country which we must travel alone. But if we "take up" our "cross daily", in imitation of our beloved Leader, who hourly did His Father's will, we will escape many of the heartaches and sorrows and disappointments that come to a self-centered life.

## FOLLOW

How cheering the prospect that our Guide does not merely open the door and bid us enter, but He goes before us all the way. He has marked out the pathway for us by the example of His own life. Even David, great and mighty king of Israel, petitioned God thus: "Teach me thy way, O Lord, and lead me in a plain path". Psa. 27:11.

Whether we look down the future with ardent desire to discover its secrets, or draw back hesitating to tread its unknown ways, there is One who sees the new year in its entirety, One whose vision carries to its consummation. And if we are content to follow Him, we will experience the best for us that lies wrapped up away from our sight, whether of good or ill. Surely, "goodness and mercy"

shall follow us, if we bravely entrust the future to Him.

## ABIDE

If we would follow closely our Master, we must "abide" with Him. John tells us, in verse forty-six of chapter twelve, that Jesus says, "Whosoever believeth on me should not abide in darkness." He assures us also in those blessed last words He left to His disciples, that if we abide in Him, we may ask what we will, and it shall be done, for His desires will be our desires.

How can we know the Master's desires for us? By abiding with Him, we learn to know Him as a dear friend; we discover His will for us; we appreciate the fact, truly and deeply, that whatever is in store for us in the new year, it is for our well-being.

## GO

We are now ready to "go" forward in service for Him. Life is not all contained in the little phrase, "sitting at the feet of Jesus". But when we have learned His ways, it is for us to "go and do thou likewise". The purpose of the lessons we learn from Him is not merely to add to our store of knowledge, but to add to our service in His name. We must remember that after He had instructed His apostles in the mean-

ing of the gospel message, both by precept and by example, He told them to "go" into all the world, carrying these blessed tidings of salvation to all men. For of what benefit are those glad tidings, if they are not imparted to others in such way that they, too, will learn the depths of their meaning in service and sacrifice, and joyfully follow the Lord and Master?

As we approach the open door of the new year, let us take with us these four words found in so many of our Lord's messages to us, "Come, Follow, Abide, Go" Each one is necessary in our Christian life. First we must *come* unto Him; next we *follow* where He leads; then we *abide* until we drink of His spirit of service and sacrifice; and last, we *go* forth to live the lessons we have learned and tell the glad news to others.

May all these blessings be yours and mine, dear reader, as we travel the new year together.

### In Thy Hands

My times are in Thy hands,  
Lord, may they ever be;  
My life I dedicate anew  
To serve Thee, only Thee.

My times are in Thy hands,  
To do, or go, or stay,  
To suffer, if the need may be;  
Oh, guide me day by day.

My times are in Thy hands,  
I'm feeble, Lord, and slow;  
But be Thou ever near me, Lord,  
Teach me Thy path to know.

My times are in Thy hands,  
Oh, may I ever be  
Found working in Thy vineyard, Lord;  
I love Thee, only Thee.  
—Mabel A. Wolfe.



# THE RESTITUTION HERALD

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NUMBER 14

## AUTHORITY

By G. Eldred Marsh

*“By what authority doest thou these things? and who gave thee this authority?”—Matthew 21:23.*

THE question of authority is of vital importance. It presents itself at the beginning of every religious investigation and continues to demand attention throughout the entire course of the discussion.

By what authority does the Church of God demand compliance with certain specified requirements of doctrine and practice before it will admit one into its fellowship? Or, what is far more important, who gave the Church of God authority to lay down as unchangeable conditions of salvation the distinctive principles of faith which it holds?

When we come before the public and teach that the only way in which salvation can be obtained is through belief in the gospel of the kingdom of God and baptism into the name of the Lord Jesus Christ for the remission of sins, what right have we to make such an assertion? and who gave us the authority to do so?

One of the peculiar characteristics of the preaching of Jesus was that “he taught them as one having authority, and not as the scribes.”—Matt. 7:29. He spoke with the assurance that comes from positive knowledge. No shadow of doubt or uncertainty beclouded His message. He neither reasoned nor philosophized. He simply stated facts as facts.

The apostles followed closely in the Master's steps. They declared the truth with definite finality. They were sure of the ground on which they stood. The conditions of salvation were given to the world with dogmatic decisiveness, and with a positive conviction of their truth. Paul says, “I know whom I have believed” (2 Tim. 1:12), and “now is Christ risen from the dead” (1 Cor. 15:20). There was no lingering doubt in his mind regarding the verity of “the principles of the doctrine of Christ” (Heb. 6:1), and therefore he, too, “spake as one having authority.”

Has the Church of God today the authority to speak with an assurance equal to that of the apostles? If it possesses any right to the name it bears, it must also possess

the right to give its message to the world in the same positive manner.

### SOURCE OF AUTHORITY

THE only authority in matters pertaining to religious faith, recognized by the people of God in all ages, reposes in Jehovah. If we cannot speak with the authority of God our work is in vain. During this age God is taking out from the world a people for His name (Acts 15:14); and He has assigned the accomplishment of His design to the church. The preaching of the gospel is the means by which the work is to be done. And unless the Church of God is conducting its efforts under such a commission from Jehovah it has no right to send forth men to teach, to preach, and to baptize in the name of His Son.

Further, all such efforts are presumptuous if they are not carried on under the authority of the Lord. To presume to speak for God without His authority to do so is irreverent, blasphemous, and vain.

Israel recognized all authority as originating in God. The judges, prophets, and kings confessed that they were but instruments in the divine hand for the accomplishment of His purposes. In the New Testament the same acknowledgment is made concerning the status of those occupying the various offices in the church. They were each one called of God, ordained and commissioned by God, to carry on the activities of Christian service.

### AUTHORITY TODAY

IT is clearly evident from the Scriptures that authority to speak for God and to act for God, was to be perpetuated in the church. The method by which that authority was to be transmitted down through the ages is also determined thereby.

Writing to Timothy as his son in the faith, Paul in-

*Continued on page 218*

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"Beloved, . . . beware lest ye also, being led with the error of the wicked, fall from your own steadfastness."*

## The Editor's Prayer

**O**UR FATHER: In these days of increasing doubt, when the minds of men are being driven about by "every wind of doctrine", give unto us divine strength that we may "stand fast in one spirit, with one mind striving together for the faith of the gospel" in Christ Jesus. Amen.

## Our First Purpose

**T**HE first great purpose of the Church of God, as that purpose has been definitely expressed in many state and national conferences throughout our denominational history and as it has been enunciated by editorial writers in our various publications during the past one hundred years or more, is the proclamation of the glad tidings of the kingdom of God, together with certain other biblical truths that are closely associated with the gospel.

This general objective of the church and its leading papers has never been changed. When the General Conference was formed some years ago, the following statement was made as a fair expression of the purpose of the organization: That the Churches of God should "unite in an effort to edify the body of Christ in utilizing the contributed strength of the church to affirm by print and voice the following biblical truths, and such other truths as are in harmony therewith. . . ." Then follows a brief outline of the elements of faith generally believed among us, which includes the unity of God, the death of Christ for our sins, His burial and resurrection, the inspiration of the Scriptures and their authority and value as a standard of faith and righteousness, the literal return of our Lord to the earth, the establishment of the kingdom of God over all nations, the resurrection of the dead, eternal life as a gift of God through Christ, baptism, and the importance of a resurrection to a new life of service thereafter.

The promulgation of these biblical teachings which are commonly accepted among us must continue to be the chief purpose of the National Bible Institution and its official organ, THE RESTITUTION HERALD, unless the past action of the General Conference should be abrogated by some future decision of the church and the general purpose changed.

Our purpose is positive rather than negative. It is to affirm certain truths rather than to deny certain errors.

## The Official Journal

**A**N OFFICIAL journal is a publication that is authorized to speak on behalf of some organization. It does not speak for the various members of the organization as individuals, but for the entire group. It can advocate and support only those principles for which the society stands as a whole. Beyond this it may not go.

A publication of such a nature is of necessity restricted both in its subject matter and in the manner of presentation. It cannot reflect the personal opinions of any man or group of men unless such opinions are in general harmony with the spirit and purpose of the organization which the paper serves, and which authorizes its publication and directs its policy.

THE RESTITUTION HERALD is the official organ of the General Conference of the Church of God and of the National Bible Institution, which is the working body of the Conference. The general character of THE HERALD must be maintained in harmony with the expressed desires of the Church of God brotherhood throughout the country, as such desires have been specifically stated in the past.

Therefore, we will continue to advocate strongly as among the essential requirements of salvation the great outstanding truths of revelation with regard to the coming of our Lord Jesus Christ, literally, visibly, and gloriously; the future establishment of His kingdom over all nations on the earth; the regathering and establishment of Israel in the homeland; the mortality of man; the resurrection of the dead as the only means of obtaining everlasting life; baptism by immersion into the name of Christ for the remission of sins; and a life of service devoted to God.

## The Gospel That Saves

**B**ROTHER Wiley Jones, writing in 1879, asks, "What then is the message or testimony which is so essential to salvation? Our eternal destiny depends on a truthful answer to this question; and the Lord be praised that we are not left in the dark on a subject of such vast importance. . . ." Proceeding with his argument, he concludes: "Thus I have plainly and abundantly proved that 'the gospel of the kingdom' is the great message or testimony which Christ brought to man."

# The Royal Priesthood

*"But ye are a chosen generation, a royal priesthood."*

THE universe is God's empire, and all orders of being are His subjects. Infinite wisdom and supreme authority inhere in Him alone. Hence, from His sovereign will all genuine *rule* and *religion* originate. No government is legitimate, nor any system of worship acceptable unless ordained of God. Even Gentile powers are sanctioned by Him till the time shall come for the establishment of His own everlasting kingdom on earth. It is with the administration of this kingdom, when established, that this article is to treat.

As in an earthly, so in this heavenly kingdom, there will be the exaltation of some, and the subordination of others. In this heavenly kingdom, too, the rights to supremacy pertain to the firstborn, and in our heavenly Father's royal family there is a whole church of firstborn ones—of which God's Son is the firstborn Head. Christ is the firstborn among many brethren, and these brethren are declared to be the elect of God—"God's elect." Rom. 8: 29-33, with Heb. 12:22, 23. To these firstborn ones pertain the crowns and mitres of kingship and priesthood in God's everlasting kingdom.

From prophecy we learn that both Christ and His saints will participate in the administration of government on earth after Gentile times expire. When Christ receives the dominion, and glory, and a kingdom, all people, and nations, and languages shall serve Him; His dominion becomes everlasting, and His kingdom one that cannot be destroyed. Then, too, the saints of the Most High also take the kingdom, and possess the kingdom forever, even forever and ever.—Dan. 7:13, 14, 18. Of this joint rule another prophet predicts, "Behold, a king shall reign in righteousness, and princes shall rule in judgment."—Isaiah 32:1. This associate rule is most distinctly taught by our Lord and His apostles. To His apostles the Savior says: "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."—Luke 22:29, 30.

The participation in rule is illustrated in the parable of the money, where authority over ten cities is given to one, and over five cities to another as the reward for the improvements of the pounds. Luke 19:12, 26.

On the future exaltation of the saintly elect Paul says: "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer we shall also reign with him."—2 Tim. 2:10, 12. Further on this joint rule our Savior says: "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."—Revelation 3:21.

It is next necessary to ascertain whether Christ will exercise any other prerogative than that of King when He shall take the throne of His glory; and in doing this we shall also ascertain the exaltation awaiting His elect when enthroned with Him. That He will hold and exercise another most important official dignity the following quotations will prove: "The Lord saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."—Psa. 110:1, 2, 4. Now, as Melchizedek was a king-priest, our Lord will be like him, a king-priest also. Again we have the following explicit language: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne."—Zech. 6:12, 13. "He shall bear the glory" means that He shall be invested with all the splendid insignia pertaining to both king and priest.

Paul, quoting the Psalmist, shows that Jesus our Lord is the person to whom the royal Psalmist refers, and that, as He lives forever, He will always hold these superlative honors. Then it follows that when the overcoming saints shall sit down with Christ in His throne, to share in His regal honors, they will share in His priestly honors also. This logical inference is supported by the following direct proof: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for 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 God kings and priests; and we shall reign on the earth."—Rev. 5:9, 10. The crown and priesthood are intimately connected in the promise made to the church at Philadelphia: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."—Rev. 3:11, 12. To be a pillar in the temple of God is a most emphatic way of declaring the eternal priesthood of the elected saints.

*Continued on page 218*

## PALESTINE

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Blest land of Judea! thrice hallowed of song,  
Where the holiest of memories pilgrim-like throng;  
In the shade of thy palms, by the shores of thy sea,  
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore,  
Where pilgrim and prophet have lingered before;  
With the glide of a spirit I traverse the sod  
Made bright by the steps of the angels of God.

Lo, Bethlehem's hill-side before me is seen,  
With the mountains around and the valleys between;  
There rested the shepherds of Judah, and there  
The song of the angels rose sweet on the air.

Oh, here with His flock the sad Wanderer came—  
These hills He toiled over in grief, are the same—  
The founts where He drank by the wayside still flow,  
And the same airs are blowing which breathed on His brow!

And what if my feet may not tread where He stood,  
Nor my ears hear the dashing of Galilee's flood,  
Nor my eyes see the cross which He bowed Him to bear,  
Nor my knees press Gethsemane's garden of prayer?

Yet, Loved of the Father, Thy Spirit is near  
To the meek, and the lowly, and penitent here;  
And the voice of Thy love is the same even now,  
As at Bethany's tomb, or at Olivet's brow.

Oh, the outward hath gone? — but, in glory and power  
The Spirit surviveth the things of an hour;  
Unchanged, undecaying, its Pentecost flame  
On the heart's secret altar is burning the same!

—John Geenleaf Whittier.

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## ETERNAL YOUTH

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THE portrait of Joseph, which now emerges from the current lessons read in the Synagogue, should not be regarded as envisaging merely an individual personality. Its charm lies in this—that it is a picture of eternal youth. It portrays the adolescent dreamer. One dream follows another and bubbles over in speech, to the rage of his uncomprehending elders. Furthermore, as in all the dreams of youths, the dreamer is the hero. What young man has not mused over the conquest of the world, whether in the field of arms or intellect, of art or invention, and has not thought of himself as a Napoleon or Alexander with the world at his feet? Indeed, the dreams of youth, whatever their content, are likely to be egocentric. To older eyes they are an expression of an arrogant vanity, which it is to the interest of the world to suppress.

So Joseph dreamed, not only that the sheaves of the field which the brethren were binding, bowed in homage to his own sheaf, the triumph of his handiwork, but the sun, moon, and eleven stars made obeisance to his star. He was the center of his little cosmos, and the constellation whirled about him, as the planets dance about the sun. We cannot catch the drift of the biblical story, if we think that the brothers hated him for the coat of many colors with which he adorned his person. They hated him, particularly, the biblical narrative emphasizes, for his dreams, and for the telling of them. Their hatred was born of the ever-recurring distrust and fear which an adult generation harbors for the arrogant and unsettling dreams of the younger generation knocking at the door. It was only the indulgent father who was too wise to be cynical.

It has often been pointed out in the rabbinical tradition and in later literature that Joseph among his brethren is like Israel among the nations. The psychological roots of anti-Semitism are many and varied. They feed on religious differences, on the economic struggle, on racial antagonisms, and yet, subtly pervading the whole gamut of these emotional reactions is the resentment of a mature Philistine world toward Joseph the Dreamer.

The eternal and irrepressible youth of Israel is a challenge that invites repression. We have bequeathed the world a heritage of dreams, in the prophetic hopes concerning mankind united in peace and brotherhood under the God of Israel. Yet in these dreams, universal as they are in content, we have thought of ourselves as the perpetual hero. We have proclaimed to the world that the spiritual destiny of mankind will fulfill itself through the "Chosen People." We have repeated through the generations the confident assertion that "out of Zion shall the Law go forth and the Word of the Lord out of Jerusalem." Though scorned and exiled, and, like Joseph, often a slave languishing in the dungeons of civilization, we have toyed with the phrase, "Kings shall walk by thy light and nations by the brightness of thy shining."

WHEN the Maccabees, a small group of hillmen in the mountains of Judea, turned their backs upon that Hellenic culture which was enwrapping the whole of western Asia in its glorious embrace, they must have seemed, to so ardent an Hellenic missionary as King Antiochus, like stubborn and egotistic madmen, intoxicated with the sense of their own importance. Israel's faith in its own destiny, the feeling that the sun and stars in the historic heavens, and the sheaves gathered on the fields of human culture, are, at last, to make acknowledgment to Israel, is one of the causes of that inner resentment which marks the attitude of the world toward the Jewish people. Old as we are in years, we are still the "infant terrible" to the proud races who now govern the earth. We represent the arrogance of irrepressible youth, which wounds the pride of the Nordic, or the Latin, or the Slav, as we tell them of our dreams.

Yet, it is our hope that some day the world may be placated, when the dreamer takes his revenge, for the revenge of the dreamer is the fulfillment of his dream. How

marvelously the dream fulfills itself in the Joseph story! The youth who, as a shackled slave, and as a prisoner in gloomy dungeons, carried the light of his vision with him, rises at last to be ruler of Egypt. The last of hunger brings his family, the sheaves which he beheld in his vision, the sun and moon and stars of his dreams, prostrate to his feet. They come to Egypt, the whole Jacob family, in fear and misgiving of the rejected and wronged brother, who grips their lives in his hands. Then the dreamer speaks, "Be not grieved that ye have betrayed me, for it was God who sent me before you to save your lives, and to prepare a great deliverance."

His elders had interpreted the youthful dream as a dream of power and dominance whereas, in the soul of Joseph, the hero was the representative of divine love, and the purpose of the drama in which he played the leading role, was the deliverance of the brothers who hated him. Life brought them prostrate, not to the feet of the Viceroy of Egypt, but to Joseph the Deamer, whom, in their unreasoning hate, they had sold as a slave.

SUCH sublime vengeance, Israel, at last, hopes to take as the dreamer among the nations. Indeed, more than once, has the world found spiritual redemption and deliverance because Israel would not relinquish faith in its own destiny. Who knows what the fate of civilization had been had the Maccabees gracefully surrendered instead of proudly giving battle? The Judaism which they saved, this religion of certain obscure tribes in the mountains of Judea, made possible the rise of Christianity and the conversion of the pagan world. From the temple fires which they rekindled, Islam lighted its glowing torch, and awakening the genius of Arabia, brought the learning of the East to illuminate the darkness of mediaeval Europe.

That "Book of the Covenant" for which the Maccabees so stubbornly fought in defiance of the popular civilization of their day, became the genius of the Reformation that transformed the nature of European culture. Joseph, the dreamer, on several occasions, had the world prostrate at his feet, though the nations would not acknowledge their submission, and each time it was the Dreamer who gave new life and brought the great deliverance.

We refuse to deny our inherent youthfulness for the sake of our enemies. We are still certain that the time will come when "out of Zion the Law shall go forth." Like Professor Norton, in his recent article in *Harper's*, we feel that only Hebraic theism and Hebraic humanism can save the civilization of the West from disintegrating. We are confident that a Renaissance of Jewish culture in the land of our Fathers, if such Renaissance be permitted us, will help to interpret the East to the West, and the West to the East, so that those "twain shall meet" to the advancement of human civilization. No external force can suppress the youthful dreams wherein we play the heroic part in the drama of civilization, for we crave only the dreamers revenge—to bring life and deliverance to the brothers who now resent our dreams.—Dr. Jacob Kohn in *California Jewish Review*.

## THE BOOK OF THE REVELATION

*By Lyman Booth*

WITH brief argument in proof of the Scriptures we close these remarks upon the several books of the Bible, not that all has been presented that might be given, for many volumes might be written with profit; but trusting that enough has been written to arouse within the mind of the reader an earnest desire to learn and obey the will of the Master. If I have succeeded in this I shall feel amply repaid for the effort and time employed in preparing the same. In this I feel that I have been greatly benefited, and I trust the reader will receive corresponding blessing, both here and hereafter.

The direct proof of the Scriptures is derived from a variety of sources and not from a few isolated texts alone, yet it all centers in the credibility of our Savior and of His apostles. He testified as to the credibility and authority of the Old Testament as the Word of God, and He also promised the Spirit to guide and inspire the apostles. Thus we see that the proof of the inspiration stands or falls with the authority of Christ.

The Scriptures of the Old Testament are pervaded by the most frequent claims of divine authority. The law given by Moses was to be kept beside the ark of the Covenant (Deut. 31), within the Holy of Holies; it was to be read before all the people every seven years; it was to be copied by the kings of Israel (Deut. 17:18). Subsequent writings were added to it; individual writers testify that they had a divine command to write, for instance, Moses in Exodus 34:27; Deut. 31:19, Isaiah (1:2; 8:1), Jeremiah (1:2; 36:2). And Daniel says that "the spirit of the Lord spake by me, and his word was in my tongue."

But the crowning proof is from the testimony of Christ and His apostles. They refer to these writings and to these alone, as having divine origin and authority. They call them the Scripture, and apply this term to these in this sense and to no other writings. While the apostles testify to the inspired authority of the Old Testament writings, they also claim that their own writings are the Word of God and are to be received as having divine authority. See 1 Thessalonians 2:13; 2 Corinthians 5:20; 13:3; Ephesians 3:3-5. The apostles agree in this with the prophets (Eph. 2:20).

The claim the apostles make throughout the epistles to the Galatians and the Hebrews is that the new is higher than the old. Whereas Moses was a servant, Christ is a Son. Though they testify to the inspiration of the Old Testament, they also claim for themselves a new, a higher, and a final revelation. The evidence for the inspiration of the New Testament extends back to the testimony and authority of the Savior. He declares of His own works that they shall not pass away (Luke 21:33); that the word that He speaks shall judge men at the last day (John 12:48). In His last intercessory prayer He pleads that He has

given to His disciples the words which His Father gave Him (John 17:8).

Four times, at least, He gave a special promise and pledge to His apostles that in all they said as apostles, the Spirit should guide them into the truth. The first occasion was when He sent forth the twelve (Matt. 10:19, 20), saying, "It is not ye that speak, but the Spirit of your Father that speaketh in you." The second is narrated in Luke (12:11, 12), "Take ye no thought, for the Holy Ghost (Spirit) shall teach you in the same hour what ye ought to say." The third is in the week of His passion (Mark 13:11; Luke 21:14, 15). The fourth is preserved in the Gospel of John as the crowning promise in His parting lesson. In it His disciples were to receive the Comforter, the Spirit of Truth (John 14:16, 17), which was to teach them all things and bring all things to their remembrance whatsoever Christ had said unto them (John 14:25, 26); to guide them into all truth, and to show them things to come (John 16:12, 13). These were His promises, and they were perfectly fulfilled on the day of Pentecost (Acts 2:4; 4:31) on which glorious occasion the disciples received wisdom, power, and boldness that none could dispute or resist. Those promises include their writings as well as their spoken words.

Paul begins each of his epistles, with the exception of that to the Hebrews, with a claim to divine authority and commission which never failed him. As if under divine influence he proclaims the oracles of God. To the Corinthians he said (1 Cor. 2:11, 12) that he had received the very Spirit of God, "who alone knoweth the things of God;" and his words were given in demonstration of the Spirit (1 Cor. 2:4; 2 Cor. 2:17). His was a revelation of the mystery not made known in other ages (Eph. 3:5; Gal. 1:12). The words he delivered to the Thessalonians (1 Thess. 2:13) were in truth the words of God; even His words were those which the Holy Spirit teacheth (1 Cor. 2:13). It has been asserted that Paul disclaimed inspiration on two occasions. Granting that he did, he later, by inference, makes the claim when he said (1 Cor. 7:40), "I think also that I have the Spirit of God." When he says (1 Cor. 7:12), "I speak and not the Lord," and that he has no commandment (v. 25), he is not distinguishing between what is inspired and that which is not, but was teaching the difference between a direct command or his personal advice.

Peter also considers Paul's writings as Scripture (2 Peter 3:15, 16) and claims like authority for himself (1 Peter 1:12). He preaches the word which endureth forever (1 Peter 1:25; 4:11); he places his writings on the same ground as the Old Testament (2 Peter 3:2). Then by comparison we find the authority of Mark and Luke to be the same as that of Paul and Peter. But last of all we find the Apocalypse to be an immediate divine revelation.

In the light of such evidence we are left with only the choice between inspiration and imposture. While these few citations give us the bare outline of the proof, we can learn the full evidence by reading the Scriptures themselves, and by learning the majesty and authority with

which the prophets and apostles speak of those subjects upon which the wisest men have so little knowledge. Their discourse assumes an air of conscious truth; they speak as by divine impulse and in the name of Him from whom there is no appeal. He is the Judge, and their authority is from Him.

The spirit of Christ is the spirit of prophecy, and likewise His spirit is the spirit of the apostles. And thus we see the whole structure of evidence rests upon the authority of the apostles and prophets, Jesus Christ Himself being the chief Cornerstone. The argument for the inspiration of both the Old and New Testament Scriptures extends back to and centers in Christ, who is the Way, the Truth, and the Life. Therefore the final testimony to inspiration is divine and not human, at the same time recognizing the relative integrity of both the divine and human elements.

The books written under such inspiration for our instruction contain all that is needful for the salvation of all mankind. Solomon gives us the maxims of worldly wisdom, and John discourses of the heavenly Jerusalem, the new heaven and the new earth wherein dwelleth righteousness. Then he closes the book with those words which are the summary of all the prayers that the believer is called upon to offer. It is a prayer for the overthrow of sin, for the extinction of sorrow, the cessation of pain, the wiping away of all tears, the victory over death and best of all for the gift of immortality.

Let this prayer never die on our lips while we live: "Even so, come, Lord Jesus, come quickly."

THE END

"SIN has many tools, but a lie is the handle which fits them all."

## GOD'S ESTIMATION OF THE MEEK

By Samuel E. Haney

*"But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. The wicked plotteth ('practiseth', margin) against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him; for he seeth that his day is coming".*

THE import of these verses is much clarified by a more modern phraseological rendering, namely, "The land will be left to the humble, to enjoy plenteous prosperity. The godless man makes plots against the good, gnashing his teeth at them. But the Eternal laughs at him, knowing his doom is near."—Moffatt.

Meekness to the unregenerate man is disdainful, pusillanimous; the antithesis of what he considers essential to civil and self-preservation. He is actuated and dominated

by the spirit of this world, which is satanic. And this spirit is manifested in all his life—business, political, social, and even in his religious activities. He is, by his fallen nature, a belligerent—a lover of power, knowing nothing of the power of love. He is unconscious of the fact that the course he is pursuing precludes him from his Creator's plan of salvation, thereby excluding himself from God's kingdom which is soon to supersede these present crumbling kingdoms. He is also forfeiting the everlasting benefit, proffered to all, from Christ's vicarious death.

Now we shall see, first-handed, what God has to say about the power, necessity, and resultant effect of meekness; and ascertain what it means to be void of this counterpart of divine nature which is as influential and glorious as is the power of love. In the event of civil or international wars such trained men are selected as belligerent leaders who possess the greatest natural combative propensities, which is entirely dissimilar to God's method of procedure.

Perhaps the greatest proposition that has ever confronted God is the redemption of man from the death-blight of sin. The Leader God selected for this colossal work expressed His qualification thus, "I am meek and lowly in heart". "Gentle and humble in heart".—Moffatt, Matt. 11:29. It was on account of His meekness that the Jews, His natural kinsmen, rejected Him; "received him not". John 1:11. And this great Leader explains in John 8:44, the reason of their rejection of Him, which is still in vogue with both the Jews and Gentiles who refuse to accept and obey the Lamb of God, the only way and source of safety and life.

It is recorded that when God needed a strong man to lead a few million Israelites out of Egyptian bondage He selected one whose qualification and personality typified those of the future Ransomer of fallen man, to wit, "Now the man Moses was very meek, above all the men which were upon the face of the earth."

Paul and Peter remind us of the grace and power of meekness, "Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you".—2 Cor. 10:1.

Reader, are you aware of the fact that it is only by a meek and humble spirit that one can become interested in the gospel—"good tidings of great joy"? Moreover, it is only such who can derive the blessings appropriated on Calvary, and who will ultimately be the recipients of everlasting life and continuous joy and peace. The Word answers in the affirmative: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: 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; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn".—Isa. 61:1, 2.

This commission given our Redeemer is purely specific, opposed to generic. It entirely ignores the arrogant and haughty spirit. "The meek will he guide in judgment, and the meek will he teach his way".—Psa. 25:9.

"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". Note Moffatt's version: "The earth was hushed in terror when thy sentence fell from heaven, when God arose to act on earth in aid of the afflicted".—Psa. 76:8, 9. Note the congruity of this text with Acts 14:22; Rev. 2:2, 3.

Thank God, there shall be no avaricious commercial "lions" nor "ravenous beasts" in God kingdom to prey upon and to torment the redeemed of the Lord; "none—no one, though he be classified a Christian—to hurt nor destroy", in any manner. Read again Isa. 35:9; 11:9; 65:25.

Were our present day unregenerate commercial "lions", and "beasts", and "scoffers" ("mockers", Moffatt) admitted into God's kingdom they would make mockery of, the praising to God by a multitude of heavenly host, saying, "Glory to God in the highest, and on earth peace, good will toward men".—Luke 2:13, 14. Instead of peace and good will they would continue "toward all men" the present turmoil caused by their predatory and malignant spirit; invalidating much that Christ accomplished on Calvary. Read again Matthew 18:2, 3; John 3:3-5.

God's estimation of the meek: "The Lord lifteth up the meek: he casteth the wicked down to the ground".—Psalm 147:6. "For the Lord taketh pleasure in his people: he will beautify the meek with salvation".—Psalm 149:4.

The meek's happy lot now, and their heritage: "The meek also shall increase their joy in the Lord, and the poor among men, shall rejoice in the Holy One of Israel".—Isa. 29:13. "Blessed are the meek: for they shall inherit the earth".—Jesus.

Paul's estimation of the meek: "With all lowliness and meekness, with longsuffering, forbearing one another in love".—Eph. 4:2. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering".—Col. 3:12.

James says, "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom".—3:13.

"Why, look at your own ranks, my brothers", says Paul, "not many wise men (that is, judged by human standard), not many leading men, not many of good birth, have been called! No, God has chosen what is foolish in the world to shame the wise; God has chosen what is weak in the world to shame the strong; God has chosen what is mean and despised in the world—things which are not, to put down things that are".—1 Cor. 1:26-28, Moffatt.

Thus we have a citation of the superiority of meekness (what the world classifies weak, mean, and despised) over man's ego-braggadocio. Meekness, to this world, is as useless as a scarecrow in a cemetery. But, to the Christian, with its proper sequence, it is his most potent armor and his shortest and safest route into God's kingdom; for the meek and lowly-hearted are the only ones who are susceptible to the Holy Spirit; they will be the only ones who, with ecstatic joy, will hear "a shout, with the voice of the archangel", at the return of our Lord.

Thus equipped, the Christian should have nothing to fear, neither in life nor in death.



## ALL THE YEAR LONG

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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 sorrow 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—Oh, blessed assurance!  
 Infinite love will the finite outlast!  
 But for my heavenly Father's endurance,  
 Into the depths of despair I were cast.  
 This is my star in a midnight of sorrow,  
 This is my refuge, my strength, and my song,  
 Sorrow today, but there's gladness tomorrow,  
 And Jesus to be with me all my life long.  
 —Adapted.

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“It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.”—*Colton*.

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## OUR DESIRE TO BE FOOLED

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ASSERTING that “people want to be fooled” and that for eleven years he had done just that, Nino Pecararo, “mystic” whom the late Sir Arthur Conan Doyle admitted won him over to spiritualism, tonight declared his seances were “all a fake.”

“I’ve never seen a ghost and don’t believe anyone else ever has,” he said. “I’m sick and tired of giving seances and having spiritualism reap the profit. When ghosts appear at my seances they are Nino Pecararo in the flesh.”

To prove his point he allowed himself to be securely bound, then freed himself and wrote two messages. One was “from Doyle” and the other “from Houdini.” The handwriting compared favorably with authentic originals of the famous men.

Pecararo has made his living by giving more than 2,000 seances in 11 years. He said he would devote himself hereafter to printing and writing them, perhaps, a turn at vaudeville.—*Selected by Jas. A. Patrick from “The Morning Republican,” Findlay, Ohio.*

## THE LABORERS IN THE VINEYARD

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*By Lyman Booth*

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IN THE LORD'S vineyard there is plenty of room and much work to be done. No one engaged therein can claim any dignity of position above another, or any length of service that can in any way exempt him from performing his duty. Neither are any so feeble that they can do nothing for the Master. The duty of everyone is to perform cheerfully the task to which he is assigned.

This parable (Matt. 20:1-16) occupies a close position to the last five verses of the preceding chapter, and can be more readily understood when considered therewith. It is calculated to correct a wrong temper and spirit of mind, against which all should take warning. The warning was primarily given to the twelve apostles, because they were foremost in the Christian church, the earliest to be called to labor in the Lord's vineyard, first in two ways, first in point of time, and also in the hardship and suffering they were to endure for the truth's sake.

They had received an object lesson when the rich young man turned away, unable to abide the proof by which the Lord showed how firmly he was clinging to the world and the pleasure of life which his wealth afforded. As in other instances, so in this, Peter was the spokesman, and they who had left all and followed Him would gladly know what their reward would be. Jesus assured them that they and as many as should forsake all earthly things and follow Him, should reap abundant reward.

Peter's question was placing their relation to their Lord upon a wrong basis. There was a tendency in it to place a value upon obedience, of so much reward for so much service. It was leading to a comparison between themselves and the young man who found the requirements too great for him.

The method of the householder who went early in the morning to hire laborers is similar to the manner of God's dealings with those whom He calls to work in His church. The reward is not based upon the length of time, but upon the manifested willingness to labor and the desire to please the Master.

The laborers were thankful for the privilege of working in the vineyard; likewise the Christian should be thankful for the privilege of working in the church. The less value we place upon what we do for God, if done with a loyal spirit, the greater its value will be in His sight. Therefore we should think less of what we do and suffer for His cause than on what He has done, and is doing for us, since we have nothing but what we have received from Him, and in and of ourselves we are unprofitable servants.

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“To live on, even when life seems all failure and the comfort of life is gone, to count patient living the real thing, with or without comfort—that is to be truly brave.”

## “FAITH WITHOUT WORKS IS DEAD”

*By Cecil Smead*

HIDDEN away in the heart of the watch in your pocket is the mainspring, the force that drives the watch. It is encased in brass and covered by a metal plate, where you cannot see it at all, as you will notice if you open the back of the case. Yet, though it is unseen to you, it is there, the very life of the watch, the force that drives its mechanism tick after tick, second after second, hour after hour, and day after day as long as you keep it wound. Because that little spring is alive you are able to tell what time of day it is from the position of the hands.

I once had the pleasure of observing the steps in the construction of a watch at the factory of a well known company. I remember seeing the mainspring as it lay without life or power on a table, simply a strip of polished steel about two feet in length. I remember seeing it coiled and made ready for the watch, and I remember seeing the finished watch, all in readiness, yet still and powerless as it reposed on the table before the man who was to regulate its little beats.

All along it had been inert and lifeless. But now the man took it up and, turning the key, wound up the spring. Immediately power flowed forth from the mainspring through the little wheels and the hairspring, and the result was that the hands moved to indicate the passage of time. The desired result was accomplished. The little spring, hidden away in the heart of the watch, was doing its work. It was alive. That life was shown by the result which it caused.

It took the mainspring that was wound up to make the watch go. It takes the faith that is wound up to move the Christian to action. “Faith without works is dead.” Faith must be expressed by works. As is the mainspring of the watch, it is hidden away in the heart unseen. We know it is there only because of the works. If there are no works then the faith is dead.

It may take a long process before God finally completes the planting of faith in the human heart and turns the key to wind it. But once it is set going, it must of necessity result in action. You cannot have a living faith without works. No more can you have works without a cause, and true works will spring from a true cause—a living faith.

But faith, like the mainspring of the watch, must receive attention every day. The watch must be wound every day—preferably in the morning in order to resist the knocks of the day more readily. Faith must be renewed day by day. The hand of God must turn the key to wind faith. But the Christian must go to that hand and allow the key to be applied. That key is the Word of God, the Bible. God uses it to wind faith, the mainspring of Christian activity.

Christian, when the mainspring of your faith is run down, go to the Word and let God wind it up. Apply the Word to yourself. See the hope of your calling, and then plunge in with renewed determination to serve God. Do it daily, and thus keep in shape for the hard knocks of the day. It pleases every owner of a watch to see it keep correct time. So it pleases God to see you perform correct works, and He will praise you. Apply the Scriptures, like a key, daily, and keep your faith, not dead, but living.

“LOVE as used in the Scriptures is the desire to serve others to the extent of forgetting self.”—*From a sermon by H. A. Sheets.*

## THE SPIES

*By Norman John McLeod*

GOD’S plan with man in this age is to find leaders who are worthy to bear His name. To obtain the right kind He therefore places them in conditions which will test them; for it is only through trials that character is developed. Adam and Eve were so tested; so was Abram when God asked him to offer up Isaac; David was tried by exile; and, as it says in Hebrews, “For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering.”

Israel had wandered for some time in the wilderness after they had left Egypt. God had shown them many of His wonders. The plagues in Egypt; the march through the Red Sea on dry ground; and such manifestations as the pillar of fire by night and the pillar of cloud by day were among God’s signs to Israel. Israel is now on the border of the promised land. During the period in the desert they had made a covenant with God, and God was now going to test them to see if they were worthy of the promises of that covenant.

God knew what sort of a land Canaan was; He knew that He could bring the children of Israel into the land, if He wished. He had told Moses, before the beginning of the exodus that He was going to take Israel into a land “flowing with milk and honey.” How, then, can we explain God’s command to Moses to send spies into Canaan if God did not wish to test Israel? “And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I gave unto the children of Israel.”—Num. 13:1, 2. Spies, one out of each tribe, must go over to see the land.

God knows what He has in store for man, and that He can bring all to pass, if He will. All is possible with God. But he has seen fit to try us in various ways before we enter in. He has shown us by His prophets what is to come in the world. And at last He sent His Son to give a definite

*Continued on back page*

## A WORD ALONE

**F**IVE minutes of private, personal entreaty will often accomplish more in winning souls to Christ than five months of public preaching. Close action is effective. A pistol at a man's breast is more dangerous to him than a hundred cannon thundering at him two miles away. The preaching may mean anyone, or no one in the crowd; but when you talk to *me* you *mean* me. David might have listened calmly to long exhortations and pious counsels without number, but Nathan's, "*Thou art the man!*" cut him to the heart, and brought him to his knees.

Preaching often runs all around men and all over them, like a bucket of water sprinkled over a pile of corked bottles. Personal effort uncorks the bottles one by one, puts in a funnel, and pours them full of water.

"But I do not know how to talk to people personally about Christ and salvation." Then learn! Confessed ignorance is a good preparation for learning. How will a man know anything unless he is taught? You can talk to people about rain, sunshine, crops, weather, fashions, fires, and news of the day. "Out of the abundance of the heart the mouth speaketh." Why not read God's Word, pray for His Spirit, and pour out that when it burns within?

Study your own heart. Know yourself, and you will know others. Talk to others as you used to wish some Christian would come and talk to you. Seek God's direction. Speak when He gives the word, and wait and pray till it comes. Do not talk when you have nothing to say, nor bore people with godless exhortations and dry disputes.

"Yes, but it is such a cross!" Ah, you *do know how* to do it, but are *not willing to try*. You shun the cross; it is too heavy. Well, the rod is heavier still, and the rod may yet make you love the cross. You must learn to bear the cross, if you would be Christ's disciple. A word spoken for Jesus may cost you a momentary struggle, but it may also win a soul to God, and open to you a well-spring of eternal joy. Try it!—*Selected.*

## 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 praise it too highly or well.

Accept the glad tidings, the warnings and chidings  
Found in the volume of heavenly love;  
With faith that's unailing 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.

—*Selected by Lyman Booth.*

## THE ROYAL PRIESTHOOD

*Continued from page 211*

From the foregoing it is plainly discernible that there will be an election of God from the multitudes called out by the gospel, who will share with Jesus Christ in all the dignities of royalty and priesthood. Who can portray the honor and glory that God will bestow upon the *redeemed election church* of our Lord Jesus Christ? These shall walk with the Lord in the stainless dazzling robes of white, on the streets of gold in the heavenly Jerusalem.

As the dear Lord Himself is the bright and morning Star, so He promises to give His chosen ones the morning star splendors—make them like Himself in transcendent resplendency. To these, and not to the angels, the world to come will be subjected. These shall have power over the nations in ages yet to be. These sons and daughters of the Lord Almighty are now hidden and unknown. As God hath chosen the "poor of this world, rich in faith, and heirs of the kingdom," they are more likely to be found in the huts of poverty than in the mansions of the rich and noble. Hidden though they now may be, yet when made like the Son of God, they shall be manifested before the universe as the very *elite* of earth and skies. These are the Christ-like ones, who have been trained for the *royal priesthood* through a course of earthly discipline, under the guidance and fashioning of heavenly love.—Selected by R. A. Curtis from *The Last Days.*

## AUTHORITY

*(Continued from front page)*

structs him concerning the means by which purity of the gospel may be maintained in the future, and the great work of world-evangelization carried forward. "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Tim. 2:2.

The instructions of Paul and of the other apostles and of the Lord Jesus Christ, have been recorded for succeeding generations in the Bible. From this Book of divine origin we are able to secure all the information needed to transmit to the world the "truth that saves."

Not only that, but the authority to carry on is incorporated with the message itself. God speaks to us as directly in the Bible as He spoke to the prophets and apostles in the past by the Holy Spirit. It is no less the voice of God because it reaches our understanding through the printed page than it would be if we heard Him say orally, "Thus saith the Lord God." For "all scripture is given by inspiration of God, . . . that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:16, 17. We are thus fully instructed and fully empowered to speak with emphatic assurance in the name of the eternal Author of our salvation.

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"IF THOU CANST BELIEVE, ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH."—MARK 9:23.

### ARE YOU A SPARKLING STONE?

A WEALTHY king requested a mason to build a magnificent palace, and he made certain specifications which must be strictly adhered to: it must be perfect in structure, completely harmonious in every detail, and without flaw or blemish. He, himself, had chosen a perfect cornerstone as a model and pattern. All other stones in the building must match it as nearly as possible in quality and beauty.

As you study a collection of beautiful stones there seems to be something fascinating about them. Perhaps it is their radiant sparkle and glow, the peculiar way in which they are shaped and formed, or the blending of the various colors.

God is now picking beautiful stones, as it were, to place in His "holy temple" or "household of faith", having placed His only Son, Jesus Christ, as the chief Cornerstone. "Know ye not that ye are the temple of God?" How about you? Are you a sparkling stone? Are you patterning after the model? Why not chisel off the defects with determination, will power, perseverance, and pluck, polish ourselves with kindness, love, service, and faith in God and His work, never allowing selfishness, greed, and worldly lusts to scratch or mar our beauty?

If we have accepted God's plan of salvation, let us do our work WELL. Who admires a half-hearted worker? There is a place for every stone to fit in that has developed the talent or talents God has bestowed upon him in His service.

Our Father has given us a Book to guide and instruct us. Do we study the words of wisdom written there that we might know how He would have us live? Bereans, let's do our part by having a live, wide-awake class that is growing every week! It will help you to be a sparkling stone.

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are"

Louise Brewer.

### BRUSH CREEK, OHIO

THE Brush Creek Bereans haven't sent in a report lately, but it isn't because we haven't been working. In fact, we have been so busy working that we haven't had

time to send one in. The adult class has grown until they have an attendance of 20 or 25, the young people's class an average of 16, and the primary class about 8. We hope to develop the young people's and primary classes especially, and perhaps in the near future add an intermediate class. The interest has been exceptionally good, and we feel greatly encouraged to have such a large class after having made several unsuccessful attempts previously toward this goal.

The attendance was brought down somewhat by several of the members having scarlet fever, but nearly all are well again and ready to help the Berean class grow.

We have a large work before us and we pray God will give us strength and wisdom to realize at least partially our high aspirations. May the Bereans everywhere prosper and grow in the grace and knowledge of God and His Word.

Louise Brewer, Sec. pro. tem.

*"Consider the work of God: for who can make that straight, which he hath made crooked?"—Eccl. 7:13.*

OFTEN God seems to place His children in positions of profound difficulty, leading them into a wedge from which there is no escape; contriving a situation which no human judgment would have permitted, had it been previously consulted. The very cloud conducts them thither. You may be thus involved at this very hour.

It does seem perplexing and very serious to the last degree, but it is perfectly right. The issue will more than justify Him who brought you hither. It is a platform for the display of His almighty grace and power.

He will not only deliver you; but in doing so He will give you a lesson that you will never forget, and to which, in many a psalm and song, in after days, you will revert. You will never be able to thank God enough for having done just as He has.—*Selected.*

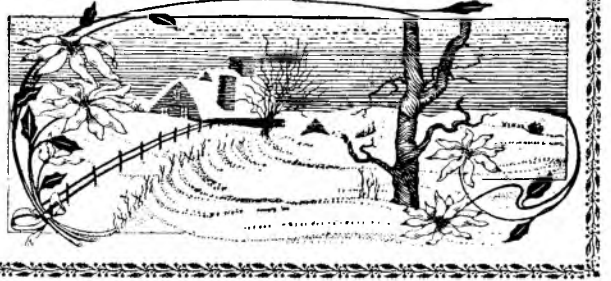
### RIPLEY BEREAN ELECTION

THE senior Berean class held its annual election of officers on Sunday, December 27, 1931. Officers elected are as follows: president, Gerald Cooper; vice president, Helen Lewis; secretary-treasurer, Ednah Cooper.

Florence L. Howell, Sec.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*“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.”*

### JESUS AND NICODEMUS

NICODEMUS was a Pharisee and a ruler of the Jews. He had heard about all the wonderful things Jesus had been doing and preaching. His interest had been attracted, and he wanted to understand more thoroughly. So, instead of taking the opinion of someone else he came directly to Jesus.

Why Nicodemus came to Jesus by night we can but conjecture. He might have thought Jesus would be away from the crowd and they could talk without interruption or curious gossips might misinterpret his visit. But that *he came* is the important thing.

How respectfully this great man speaks to the young man who had just begun His life work—“Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.”

Jesus looked into the face of this man and saw exactly what he needed more than anything else. Nicodemus was a good, thoughtful, educated man, and loved virtue. But he had not accepted Jesus as his Savior.

Then Jesus answered, “Except a man be born again, he cannot see the kingdom of God.”

Nicodemus could not understand how a person could be born again. He asked how a man could become a baby and be born again. But that was not what Jesus meant. He made this reply, “Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.” He repeated His first statement in another form.

He also likened those who are born of the Spirit to the blowing of the wind.

Yet, Nicodemus did not understand. He said, “How can these things be?”

Jesus asked, “Art thou a master of Israel, and knowest not these things? But how can you understand these heavenly things,” He continued, “when you cannot even understand these earthly things? No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.”

Then Jesus said of himself that He must be lifted up on the cross, as Moses had lifted the serpent in the wilderness. The people had been bitten by serpents, and all lived who looked upon this brazen one made by Moses. Just so would

all have eternal life who believe in Jesus.

“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.”

Now, what did Jesus mean when He told Nicodemus he must be born again? Why, that he must be baptized into Jesus and walk in a new Christian life. This new life is like being born over—starting all over again. Born of the Spirit will come at resurrection when we shall be spiritual beings as Jesus was after His resurrection.

Like Nicodemus, we cannot understand now so many things. But the important thing for us is not to neglect baptism. Do not put off being baptized into Jesus until it is too late.

HAVE YOU taken this step of baptism toward your salvation?

#### SOMETHING TO DO

1. Copy and explain five of these essential truths—verses 2, 3, 5, 8, 13, 15, 16.
2. Read Numbers 21:5-9.
3. Learn verses 5, 13, 16.
4. Find and learn all you can about baptism.

WE BELIEVE that the kingdom of God will be established in the earth when Jesus Christ returns, that He will be King over all the earth in that day, and that His throne will be the old throne of David in Jerusalem: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder. . . . 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.”—Isaiah 9:6, 7.

#### BIBLE ADVICE

“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 therein: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”—Matt. 7:13, 14.

*Are you keeping these different things we believe, and different thoughts in a notebook? Please do.*

#### DAILY-WEEKLY BIBLE READING

January 15 to 21—Genesis 33 to 48 and Matthew 15 to 21.

# With Our Sunday Schools

LESSON 3. — January 17, 1932

## JESUS AND NICODEMUS

John 3:1-21

Devotional Reading: 1 John 5:1-5

### GOLDEN TEXT

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.

#### A STUDY OF THE SUBJECT

**Topic: The New Birth.**

**Basic Truth:** "Except a man be born again, he cannot see the kingdom of God."—John 3:3.

**Outline:** I. Necessity for the New Birth. II. Nature of the New Birth. III. Results of the New Birth.

**I. Necessity for the New Birth.** "All we like sheep have gone astray; we have turned every one to his own way."—Isa. 53:6. The entire race is steeped in iniquity; "for all have sinned, and come short of the glory of God."—Rom. 3:23. It is utterly impossible for man to redeem himself or to save others. "None . . . can by any means redeem his brother, nor give to God a ransom for him."—Psa. 49:7. No matter how righteous one may become, no matter how righteous he may continue to be, there are always hanging over him the sins of the past. He cannot rid himself of his transgressions of the past. By his very nature he is a sinful (sin-filled) creature. Like David he was "shapen in iniquity." Psa. 51:5. Sin is a part of his very being, and its eradication lies beyond his own power.

**II. Nature of the New Birth.** The entire nature of the sinner must be changed. He must be made a "new creature," or according to the literal rendering of the original, he must become a "new creation." Gal. 6:15, Diag. No act of his own can accomplish this miracle. It can be done only by the transforming power of the gospel. What was true of our Lord's ministry in the past is true today. "As many as received him, to them gave he power (right) to become the sons of God, even to them that believe on his name: which were born (begotten), not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:12, 13.

**III. Results of the New Birth.** When an individual is begotten by the Word of Truth, and in conformity with its requirement is baptized into Christ, his entire relation to God and man undergoes a transformation, a reversal. He loses his former identity with things of the world. He dies to sin and is raised unto righteousness. Rom. 6:1-18. Regardless of his former station in life he is now united with the Son of God, an heir of God, and a joint heir with Christ. Rom. 8:14-17.

#### PRACTICAL APPLICATIONS

One of the first things that a seeker of salvation must believe is that Jesus is a Teacher come from God. We are His pupils. He teaches us those things which are essential to salvation. If we are going to be recipients of the "gift of God", we must obey the Teach-

er in all things. We must have implicit confidence in Our Teacher; His teachings; His methods.

**YE MUST:**

God has done a great deal for us. There are certain things which we must do for Him. In His teachings to Nicodemus, Christ said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God". The water birth precedes the Spirit birth. The latter is conditioned on the former. The obedient pupil will always be ready to yield to the "ye must", realizing that there would be no requirements imposed that were unnecessary.

**MARVEL NOT:**

Again the words of Jesus to the inquiring ruler command attention. True children should never wonder, marvel, or question the injunctions or promises made by God or Christ. Where we cannot understand or see the reason for a command or perceive the possibility or glory of a promise, faith should be there to conquer the questioning mind, believing that what He has said He will make good. It is well to question, "Why?" "How?" or "When?" but such questioning should never leave a doubt as to possibility.

**LOOK UP:**

The latter part of our lesson is based on Israelitish history. The only way the children of Israel could be healed of the serpent bite was to look at the brazen serpent. The only way sinners can be cleansed from sin and healed of the wounds inflicted by iniquity is to look on the Son of God. There is healing for every one, but that healing comes through obedience to Divine commands—C. E. R.

#### THE GOLDEN TEXT

"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.

This text is the Golden Text of the Bible. I presume it is quoted more times than any other verse in the Bible, but it means more than most people comprehend. I fear there are all too few who realize to the fullest extent that "while we were yet sinners, Christ died for us."

The love that the Father has shown toward mankind has done more for His people than any other one thing. Love was the reason for Christ's giving His life, that we might have eternal life. Love, it is, that draws humanity to the Father and to His dear Son.

"Whosoever believeth" takes in all those who care to make the Savior their own. Whosoever will may come and receive the blessings that are poured out through God's great love.—L. A. R.

#### INTERMEDIATE CLASS

**Topic: Beginnings of the Christian Life.**

When one begins a new life, many changes must necessarily be made. Upon entrance into high school there are many new things which come into one's life, and the changes are even greater when one enters college. There should be just as noticeable change or even more when one begins the Christian life.

What are the first steps that lead into a life of Christian service? Give verses to prove your answer. What did Jesus tell Nicodemus was necessary if he would receive the reward promised the faithful? What does "born of water" mean? Do you see that baptism is like death, burial, and resurrection—beginning a new life? Walking in that new way is being "born of the Spirit". We follow Christ's way thenceforth instead of our own way. Point out in class the differences there are between following our own desires and doing Christ's bidding.

We shall be fully "born of the spirit" when at last the reward is ours, when we have attained unto perfection, when on the morning of the resurrection at the coming of the Savior, we shall receive glorified bodies like to His own. May we all strive to complete that Christian life which we are just beginning.

—M. G.

#### PRIMARY CLASS

**Topic: Jesus, Our Teacher.**

**Memory Verse: John 3:16.**

Use the picture, "Jesus and Nicodemus", by Muller.

Recall to the children how the first disciples taught others, and relate the conversions mentioned in John 2:23. Nicodemus, being one of the rulers, had probably seen Jesus do some of these miracles. He wanted to learn more about the things Jesus said and did. Get the children to tell how they learn more about drawing, or singing, or playing. (Someone who knows how to do those things must teach them.) Because Nicodemus thought Jesus was a great Teacher that God had sent, he went to Jesus to ask questions. Some of the answers Jesus gave Nicodemus could not understand. So Jesus tried to make it plainer.

He said, "If you wish to do wrong, you will not try to learn about my ways. You know that I will say you are doing wrong. And you know that I do not like that."

Then Jesus said, "If you truly want to do right, you will try to learn what I have to tell you." If you want to please mother, you ask her what she wants, do you not? Now, how shall we learn what Jesus wants? Do you really want to do His way? Is He a kind teacher?—G. M. M.



## AMONG THE CHURCHES

### BRO. SIPLE AT WCMA

Next Sunday morning, from six-thirty to seven-thirty, Bro. F. E. Siple, pastor at Grand Rapids, will broadcast from WCMA, Culver, Ind. Bro. Siple is well known among all of our church people, and many will be glad of this opportunity of again hearing the gospel message delivered by him.

### GRAND RAPIDS, MICHIGAN

The Christmas program, which was presented at the church on Tuesday night, Dec. 22nd, was repeated on the following Monday night at the Godwin school auditorium. This was done because our little building had been unable to accommodate hundreds who came to the program the first time.

The second performance was given to an appreciative audience of between three and four hundred people, and was much enjoyed by all.

Miss Lois Blakely came home from northern Michigan to spend the Christmas holidays with her mother, Sr. Nellie Blakely.

Miss Margaret Lyon and Mr. Richard Duval of Chicago were welcome guests at the Siple home for Christmas and the week end.

And now, with a combination Berean, social and prayer service on New Year's eve, we lay to rest the old year and look with bright hopes to the opportunities and responsibilities of 1932.

The Grand Rapids church extends to all the brethren best wishes and prayers for God's blessing during the New Year.

F. E. Siple, Pastor.

### DIXON, ILLINOIS, ACTIVITIES

Preaching services, in the morning of December 20, were conducted by Bro. and Sr. LeCrone, in the absence of our pastor, Bro. Conner. Special Christmas music was given by the senior choir. The ladies' two-part chorus, "The Birthday of a King," was especially beautiful. Sr. LeCrone's sermon on the birth of Christ, was an inspiration to all. We enjoyed very much having the LeCrones with us and hope they will come again. In the evening at 7:30 the young folks of the Sunday school gave their Christmas program and, as usual, the birth of our King was told in song and story in a very impressive manner. The anthems by the junior choir were beautifully rendered, and they deserve a great deal of praise for their efforts.

Members of the sewing circle went to the home of Sr. Schrader to help her celebrate her birthday, December 31. It also happened to be Sr. Kelly's birthday, so it was a double celebration. About thirty members and friends enjoyed the delicious chicken dinner. Srs. Schrader and Kelly were each presented with a beautiful plant as a token of our love and esteem, and we wish for them a great many more happy birthdays.

Bro. Conner will conduct a series of meetings, beginning Sunday evening, January 10. We are looking forward to these meetings with pleasure, as Bro. Conner's sermons are always fine, and should be an inspiration to all who hear him. We hope to have a fine attendance each evening. Special music will be given. A cordial invitation is extended to all to come and enjoy these meetings with us. Dixon church is looking forward to a happy and busy year in the service of our Lord and Master,

Grace Drew, Sec.

### CLEVELAND, OHIO

In the absence of Bro. Lyon during the Hammond, La., meetings, the pulpit at Cleveland is being filled on Dec. 27 by Bro. Patrick, on Jan. 3 by Bro. Alldridge, and on Jan. 10, by Bro. F. H. Gibson.

The annual Sunday school entertainment given on the night of Dec. 22 proved a huge success from every standpoint. The program was well carried out by each one taking part, and was enthusiastically received by the crowd, estimated at 275, which was hardly able to jam into the building.

### EDEN VALLEY, MINNESOTA

The Sunday school and choir at Eden Valley gave a program on Christmas eve to a crowd of about one hundred seventy. The program consisted of song numbers, recitations, playlets, and a thirty-five minute play. The play, "The Shepherd of Bethlehem," was presented by the young people's class under the direction of their teacher, John Denchfield. Following the program a treat was given by the Sunday school to everyone present.

Our Sunday school is progressing nicely. One new class, a young married people's class, was organized in October and has an average attendance of eleven. We hope this class will prove a big help in our work.

Marjorie Ruhn and Ernest Hamilton of the junior class, the Live Wires, were presented Bibles by the Sunday school for four quarters' perfect attendance. Marjorie, Lorraine Brossard, and Elmo Gaspar were given certificates of promotion from the Live Wire class to the young people's class.

Our attendance and interest in both Sunday school and church are good. Our evening church services have been discontinued for the winter months. The Berean class of adults and young people meets every Wednesday evening at some home and have interesting discussions.

Brother Hiram Matheny of this church celebrated his eighty-fourth birthday Christmas day, and a number of the church brethren, relatives, and friends gathered at the home of his daughter, Mrs. Herman Ruhn, where he lives during the winter months, and surprised him on Saturday evening. After a friendly evening and lunch, the guests presented him with a purse of silver and departed wishing for him many more birthdays.

Vernice L. Ruhn, Sunday school Sec.

### NOTES FROM PARK HILL CHURCH Gladbrook, Iowa

The senior Berean class is flourishing and gains increasing interest at every meeting. The older ones like to join in and learn something likewise.

Our Sunday school superintendent, Mrs. Lora Reinhard, recently took two of the students, Gayle Allard (primary teacher) and Walter Williams, to Tama City, to an older boys' and girls' conference, which they all enjoyed very much. They also profited by it, and gained much information and needful hints for their home work.

The weekly Bible study is held every Tuesday evening at Clark's Studio. The Bereans also meet there.

Hester V. Berry, Reporter.

### HERALD HELPING FUND

Leota B. Hanson \$5.00

### LOS ANGELES NOTES

A junior section of the Berean society was formed recently and Bro. Murl Cripe, assisted by the pastor, was put in charge.

The young people's class of the Sunday school is holding monthly picnics and parties. The first was held in November at the pastor's home in Pomona, and the next was held on Dec. 13 at the home of Bro. and Sr. Stantial in Los Angeles. A waffle supper was the pastime of the evening.

Many of our members were ill on the first Sunday, among them Sr. Squires, Sr. Gertrude Martin, Sr. Crundwell, Elaine Cripe, and Bro. Murl Cripe. In spite of all the sickness we had a good crowd out for communion Sunday.

The church is planning a quarterly meeting to be held in the early part of the new year.

On Sunday, Dec. 20, was held the usual Christmas service. Sr. Leta McLeod, chairman of the committee, planned the program.

Norman John McLeod, Pastor.

### MEETINGS AT HAMMOND, LA.

A series of meetings was begun on Dec. 27 at the Happy Woods Church near Hammond, La., and is now progressing with splendid interest. Attendance from the first day was above average, while the weather has been ideal, with supernormal temperatures making it seem more like May than December.

You will observe we said, "Happy Woods Church." There is a special reason for that, for it is a schoolhouse no longer. When the writer was ushered into it for the first service, he noted a marvelous transformation. All the familiar school desks, which used to suffice for seats, were gone, and in their place neat, comfortable seats. The whole interior was re-decorated, and, altogether, it presented a much improved appearance. The building has been abandoned as a schoolhouse, and the church now has sole use of it. The brethren are to be congratulated on this splendid improvement in their meeting place.

Meetings are to continue over Jan. 10. With favorable weather and freedom from epidemics, prospects are brighter than last year, and all are hoping for a very successful meeting.

M. W. Lyon.

### AT RIPLEY, ILLINOIS

The church at Ripley will enjoy its usual monthly services on Saturday evening and Sunday, Jan. 9 and 10. Bro. C. E. Lapp will be the speaker and you will be assured of a message for your individual good.

### CONTRIBUTORS TO DOLLAR-A-MONTH CLUB

Verna Himmelright; Mrs. C. H. Bassett; Mary E. Carter; Ida Vogel; Mr. and Mrs. J. H. Williams; Mrs. Mae Mercer; Mrs. G. M. Siple; Mrs. Eva H. M. Fletcher; Mrs. Helen M. Chisholm; Mrs. Wm. Lansbery; Hanna M. Barber; Silas M. Claypool; C. E. Randall.

### NEW YEAR OFFERINGS

Aunt Mary Renner	\$ 3.00
Mrs. Elizabeth Morton	10.00
Mary A. Woodward	18.00
Sunday school at Maurertown, Va.	5.64
Fonthill, Ont., church	9.93
Frank C. Montross	25.00

Total to date \$71.57



## TRAINING CLASS NEWS

The second semester for students of the N. B. I. Training Class commences on January 25. Some new students are expected to enter on that date.

## ARKANSAS CITY, KANSAS

Sunday school at this place is progressing nicely. We have three classes to begin the new year with—adult, junior, and primary, and have an attendance of 35. We still meet at ten o'clock at the A. J. Chaplin home, 702 N. B St., each Sunday morning.

Our school gave a very nice Christmas program on Tuesday evening before Christmas at the Lawrence Chaplin home. The home was nicely decorated in keeping with the commemoration of our Savior's birth. Across the west wall of the large living room and facing the audience was a long banner in large red letters, announcing the song of praise of the angels: "Glory to God in the highest, on earth peace, good will toward men." This, together with the lighted Christmas tree and the little gifts made quite an impressive setting. The program given by eighteen of the class, consisted of readings and Christmas carols. It was excellent, considering the short time the children had to prepare it. Much credit must be given to Mrs. Hains, who helped the children with their songs, and Mrs. Chaplin and Mrs. Southard, who trained the children in their readings.

It was to be regretted that Mrs. Southard contracted a case of flu and could not be present. However she was able to be out last Sunday and teach her class. Mrs. Vernon Chaplin was also absent, taking care of their young son, Charles Allen, who has the whooping cough. After the program a social hour was enjoyed by all present. There were apples, nuts, popcorn, and candy for all present, and a treat for each child to take home. There were forty present.

On Dec. 24 occurred the death of our aged sister, Eliza Raye Oliver, at Blackwell, Okla. Several from here attended her funeral. She and her daughter, Sr. Chambers, attended the last Sunday of our conference last August. She said at that time she would not have missed hearing those two good sermons by Bro. Magaw for anything, that they were worth the trip, and that she did not expect to get to another meeting.

Bro. George Waters of Newkirk, Okla., was called here last Monday afternoon to officiate at the funeral of Miss Florence Ratzill, who had been sick a year. Tuberculosis was the cause of her death. She was the fiancée of Bro. Clinton Fisk, who taught her the gospel. She wanted to be baptized, but she had grown so weak that her aunt with whom she had lived since a baby, thought it impossible. She rests in the hands of a just God. She requested Bro. Waters to officiate at her funeral. She was laid to rest in the Red Rock Cemetery near El Reno, Okla., beside her mother.

We have cause to rejoice and I am sure there are many who have been to Arkansas City to our meetings who will rejoice with us, for we are now the absolute owners of the property at 705 N. A St., and we hope that we can have a church home there in the near future. We have needed one for so long for our growing classes and for our conferences. Since the property is bought and paid for, I just wonder how many of our loved ones who meet from time to time here with us, will not praise God for His help and they, too, will feel like helping us to have one church building in the state of Kansas, that is a Church of God. We none of us have much of this world's goods, but if we have even a little, we can by a united effort make it work for God's glory and He will abundantly bless us.

L. A. C.

## A VOTE OF THANKS

The matron and residents at Golden Rule Home wish to extend a vote of thanks to all who have so kindly remembered them with gifts and beautiful cards during the Christmas holidays. And most heartily do they thank all those who sang the Christmas carols so beautifully, not only at Golden Rule Home but at other places where the sick and shut ins were patiently waiting the return to health. This morning, January 2, 1932, at the breakfast table we asked the matron and all present if they would be willing during these trying days of depression to forego the pleasure of having our annual birthday cakes. It has seemed a real pleasure for the matrons to bring us these fine expressions of their love to us, but we feel that now we should cut all unnecessary expense. Our table is always furnished with an abundance of vegetables and good wholesome food and what more should we ask? We were so glad of the unanimous vote given.

And while I am on this peculiar strain of thought, may I ask all who have the little dime bags which I sent them, to return them to me immediately, as the treasurer wishes to know how much money she has to turn in to the church on its debt. If for any reason you

were not able to fill them, just send them along, for you know the dime which was sent with each one will help make that next dollar. So please hurry them along.

I want to say to all who may be waiting for a letter from me, that I am home again and so glad of the hearty greeting I received, more glad, most glad to be here before the storms of winter break upon us—just a light snow on the ground here. All are well but Sr. Williamson, who is not quite up to her usual appetite.

Yours, waiting for Him,  
M. A. Woodward.

## HERALD RECEIPTS

Mrs. J. B. Gaspar; Mary F. Cook; Mrs. Thomas Pascoe (self and others); C. E. Randall (for another); Mrs. Rose Barton; Silas M. Claypool; Mrs. Jane Glass; Mrs. Wm. Lansbery; Hanna M. Barber; Mrs. Catherine Townsend; Mrs. J. S. Hindman; A. Harbert; Elta M. Fitz; Paul C. Johnson; Helen M. Porter; W. D. Tilton; Mrs. J. H. Thomas; Mrs. Ray Maysilles; Mrs. Thos. Briggs; S. T. Shirley; M. A. Woodward; Mrs. Margaret Allen; Mrs. Anne Broberg; Mrs. W. H. Eide-miller (self and others); Earl Koontz; Mrs. Mary Allard; Opal Robbins.

## BETWEEN YOU AND ME—

We regret to learn of the illness of Bro. F. E. Siple during the past week or more, but word comes that his indomitable spirit will not permit him to remain so. God willing, he will speak over WCMA at Culver, Ind., next Sunday morning. We pray for his full recovery to health.

All will rejoice with the faithful brethren of Arkansas City, Kansas, over the good news of the lifting of all encumbrance on their property and the prospect of a church house of their own in the near future. And if many will help financially, even though it be but a small amount, their hopes will soon be realized under God's guidance.

The reader will note with interest the rejuvenating of the old "Happy Woods Schoolhouse", at Hammond, La., known among the brethren for so many years. We pray that the "Happy Woods Church" may be the scene of renewed consecration on the part of the faithful brethren there during Bro. Lyon's meetings and throughout the years, until our Master shall return.

A letter to Bro. Marsh, dated Christmas day, from Sr. Carrie Wile Chambers, editor of "The Gospel Trumpet", gives us the sad news of the death of her mother, after nearly three weeks' illness. Sr. Chambers' mother was well known to many of the brotherhood at large and their sympathies will go out to Sr. Chambers in her sorrow. How we long for the great Physician to come and bring healing and life to suffering mankind.

Bros. Richard LeCrone and Harvey Krogh and Sr. Dorothy Krogh returned to Oregon, Ill., on Dec. 31, after a ten days' visit with home folks. Sr. Lucille LeCrone will not return to attend Training Class, as she felt she could accomplish more for the Master by concentrating her efforts at home. Lucille was elected president of the Nebraska Conference last summer and there is much for her to do in the work there. May God bless her efforts is our prayer.

Bro. Richard LeCrone, of the Training Class, spoke for the church at South Bend, Ind., on the first Sunday of the new year.

All will enjoy the report of the activities at Eden Valley, Minn., where Bro. John Denchfield, former student of the N. B. I. Training Class, is pastor. We are glad to observe the loyal cooperation which the folks at Eden Valley are giving their energetic young pastor, and we pray God's blessing on all.

Bro. and Sr. Frederick Claussen "listened in" when Bro. Magaw spoke over WCMA last Sunday and heard the service from beginning to end very distinctly. At Golden Rule Home the little group that gathered heard all except the last part of the sermon. All enjoyed it greatly.

The reader is asked to read carefully both the front page article and the editor's page in this issue. The latter should settle the question that is in some minds as to why the pages of The Herald are not open to subjects purely of a controversial nature or advancing views that are held by only a few. You will be benefited by a thoughtful reading of the editor's words.

Bro. Marsh, pastor at Oregon, Ill., gave a real treat to those who attended prayer meeting on New Year's eve. He showed a series of stereopticon pictures, depicting part of the work of the Apostle Paul, especially leading up to his sermon at Antioch, Acts 13. All appreciate greatly Bro. Marsh's many efforts to add interest to the different services of the church.

Among the New Year offerings you will note one from the Sunday school at Maurertown, Va., and one from the Fonthill church. Contributions are received the first Sunday of every month from these two churches, and these are designated especially for the work of the Training Class. Such steady and loyal cooperation is most encouraging, and we pray these, with all others, may be the means of bringing honor to God.

## THE SPIES

*Continued from page 217*

foretaste of that coming age, in the words of Jesus: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them."

Are not these things to test faith in God? absolute trust in Him? We know that "the land" is good; are we going to move on into it?

The spies that Moses sent out were in the Promised Land for forty days, and they saw many wonderful sights. Grapes grew in such large clusters that it took two men to carry one. But "there we saw giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

We see that the land is good; that it grows wonderful fruits of righteousness; that everything is there that we need in our wilderness. But are we afraid of giants? Elijah became afraid of the powers of his time and ran away from his duty. The apostles ran away when Jesus was arrested. Only Peter dared to follow; but even he grew wary and denied the Lord at the crucial moment.

When Jesus was in the tomb, in spite of all the promises of resurrection, His staunchest followers went back to their old occupations. And now, Jesus is away, and because He is out of sight our faith is so weak that we forsake the Lord's work; and few believe in His return. We spend our time in fear of the giant sins that stand in our way.

One time a speaker in my presence told a group of high school students that they needed more self-confidence. Imagine telling bombastic, self-confident youth such a thing! At the time I thought he was foolish. But now I see that he was right. Confidence in self combined with faith in God will bring us out of our sin wilderness into the land of His promise.

Not all of the spies, however, feared the Anakim. Joshua and Caleb saw that the land of Canaan was good, and that the giants were no real cause for fear, because the Lord would bring them into the land with power. Because of their faith, even though they had to wander with the others for forty years in the wilderness, they were the only ones of their generation that came into the Holy Land.

Jesus taught that those who would attain to the high calling of God in Christ Jesus would be few. "Many are called, but few are chosen; . . . 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 straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it."—Matthew 7:13-14.

Two out of all of Israel gained the land! How many of us will there be? Not even the great Moses attained to that high prize! Because we are leaders of God's people is no sign that we are of the chosen few. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called."

But in the particular situation we are discussing Moses stood the test. Because of the lack of faith of the people, God was about to send a plague upon them. Moses, as usual, stepped in and interceded for the wayward. He was tested and proved to be true.

Oh, that we might find leaders who in a small way are as Moses was! Men who are willing to sacrifice comfort, glory and even life itself that the people might win the goal, are the kind that God needs. Jesus gave up all the good things of this life in order to become the true Leader of God's chosen people. So did the prophets and the apostles. Can we step into a similar place? Are we big enough to follow afar off? Are we big enough to rise to the kind of leadership that God wants? So often do we put petty things in the way. Oh, how petty they are! Are we willing even to give up any of our comforts or our substance for God? Jesus asked the rich young man to sell his goods and give the proceeds to the poor. We can easily read of the incident and feel sorry for him, but how about us? Confront yourself with the same situation!

Did you ever think it was a sin to be afraid? Did you ever fear that you are not able to attain the height of God's call? If you have you have sinned the sin of Israel! After the spies brought their evil report "all the congregation lifted up their voice, and cried; and the people wept that night." They were afraid that God could not overcome the giants of Canaan.

What a punishment God sent upon Israel! They must go back into the desert for forty years: a year for each day that the spies were in the land. "Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me. Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephuneh, and Joshua the son of Nun."

Did all of the people of Israel doubt the power of God? I wonder! Is it possible that some of them believed? Nothing is said in the record about that. How few people really believe God in any generation!

After the people of Israel had failed and had been told by God to go back into the wilderness, they committed a new sin. They presumed to go up into Canaan by their own power. Their opportunity to go in had passed. They had feared, and their fears came true by the will of God. They attempted to go into the land early the next morning, and the Amalekites and the Canaanites came down and overpowered them. They tried to climb up another way, as Jesus expressed it.

There is no other way than God's appointed way. Faith in God with obedience to His Son is the only way to gain the promises of God. If we try to climb up another way we will suffer destruction in the way we fear. But we should seek after the fruits of the spirit by obedience to God and His Christ.—*A sermon given at the Los Angeles Church of God.*

# THE RESTITUTION HERALD

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## THE GOSPEL

By Arlen Marsh

INDUBITABLY, religious teachers everywhere are faced with approximately the same general difficulty: Christ, in giving the Great Commission to His apostles and other followers, commanded, "Go ye into all the world, and preach the gospel to every creature."—Mark 16:15. In obedience to this demand upon them, preachers and teachers make every effort to fulfill the requirements laid down by the order; but always they are presented with a constantly disputed question which apparently has never been satisfactorily answered for everyone.

What is the gospel? Upon this problem hang the doctrines of every denomination in the Christian world, for with the exception of a very few isolated cases, all churches endeavor to a greater or less extent to carry out the command of the Savior. Responsibility for the secular divisions among the disciples of the Christ rests upon the multitudinous hypotheses used in reply to this query.

True, the dictionary defines the word *gospel* as "glad tidings; especially, the good news concerning Christ, the kingdom of God, and salvation"; but this leaves the primary question still open for consideration. What is "the good news concerning Christ, the kingdom of God, and salvation", and why may the gospel be called "glad tidings"? The interpretations placed upon the Word of Jehovah by the various theological schools present a galaxy of possible "narratives of God" (the original root meaning of the Anglo-Saxon term *god spell* and the Old English *godspel*, from which *gospel* is derived).

The final source of appeal in settling every religious dispute must always be the Bible. "All scripture is given by inspiration of God," and is consequently suited to establish or to abnegate the truth of the theories regarding the interpretation of any passage. Without a doubt, the teachings of Jesus must be accepted as the one true gospel; indeed, Paul, directly inspired by the Messiah Himself, decisively declared that, "if any man preach any other gospel

unto you than that ye have received, let him be accursed." Galatians 1:9.

To uncover the fact that there is but one true gospel leaves, however, a controversy concerning its parts and their content. What does the gospel teach? Once this problem is settled, all religious problems are automatically solved: since there is no phase of theological work which is not touched by the teachings of the Christ, there can be no question left unanswered when His exact doctrines have been determined.

The first records the Bible makes of the subject of the Savior's sermons indicate nothing detailed, nothing complicated, but something easily understood, something simple. Matthew (4:17) reports that "from that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Mark elaborates on these assertions (1:15) by recording that the Christ preached in Galilee that "the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

Apparently, both Matthew and Mark leave it to the reader to decide definitely to what gospel they allude; but nevertheless, Matthew makes their declarations sufficiently clear in the fourth chapter of his book (v. 23): "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Obviously, therefore, the Christ considered the teaching of the future existence of a kingdom of God to be an integral part of the whole gospel.

This conclusion is substantiated by the Savior's command as set down in Matthew 24:14: "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." Two years previous to this declaration, the Lord had despatched the twelve apostles to "go, preach, saying, The kingdom of heaven is at hand." Two years following the pronouncement

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# EDITORIAL

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G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*“Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”*

## The Editor's Prayer

UNTO THEE, O GOD, who hast revealed Thyself unto us in Thy Word, through Thy Spirit, we come in humility and in appreciation, asking Thee in the name of our Lord to inspire us to think right thoughts, true thoughts, holy thoughts, thoughts that will guide us into the pathway of a godly life and service. To this end do we each one pray: “Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.”

## Right Thinking

THE importance of right thinking cannot be over-estimated, for “the thought is father to the deed.” We are the products of our own thinking. What we think makes us what we are. To harbor wrong thoughts will result in producing wrong actions; while to entertain right thoughts will to a great extent tend to right actions. It is thus impossible for one to think evil continually and live righteously. It is also impossible for one to possess a “clean mind and a pure heart” and not manifest the visible results of such a mental attitude. “A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.”

What is true of the moral nature is also true of the spiritual; for spiritual development depends upon spiritual thinking; and spiritual thinking depends upon definite knowledge of facts concerning God and His relation to man. One cannot be truly spiritual and lack such certain knowledge. Spirituality in its final analysis simply means to know the will of God as it is revealed in the Scriptures and to live in conformity with its requirements by desire.

It is here that dogma, doctrine, finds a necessary place in Christian philosophy. For the dogmatic teachings of the Bible comprise these necessary facts concerning the will of God for mankind. In order to meet the requirements of His will we must know them. For this reason no distinction can be drawn between the “doctrinal” and the “practical” elements of truth. The “doctrinal” must be made “practical” in the lives of men, else it fails to accomplish the purpose for which it was designed. Every tenet of Christian faith must, and will, if properly grasped, serve to develop the praise-worthy “fruits of the spirit.”

## “Neglected” or “Essential”

THE reason why the Church of God and THE RESTITUTION HERALD teach the distinctive truths for which we stand is not simply because they are true, but because they constitute a system of correlated facts which have been revealed by God as a necessary basis for saving faith.

The fact of man's mortality is sometimes mentioned as “a neglected truth.” The literal coming of Christ, the establishment of His kingdom upon the earth, and many other similar subjects of revelation are spoken of in the same indifferent way. There are many excellent people, and even able students of the Bible, who look upon all life and dispensational truth as being true and interesting and profitable for study, but not actually essential to salvation.

The Church of God, however, assumes a unique attitude toward these things. We find that the “gospel is the power of God unto salvation to every one that believeth,” and that this important truth is defined in the Word of God as the good news of the kingdom. For this reason we are forced to insist that the only means of salvation offered in the Scriptures comes through faith in these so-called “neglected” dispensational truths, followed by an active acknowledgment of our faith in them by a baptism in water. These doctrines of the Bible thus become not merely true but positively essential.

## The Mortality of Jesus

FEW professed followers of the Lord Jesus would have the temerity to teach that the death of Christ was not a vital element of faith, or that it occupies a subordinate place in the Christian system of salvation.

Paul makes his own position with regard to it very plain. In summing up his analysis of the gospel he says: “I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures.”—1 Cor. 15:3.

The necessity for believing in the natural mortality of man is here apparent, for it would be impossible to believe in the death of Christ and not to believe in His past mortality. It further follows that to believe in the death of Christ requires that we shall believe also in His humanity, that He was “in all things . . . made like unto his brethren” (Heb. 2:17), even to the extent of being subject to death.

## JERUSALEM

By George B. Alldridge

*"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion."—Psalm 137:1.*

AN anecdote for many years has been hackneyed by religious speakers and writers, but I will repeat it once more. Frederick the Great of Prussia, demanded of his chaplain to prove in one sentence the truth and inspiration of the Bible. His answer was, "The Jews, your Majesty." Very fine for his day and generation! Today the writer would answer this same demand—"Jerusalem, your Majesty!" Who can read Paul's wonderful allegory in Galatians 4:24-31 without having his mind convinced of the important part Jerusalem has played in the history of nations, and yet to come during the next few years?

This morning I read Genesis 27:27-30, using Ferrar Fenton's translation. "Yes! the smell of my son is like the smell of a field which the Lord has blessed. So may God give to you the dew from the skies, and the fatness of the earth, and increase and possession. Nations shall serve you, and bow down to you; yes, a multitude of mighty peoples, with your brothers also shall pay tribute to you, my son. If any curses you, he shall be cursed; and if any blesses you, he shall be blessed."

To me these verses are a compendium of the history of the Jews and their glorious city—Jerusalem. From Genesis to Revelation two people appear running parallel to each other—Israel after the flesh and Israel after the spirit. The one frees the other in bondage.

Paul points out the more important of the two. "But Jerusalem which is above is free, which is the mother of us all." Hebrews 12:22-24 elucidates this: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant and to the blood of sprinkling, that speaketh better things, than that of Abel."

What a wonderful list is given in Hebrews 11. In verse 16 we read: "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

"Zion!" My brother, does this name thrill you as it does the Jew? Brethren, I love the Jew and I do not care who knows it. Today he adheres to the faith of his fathers. "Hear, O Israel; the Lord our God is one Lord." He knows and worships no other god. The triune God of Christendom is a stranger to him, and was to all his prophets. Zion to him is real, as it was to his fathers.

David knew that his seed some day would sit upon his throne in Jerusalem. Ah, can you not hear him as he strikes his harp strings? In a burst of lofty enthusiasm (and, brethren, it is getting me, too), carried away by a

sudden transport as he contemplates its glory and strength, he exclaims, "Beautiful for situation, the joy of the whole earth is mount Zion! God is known in her palaces for a refuge. Let mount Zion rejoice, let the daughters of Judah be glad, for their God, is our God for ever and ever."

During the last two weeks a Pan-Islamic Congress has been held in the city of Jerusalem. Why this meeting? Here is the answer, "The world's richest man, the Nizam of Hyderabad, a prince of India, is one of the proponents of a Pan-Islam, with the exiled Caliph restored to a throne at Jerusalem."

Let me quote from the daily press:

"Despite powerful opposition which appears likely to suppress the movement, Moslem leaders, gathering in Jerusalem, believe the congress will advance their campaign to restore the caliph as the spiritual head of the world's most wide-spread religion. They will meet in the center of Zionism, world movement for restoration of Palestine as a Jewish national home; they must defy the probable opposition of Great Britain because of her mandate over Palestine, and they must face the passive opposition of such Moslem leaders as King Feisul of Iraq, the Emir Abdulla of Transjordan and the Grand Imam of Yemen; but they continue to express confidence in the outcome."

Where is the site of the proposed mosque and throne to be set up for the restored, now exiled, caliph? Brethren, exactly where Solomon's temple stood and the present Mosque of Omar! It is said, "Coming events cast their shadows before." Who cannot see then why the coming struggle between nations, or, "the great day of God Almighty" (Rev. 16:14-16), will not center itself here?

This then is the Great Triangle—the Papacy, the Moslem and the Jew. All three want Jerusalem, especially the Pope. It is going to be a religious war (all wars in the past have been largely religious), the combatants thinking that they are fighting God's cause. Consider the history of the crusaders. History will repeat itself, only this time it will be universal in its scope.

Now everybody knows that the overthrow of the sacred buildings in Jerusalem (there is not one site accurately authenticated by scholars) will mean the overthrow of the Papacy. And who are the Papacy's most bitter enemies? None others than Russia, Asia, the Jew, and Great Britain!

This is the headline I read yesterday in the newspaper (and like Will Rogers, all I know is what I read in the newspapers): "Soviet Linked in Series of Diplomatic Moves Between Various European Powers."

Listen to this:

"A new element in the diplomatic exchanges was brought to light with the revelation that Turkish Foreign Minister, Rushdi Bey, will go to Moscow soon to inform the Soviets of the results of conversations at Angora, with Bulgarian Premier Vouchanoff. Thus Rushdi Bey will act as intermediary for the resumption of diplomatic negotiations between the Soviets and Bulgaria. This is not the end of the Turko-Soviet diplomatic program.

"Rushdi Bey is expected to seek Moscow's opinion on the creation of an Asiatic bloc consisting of Turkey, Russia, Afghanistan, and possibly Iraq, the first step in

*Continued on page 232*

## THE EARNEST DESIRE OF THE CHURCH

Come, Lord Jesus! come again;  
Shout, O Church, the glad amen!  
Echo back the joyful strain.

Thou, O Lord! hast tarried long,  
Come to earth with angel throng;  
Wake again that sweetest song;

Chanted at Thy lowly birth,  
To the fallen sons of earth;  
Token of Thy heavenly worth.

Of Thy Church the living Head,  
Church for which Thy blood was shed,  
Come and raise her from the dead!

Change the living, waiting ones,  
Crown, and seat them on their thrones,  
Still creation's ceaseless groans!

Scatter with Thy light, the gloom;  
Make the desert wastes give room  
To the wealth of Eden's bloom.

Take the poison from the air,  
Make the earth both good and fair,  
End these ages of despair.

From oppression grant release,  
Cause the clang of arms to cease,  
Bring the reign of perfect peace.

From all faces wipe the tears,  
Verify the dream of seers,  
Crown with love eternal years.

Then to God through endless days,  
All created things shall raise,  
Hymns of pure and lofty praise.

—John L. Wince.

## TITHES AND OFFERINGS

“*Is the tenth all I should give?*” I have never known, nor heard of, anyone who did not give more than the tenth after practicing tithing for a year or two. Have you? Tithers call all beyond the tenth “Free Will Offerings.” But talk of giving more than the tenth by or to those who do not believe in and practice tithing, is like trying to solve problems in mathematics by people who have not learned and do not believe in the multiplication table. The multiplication table occupies about the same relation to mathematics that tithing does to stewardship.

## FOLLOW THE MASTER

By D. G. Harvey

“*Whosoever will come after me, let him deny himself, and take up his cross, and follow me.*”—Mark 8:34.

AS WE sing, “Where He Leads, I’ll Follow”; “Savior, Lead Me Lest I Stray”; “I’ll Go With Him all the Way”, I often wonder just how much we mean by these words. Do we sing with the spirit and the understanding?

Christ, the Master, tells us, “He that taketh not his cross, and followeth after me, is not worthy of me.” Matt. 10:38. We understand His meaning to be, *follow My example*. Then our course is simple—find the way our Guide points out and follow Him. But do not think too lightly of the example; the way is not always easy. Jesus points that out in Luke 14:27-29, showing that as one builds he must first count the cost, lest he lay the foundation and is not able to finish.

We believe; we are baptized. There is the foundation. But unless we deny ourselves, overcome selfish nature, we will never be able to follow Him. We read a short while ago of a plan to build a Y. M. C. A. building in a certain city. In the center of the block, land was owned by a man who had a shanty which he refused to tear down, thus delaying the building.

God is planning a far greater building in our lives, but we by failure to destroy the shanty (selfishness) are delaying the work. Every known sin is based upon selfish nature (desire of the flesh) like lean-to sheds attached to the main shanty. If we attempt to remove each sin (or shed), one at a time, it will take considerable time to clear the ground. The only logical method would be to destroy the main shanty and the other sheds will fall with it.

This is just what the Master teaches: “Whosoever will come after me, *let him deny himself*, and take up his cross, and follow me.” We cannot judge one another by the world’s standard of righteousness. In fact, we are not to judge at all in this age. “Judge not, that ye be not judged.” Matt. 7:1.

For example, Willie Jones, a fine moral young man, trained early in life to go to church and Sunday school, raised in a Christian home, with clean habits, no vices, joins the church and is pointed out as a model Christian young man. How do we judge Willie? By the sight of the eye. We can see no change in him. He may have joined the church for selfish reasons, his own gain, perhaps a better job, or to gain favor of some member of the same church. We cannot tell.

On the other hand, Jack Smith, the son of a gang leader, never looked inside a church until he entered one night seeking amusement, knowing only the name of God and His Son as words used in cursing, taught that the world owes him a living, honest or otherwise. Jack becomes interested and joins the church. Has he the same easy time as Willie? *No!* His whole life must change at once. But if the lust

of the flesh causes the former to fall, very seldom do the elders try to win him back. They feel that Jack always was a "rough neck" and always will be. *That, brethren, is the standard of the world.* I thank the Father that the world is not my judge. "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.

Friends, our tongue is the hardest member of our body to control. James 3:8 tells us, "The tongue can no man tame: it is an unruly evil, full of deadly poison." Reader, please turn to James three and read the following verses of this chapter and the first eight verses of the fourth chapter. Then, do you think you can follow the Master, with envy and strife in the heart? In Matthew 15:8, 9 we read of a class who draw nigh the Lord with their mouth, but their hearts are far from Him. This is vain worship, teaching commandments of men. We cannot follow Christ and despise our neighbor.

Brethren, a vast amount of trouble is caused by evil thoughts in our minds, aided by an unruly tongue. If our minds are filled with pure thoughts, we do not see evil in every act of others. Titus 1:15, 16. Just a few words to give an example. A brother meets an old friend and neighbor on the street. He invites her to attend our services and just as I pass them she answers, "I would love to; I will meet you tomorrow night." Brethren, if my mind is evil, I conclude our brother, who did no sin, was playing a rather loose game. I repeat the story to my wife; she in turn tells another and so on, the story growing with each telling. The result? Two divorces, two homes broken up, trouble coming on two families of children.

Friends and brethren, *subdue that tongue.* "Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers. 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. 4:29, 31, 32.

In all our acts let us ask ourselves this question, "What would the Master do?" then act regardless of results to ourselves.

Are you following Christ?

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## THE WORLD WITHOUT GOD

By M. A. Woodward

How I wish every person in Oregon could have heard the sermon Brother Marsh gave us Sunday evening. His subject was, "The World Without God." This morning I took up a book, sent by my grandson living in Long Island, in which I find much to emphasize the same thought.

In the introduction to the book I read, "For five hundred years those who call themselves free spirits, because they prefer prison life to army service, have been trying desperately to kill Jesus a second time—to kill Him in the hearts of men. The army of His enemies assembled to bury Him as soon as they thought they heard the death-rattle of Christ's second death. Presumptuous donkeys, mistaking libraries for their stables, top-heavy brains pretending to explore the highest heavens in philosophy's drifting balloon, professors poisoned by the fatal strong drink of philosophy and metaphysics, armed themselves. Paraphrasing the rallying-ery of Peter the Hermit to the crusaders, they shout, 'Man wills it', as they set out on their crusade against the cross.

"Certain of them draw on their boundless imaginations to evolve what they consider proof positive of a fantastic theory that the story of the Gospel is no more than a legend from which we can reconstruct the natural life of Jesus as a man, one-third prophet, one-third necromancer, one-third demagogue, a man who wrought no miracles, except the hypnotic cure of some obsessed devotees; who did not die on the cross, but came to Himself in the chill of the sepulchre and reappeared with mysterious airs to delude men into believing that He had risen from the dead."

Reading on we find, "Others demonstrated as certainly as two and two make four that Jesus was a myth developed in the time of Augustus and of Tiberius, and that the Gospels can be reduced to a clumsy mosaic of prophetic texts. Others conceived of Jesus as a good, well-meaning man, but too high-flown and fantastic, who went to school to the Greeks, the Buddhists, and the Essenes, and patched together His plagiarisms as best He could to support His claim to be the Messiah of Israel. Others made Him out to be an unbalanced humanitarian, precursor of Rousseau and divine democracy; an excellent man for His time, but who today would be put under the care of an alienist. Others, to get rid of the subject once for all, took up the idea of the myth again, and by dint of puzzlings and comparisons concluded that Jesus never was born anywhere, in any spot or place on the globe. But who could have taken the place of the man they were trying to dispose of? The grave they dug was deeper every day, and still they could not bury Him from sight.

"Then began manufacturing of religions for the irreligious. During the whole of the nineteenth century they turned out in couples and half dozens at a time; the religion of Truth, of the Spirit, of the Proletariat, of the



Hero, of Humanity, of Nationals, of Imperialism, of Reason, of Beauty, of Peace, of Sorrow, of Pity, of the future, and so on. Some were only new arrangements of Christianity—Christianity without God.

“But faithful followers of these religions are few and their ardor faint. Such frozen abstractions, though sometimes helped along by social interests or literary passions, did not fill the heart which had renounced Jesus. And still Christ is not expelled from the earth. His memory is everywhere—on the walls of churches and schools, on the tops of bell towers and mountains, on street shrines, at the heads of beds, and over tombstones. Thousands of crosses bring to mind the death of the Crucified One. Take away the frescoes from the churches, carry off the pictures from the altars and the houses and the life of Christ still fills museums and picture galleries. Even oaths are an involuntary remembrance of His presence.

“When all is said and done Christ is an end and a beginning. . . . Before Christ and after Christ, our era, our civilization, our life begins with the birth of Christ. We can seek out what comes before Christ. . . . But it is no longer ours; it is signed with other signs, limited by other systems. Christ on the contrary still lives among us; there are still people who love Him and those who hate Him. The fury of so many against Him is proof that He is not dead. The very people who devote their time denying Him pass their lives in bringing His name to memory. There never was a time more cut off from Christ than ours, nor one which needed Him more. We live in a Christian era, and it is not finished.”

O, how much I might write from this author! I write this, beloveds, that those who cannot hear as much as we do may know our people are awake to the times in which we are living. These words from Givanni Papini, an Italian by birth, are worth treasuring. They are so nearly in accord with Brother Marsh's sermon of last Sunday evening. It seems this writer has his eyes open to the events of these days.

I do pray God to make it possible for Brother Marsh, Brother Austin, and others who are studying prophecy, to broadcast these truths to the world. We are nearing a time when the world will be glad to hear and will be swift in accepting its warnings. O, I am so glad we are in God's hands.

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AMERICAN boys and girls say, “How do you do?” when they meet on the street. The little French boy and girl speak to you with a “How do you find yourself?” The brown-eyed Italian girl says with soft accent, “How do you stand?” The little Dutch boy, with his queer clothes and wooden shoes, says, “How do you fare? The little Chinese says, “How is your stomach? Have you eaten your rice?” The little Egyptian child says a queer thing, “How do you perspire?” The Persian child says, “May thy shadow never grow less.” In Russia they ask, “How do you live on?” In Poland the children say, “How do you keep yourself?” All of which mean the same thing.

—Selected.

## STEPS IN SALVATION

By Richard LeCrome

IT is well for the people of God to study closely and prayerfully His Word of Truth. It is profitable for us to minutely examine each verse that we read, but it is well in our studies to occasionally remove our eye from the microscope and view the structure as a whole. The tiny cell which we examine under the microscope becomes more intensely interesting when we remember that it is a part of a great tree. The blood corpuscle gains fascination when thought of as a vital, though minute, part of the human body. Before we proceed to our analytical Bible studies for the year, let us glance briefly at the plan of salvation in a larger aspect.

Time and space limit my suggestions, but you may carry them to any degree of completeness for yourself, and I feel sure you will profit thereby. Let us glance for a few moments at Christianity as it affects the individual. It seems inconceivable that God, whom the Bible pictures to us as almighty, just, unchangeable and infinite—the God who has decreed that sin must be punished by death—can so change as to save any of mankind. Let us trace briefly the steps of salvation and see how these changes occur.

Among the very first words of Christ, as He introduced the glad tidings of this new plan, were these: “The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.”—Mark 1:15. The first change then must be a change of mind and belief. The first change then is a change in man, rather than in God.

In Acts 3:19 we find a second change suggested: “Repent ye therefore and be converted, that your sins may be blotted out . . . from the presence of the Lord”. Since the word, conversion, indicates a turning about it seems that there must come a change of life, as well as of mind. This also takes place in the individual.

The Christian then is changed in mind and actions. Why? “We have believed in Jesus Christ, that we might be justified by the faith of Christ . . .” Gal. 2:16. Justification (a setting right, a new state or standing) is a third change, a result of the first two, but still in the individual.

In John 17, we find Christ asking God to effect still another change for His disciples. “Sanctify them through thy truth: thy word is truth.” In the Old Testament we found that the priests were sanctified or set apart for service to God. This fourth change comes in the nature of a change of service.

For those who are willing thus to obey the will of God, Christ holds forth still a greater possibility of change and blessing. “For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.”—Matt. 12:50. This goes still deeper and brings about a greater change—that of family.

He also pointed forward to another change which we cannot describe because we have not as yet experienced it.

He spoke of it to the twelve apostles as an occurrence which takes place "in the regeneration when the Son of man shall sit in the throne of his glory."—Matt. 19:28. Paul speaks of it as "the washing of regeneration, and renewing of the Holy Ghost."—Titus 3:5. It seems to imply a change of nature.

And as a climax He has promised glorification. "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Rom. 8:30. It seems to imply a change in the very body: "The Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:21.

The changes which must take place then are as follows:  
Repentance—a change of mind, a new mind about God.  
Conversion—a change of life for God.

Justification—a change of state, a setting right, a new standing before God.

Sanctification—a change of service, separation unto God.

Adoption—a change of family, a new relationship toward God.

Regeneration—a change of nature.

Glorification—a new state or condition before God.

There we have the changes which take place in the salvation of a sinner. God has not changed one bit. The change has all been in the man.

God is not reconciled to man. Man is reconciled to God.

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## IF JESUS HAD NOT COME

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THE world's history would be vastly different, if Jesus had never come. If He had not come, the disciples would have continued as humble fishermen. Saul of Tarsus would have remained the intolerant Pharisee.

Thousands who know His healing touch would have finished their shattered lives with no release from pain. The blind eyes would not have seen and the deaf ears heard, if He had not come. Mary and Martha, and the widow of Nain would never have known the joy of receiving their dead raised to life again.

If Jesus had not come, the world would never have had some of its finest art and architecture, music, and painting. Raphael would have painted no Madonnas, if He had not come. Handel would never have composed that glorious oratorio, "The Messiah."

If He had not come, there would have been no Christian missionaries, no church, and no prayer meeting. There would be no Christmas story and no Easter music. If He had not come, slaves would still be respectable, womanhood degraded, and childhood neglected.

If He had not come, you and I would never have known the forgiveness of sin and the joy of salvation. If He had not come, the prophecies of the past would be but idle dreams, the present but an aimless wandering, and we would know nothing of any future hope.—*Our Hope*.

## THE GOSPEL

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*Continued from front page*

ment, Philip, preaching at Samaria, taught the people there "concerning the kingdom of God, and the name of Jesus Christ", as he went about fulfilling the command given immediately preceding the ascension. The gospel evidently consists—as it then consisted—of the doctrine of the kingdom of God and of the great truths left behind Him by the resurrected Savior.

But Paul declares that the gospel of Christ "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16. Something remains as a part of the gospel aside from mere knowledge of the kingdom, for such knowledge certainly possesses nothing to present the owner with immortal life. The Apostle repeats his thought in 1 Corinthians 15:1 and 2, and follows the repetition with a resume of his teachings: the death, burial, and resurrection of the Christ by which all may be saved; and the establishment of a kingdom over which Jesus Himself (and later Jehovah) is to rule. Beyond these two facts Paul does not go as he stresses the important points in his doctrine.

The Messiah somewhat extends the number of fundamental teachings of the gospel when delivering the Great Commission: "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."—Matt. 28:19-20. The Savior's command to teach the observance of everything He had taught must include the teaching of baptism, for at all times did He stress the importance of immersion as a means to salvation.

This, then, is the one true gospel: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. . . . 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 3:16, 18. "He that believeth and is baptized shall be saved: but he that believeth not shall be damned."—Mark 16:16. "For so (through faith and works, belief and baptism) an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Peter 1:11. All of this Paul aptly condenses into a single statement: "One Lord, one faith, one baptism, one God and Father of all. . ."—Eph. 4:5, 6.

"No man living is able to attain even in small measure the satisfaction of these ambitions (eternal life, happiness, and peace), either for himself or for others; but God in His love had designed to thus bless the human race, and in His wisdom has perfected the plan by which it may be accomplished. Notice . . . how the gospel plan provides for the fulfillment of all these ideals of ours. No other plan could do it so well; no other news is so well entitled to be called 'good news' as is this gospel."—*Senior Berean Book No. 1*, p. 9.

## THE UNFAILING REFUGE

*Psalm Forty-six*

God is our refuge, a strong tower,  
A help that shall avail  
Unfailing in that awful hour,  
When earth itself shall fail.

Therefore our hearts shall fearless be,  
Though fear the wide world thrills,  
And in its depth the angry sea  
Engulf the eternal hills.

Calm with the peace that saints may know,  
Amid earth's closing scene;  
A river gladdens with its flow  
Jerusalem serene.

God in the midst of her abides;  
Her light shall changeless beam,  
When the proud world and all besides  
Shall vanish like a dream.

Nations and kingdoms reel and fall;  
The Voice that once spoke light,  
In anger's heat shall shrivel all  
The powers of death and night.

"Be still and know that I am God"—  
Men hush their hearts to hear,  
And meekly bow beneath His rod,  
While love dissolves their fear.

He maketh to the ends of earth  
War's cruel reign to cease;  
Creation smiles a second birth  
In universal peace.—*Selected.*

ONE of the first missionaries to Greenland was John Beck, a Moravian, who translated the gospel story into the Esquimaux tongue. The natives were very hostile, and one day raided the hut in which he was writing. They upset his pens and ink and demanded what the black marks on the paper meant. He said they were words such as they were speaking. This puzzled the natives and filled them with surprise. Kajarnak, their leader, at last said, "Does this paper hear, and remember, and say words?" When told that was so, he demanded, "Make it speak to us."

What a message the eager missionary told as he read parts of the life of the Lord Jesus, and then went on to tell of His cruel death on Calvary's cross. It proved to be the power of God unto salvation, and Kajarnak became the first Christian Esquimaux in Greenland, preaching the gospel, which made him a new creature in Christ Jesus. So faith came by hearing and hearing by the Word of God.—From *Words of Life*.

## JERUSALEM

*Continued from page 227*

which would be a visit by the Turkish foreign minister to Teheran to seek renewal of the Turko-Persian treaty of amity. The Soviet's leading role is considered significant in view of the forthcoming world disarmament conference. It is suggested that Moscow may be seeking to become the pivotal point in a new phase of balance of power."

Now, brethren, stop right here and read Ezekiel 38. How far off, think you, is its fulfillment? Watch Italy, France, and Russia. No doubt the three unclean spirits will go forth from these three nations. This year, I think, will mean much to Bible students.

Twenty-seven times (sieges) since Melchizedek blessed Abraham, Jerusalem has experienced. David, Nebuchadnezzar, Titus, Omar and Allenby, all victors! Don't talk to me about famous battles upon this hill. The greatest of them all has been fought. Here upon this holy hill the Jew for bravery has excelled them all. On the top of this hill, where their father Abraham offered up His son Isaac, thousands have stood and battled for its safety and its wonderful temples, against armies always outnumbering them.

Talk about the southern yell in the Civil War! Nothing compared to the Jews' fearful war cry that ran along its crooked and narrow streets, and upon its battlements, as the banner of David rose and fell in often a losing fight, till borne back and overwhelmed, leaving thousands of corpses as bloody testimonials of the desperate conflict. They at length yielded to numbers and Jerusalem fell. In my mind I can see the multitude of captives who graced the triumphal entrance of the victors into Babylon and later Rome.

Today the Jew in many minds is expressed by the rag-picker and Shylock, but few see him as Rebecca of Ivanhoe. But I thank God that the same spirit breathed in that wonderful one hundred thirty-seventh Psalm is still in the heart of the Jew. And soon Genesis 49:10, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be," will be fully realized.

Shiloh has come and wept over their city. Ah, yes, my heart is full as I write. His heart yearned over the "glory of the earth," and the daughter of Zion looked beautiful upon her throne of hills. As He thought of the past—of her toils and sufferings, of her former faithfulness and all that God had done for her—words of deepest love were heard to fall from His lips. But amid them was also heard the startling language, "Behold, your house is left unto you desolate." The decree had already gone forth, "Zion shall be ploughed as a field, and Jerusalem shall become heaps."

But, brethren, soon all will be changed, and the glorious banner of the greater David shall float triumphantly amid the chaos of a crumbling and defeated world. Then, and not till then, will Zephaniah 3:8, 9, be fulfilled and all shall call upon Him, to serve Him with one consent.

## BELIEF

By Harry A. Sheets

IT IS not unusual for one to hear the expression: "It doesn't make any difference what we believe just so we live right." This sounds very commendable upon first thought because we do know that it does make a great difference what we do.

Every question has two sides. We can arrive at the truth only by studying all of the evidence available. With this thought in mind we would like to take the position that it *does* make a difference what we believe.

In Matthew eight we read of a certain centurion that had a servant "sick of the palsy and grievously tormented." This centurion came to Jesus and asked that He heal his servant. Jesus offered to go with him to see the sick one, but the centurion felt himself unworthy to have such a holy person enter his house, so he said: "I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed." Jesus turned to those with Him and remarked: "I have not found so great faith, no, not in Israel." And Jesus said to the centurion, "Go thy way; and as thou hast BELIEVED, so be it done unto thee. And his servant was healed in the selfsame hour." Here a miracle was performed because of what one BELIEVED. Would the servant have been healed had the centurion not believed?

We find a very similar instance in the healing of two blind men. "Jesus saith unto them, *Believe* ye that I am able to do this thing? They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you." Matt. 9:28-29. Here, again, *belief* or *faith* was necessary to secure the blessing of healing.

Mark records the instance of a certain man that had a son that was afflicted with a "dumb spirit". (It is now thought that the child had epilepsy.) The twelve were unable to cure the child, so the father appealed to Jesus, asking: "If thou canst do any thing, have compassion on us, and help us." Jesus' reply is significant: "If thou canst *believe*, all things are possible to him that *believeth*." Healing depended upon *belief*. "And straightway the father of the child cried out, and said with tears, Lord, I *believe*." After this confession Jesus healed the child. It will be noticed that it was not just any belief, but a very definite belief that was necessary. He was asked to believe in the ability of Jesus to do this work of healing. Read the account in Mark 9:17-29.

Jesus declared that belief in *the gospel* was one of the requirements of salvation. "Go ye into all the world and preach *the gospel* to every creature. He that (1) *believeth* and (2) is baptized shall be saved; but he that *believeth not* shall be damned." Mark 16:15-16. The Apostle Paul, who was sent to the Gentiles with the words of salvation, teaches 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*; to the Jew first, and also to the Greek." It is necessary to note that salvation depends upon *belief* in a very definite thing, namely, *the gospel*. Belief in *a gospel* will not bring salvation.

It is well for us always to keep in mind the warning of Paul regarding "*another gospel*". "I marvel that ye are so soon *removed from him* that called you into the grace of Christ unto *another gospel*: which is not another; but there be some that trouble you, and would *pervert* the *gospel* of Christ. But though we, or an angel from heaven, preach any other *gospel* unto you than that which we preached unto you, let him be accursed. As we said before, so say I now again, if any preach any other *gospel* unto you than that ye have received, let him be accursed." Gal. 1:6-9.

If *the gospel* is the power of God unto salvation, as Paul declares, then it is evident that *another gospel* would *pervert the gospel* and remove from God's grace those who accept it.

This same definiteness is evident in Hebrews 11:6: "But without faith it is impossible to please him: for he that cometh to God must believe (1) that he is, and (2) that he is a rewarder of them that diligently seek him." It will be noticed that it is impossible to please God without *believing* two definitely mentioned facts.

The relative value of works and *belief* is clearly set forth in Romans 4: "For if Abraham were justified by *works*, he hath whereof to glory; but not before God. For what saith the scriptures? Abraham *believed* God, and it was counted unto him for righteousness." That we gain righteousness in the same manner that did Abraham is evident from the further reasoning of Paul. "But to him that *worketh not*, but *believeth* on him that justifieth the ungodly, his *faith* is counted for righteousness. He (Abraham) staggered not at the promise of God through *unbelief*; but was strong in *faith*, giving glory to God; and being fully persuaded that, what he had promised he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, . . . but for us also, to whom it shall be imputed, *if we believe* on him that raised up Jesus our Lord from the dead." Again it is belief in something very definite that is imputed to us for righteousness.

We do not say that Christian works are not essential to salvation, for the Scriptures teach that they are, but we do wish to say that it *does* make a difference what we believe. If we are conscientious, our works will be the result of what we believe to be God's will. If our understanding is false, then it follows that our works will not be pleasing to God.

Eve believed Satan. The works that followed her false belief brought God's wrath upon her. Again, the Jews believed that Jesus was a blasphemer. They knew that blasphemers were to be put to death (see Lev. 24:16). Their *belief* caused them to "kill the Lord of glory".

Jesus sent His disciples out into the world with this warning: "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea the time cometh, that whosoever killeth you

will *think* that he doeth God service." John 16:1-2. It is evident from Christ's language that the killing was to be done by those conscientiously trying to serve God. Their murderous acts are purely the result of mistaken belief. They that kill and persecute are ignorant of the commandment of Christ: "But I say unto you, *Love* your enemies, *bless* them that curse you, *do good* to them that hate you, and *pray* for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Matt. 5:45-46.

Jesus gave the parable of an evil servant who *believed* that his master would delay his coming. Because of his belief he began "to smite his fellow servants, and to eat and drink with the drunken." Jesus announces the result: "The lord of that servant shall come in a day 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." Matt. 24:48-51.

God sent King Saul to destroy the Amalekites and all that they had. Saul thought it would please God if he saved the best of the cattle for an offering before God. He saved also King Agag. Samuel was sent to reprove him, and to deliver God's judgments. "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. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 1 Samuel 15:22-23.

Brethren and friends, it *does* make a difference what we *believe*. Therefore, "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.

—Editorial in *Church of God Bulletin*.

## SOWING AND REAPING

Sow hate, reap strife;  
 Sow fear, reap cowardice;  
 Sow armaments, reap war;  
 Sow jealousy, reap distrust;  
 Sow self-indulgence, reap suffering;  
 Sow strong drink, reap misery;  
 Sow lust, reap spiritual starvation;  
 Sow love, reap love;  
 Sow helpfulness, reap influence;  
 Sow good will, reap friendliness;  
 Sow forgiveness, reap forgiveness;  
 Sow self-denial, reap strength;  
 Sow service, reap confidence;  
 Sow piety, reap peace;  
 Sow spirituality, reap godliness;  
 Sow prayer, reap power;  
 Sow repentance, reap pardon;  
 Sow faith, reap salvation.—*Selected*.

## JESUS' PRAYERS WERE ANSWERED

By J. W. Burget

I BELIEVE that Jesus' prayers were always answered, because when Jesus raised Lazarus from the dead He prayed to the Father, and said: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." John 11:41, 42. Jesus would not be much of a Savior if His Father did not answer His prayers.

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. 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." Matt. 26:36-39.

When Jesus prayed and said, "Let this cup pass from me," He was not on the cross. He was ten hours away from the cross. Therefore this cup was not the cup of the cross. This cup was the cup of suffering He was in at that time. Jesus was near death's door (Matt. 26:28), and there appeared an angel unto Him from heaven, strengthening Him. (Luke 22:43.) Therefore Jesus did not die in the garden. His prayer was answered, because the Father always heard Jesus.

"And being in agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." Luke 22:44. This is the cup that Jesus prayed to His Father, "If it be possible let this cup pass from me."

The great Apostle Paul tells us that Jesus' prayer was answered. Speaking of Jesus, he says: "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.

Jesus did not die in the garden. He wanted to die upon the cross, and save us. Yes, I believe that Jesus' prayers were always answered. Praise His holy name!

WHAT is the real teaching of the "widow's mite" incident recorded in Luke 21:1-3? It is a withering rebuke to ostentatious giving. Those rich men were casting in large gifts, and evidently doing it in such manner as to attract attention to the amounts. They wanted praise from the public for their large gifts. It is safe to say that they got it. They "had their reward." The poor widow who cast in two mites, two-fifths of a cent, really gave more than they all. She gave all she had, all her living.—From *Obedience*.

# National Berean Department

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"THIS IS THE VICTORY THAT OVERCOMETH THE WORLD, EVEN OUR FAITH."—1 JOHN 5:4.

### REASONS FOR THE ORGANIZATION

THERE has long been a lack of young people's work in the Church of God and of ways and means to interest the young people in the welfare of the church.

The Bereans are trying to fill that want and to provide a system of study and also to outline a plan of work that will be both useful and instructive.

If the young people know and feel that there is a special work for them to do and that they are being held responsible for its completion, they will manifest a greater interest than if they were working with the older members of the church.

Our plans are perhaps different than those of some other existing young people's societies, but our field of usefulness is also different.

We are, in fact, a non sectarian society although we are working auxiliary to the Church of God. Our reason for this is the lack of a young people's society in that church; the principles of that church also allow advancement and believe in reading and studying the Bible as it is written.

Our plan is, first, to educate the young people in the truths of the Bible by a systematic course of lessons prepared for regular weekly study; second, to provide for, and carry on a thorough distribution of tracts and leaflets. This work is to be done by every member of the society. We cannot all preach like Paul, but we can distribute tracts and some of them may prove to be "seed sown in good ground."

The future success and responsibilities of all churches depend on the young people of today. This present training and surroundings are developing the character of their lives.—From a pamphlet, *The Bereans: Reasons for the Organization*, published in 1900 by the Iowa State Berean Society.

"The Lord hath sent strength for thee."

Psalm 68:28, P. B. V.

THE LORD imparts unto us that primary strength of character which makes everything in life work with intensity and decision. We are "strengthened with might by his Spirit in the inner man." And the strength is continuous; reserves of power come to us which we cannot exhaust.

"As thy days, so shall thy strength be"—strength of will, strength of affection, strength of judgment, strength of ideals and achievement.

"The Lord is my strength" *to go on*. He gives us power to tread the dead level, to walk the long lane which seems never to have a turning, to go through those long reaches of life which seem to have no pleasant surprises, and which depress the spirits in the sameness of a terrible drudgery.

"The Lord is my strength" *to go up*. He is to me the power by which I can climb the Hill Difficulty and not be afraid.

"The Lord is my strength" *to go down*. It is when we leave the bracing heights, where the wind and sun have been about us, and when we begin to come down the hill into closer and more sultry spheres, that the heart is apt to grow faint. I heard a man say the other day concerning his growing physical frailty, "It is the coming down that tires me."

"The Lord is my strength" *to sit still*. And how difficult is the attainment! Do we not often say to one another, in seasons when we are compelled to be quiet, "If I could only do something!"

When the child is ill, and the mother stands by in comparative impotence, how severe the test! But to do nothing, just to sit still and wait, requires tremendous strength. "The Lord is my strength." "Our sufficiency is of God."

—*The Silver Lining.*

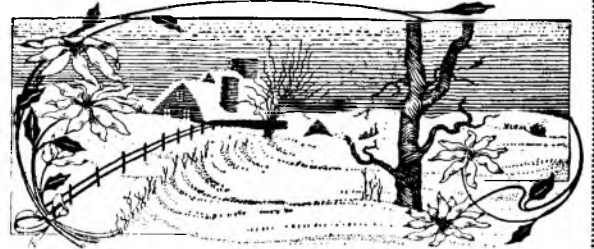
"Not until each loom is silent,  
And the shuttles cease to fly,  
Will God unroll the pattern  
And explain the reason why  
The dark threads are as needful  
In the Weaver's skillful hand,  
As the threads of gold and silver  
For the pattern which He planned."

"BELIEVE God's Word and power more than you believe your own feelings and experiences. Your Rock is Christ, and it is not the Rock which ebbs and flows, but your sea."

—*Samuel Rutherford.*

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*“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.”—Micah 4:4.*

### JESUS AND THE SAMARITAN WOMAN

ONE day, toward evening, Jesus left Jerusalem to go into Galilee. His journey led across a part of Samaria. Being very tired He stopped in Samaria to rest beside Jacob's well, while the disciples went on to the village to buy food.

As He waited a Samaritan woman came to the well to draw a jar of water. Jesus asked her to give Him a drink. She was greatly surprised, because she saw He was a Jew, and the Jews looked down on the Samaritans with great contempt.

She said, “How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?”

Jesus told her that if she knew who it was that spoke to her, she would ask of Him and He would give her living water.

She asked, “Why, you have nothing with which to draw the water, and the well is deep; how and where could you get it? Are you greater than Jacob?”

Jesus answered, “Whoever drinks of this water will thirst again, but whoever shall drink of the water that I shall give him shall never thirst.”

Of course, the woman wanted that kind of water, so she need never come to the well again. She did not understand that He meant eternal life if she would believe and obey.

Then Jesus told her things about her past life; whereupon she said, “I perceive that thou art a prophet.”

Jesus went on to say that the time would come when all might worship “in spirit and in truth.”

She cried, “I know that Messias cometh, which is called Christ: when he is come he will tell us all things.”

Then Jesus said, “I that speak unto thee am he.”

Imagine her astonishment! She left the water jug and hurried to the city, telling people to go see the Christ.

Many believed from what she told them and asked Jesus to teach them more.

He remained in Samaria two days, at the end of which time the Samaritans said, “Now we believe, . . . for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.”

ARE WE really asking for the “water of life”?

#### SOMETHING TO DO

1. Locate Samaria on the map; find where Jesus was.
2. Read about the Samaritans and why the Jews did not like them.
3. Read about Jacob in Genesis 27, 28 and 29.

WE BELIEVE that people who are raised from the dead will be joint heirs with Christ when He returns—“that we are the children of God: and if children, then heirs: heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified together.”—Romans 8:17.

#### SIGNS OF THE TIMES

“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.”—Ezekiel 21:26, 27.

#### WEEKLY BIBLE READING

January 22 to 28: Genesis 49 to Exodus 14; Matthew 22 to 28.

#### LITTLE FEET BE CAREFUL

I washed my hands this morning  
So very clean and white,  
And then brought them to Jesus  
To work for Him till night.

Little feet be careful  
Where you take me to,  
Anything for Jesus  
Only let me do.

I told my ears to listen  
Quite closely all day through  
For any act of kindness  
Such little hands can do.

My eyes are set to watch them  
About their work or play,  
To keep them out of mischief  
For Jesus' sake all day.

—Selected by Sr. N. S. Westfall.



## With Our Sunday Schools

LESSON 4. — January 24, 1932

### JESUS AND THE SAMARITAN WOMAN

John 4:1-42

Devotional Reading: Isaiah 55:1-7

#### GOLDEN TEXT

Christ Jesus came into the world to save sinners. — 1 Timothy 1:15.

#### A STUDY OF THE SUBJECT

**Topic: The Water of Life.**

**Basic Truth:** "Let him that is athirst come. And whosoever will, let him take of the water of life freely."—Rev. 22:17.

**Outline:** I. Out in the Desert. II. Poison Springs. III. Living Waters. IV. The Fountain of Life.

**I. Out in the Desert.** The condition of back-slidden Israel is likened to a desert. Having turned away into sin, God's people are left wandering in a parched and lifeless land. In holding out promise of deliverance to them Jehovah declares, "Behold, I will do a new thing; . . . I will even make a way in the wilderness, and rivers in the desert."—Isa. 43:19. Since the entire world is under the condemnation of sin (Rom. 5:18), all may be said to be suffering in the Desert of Iniquity. There is no relief possible out of Christ.

**II. Poison Springs.** A desert traveler, dying of thirst, sometimes comes to an inviting spring; but to his great disappointment he finds it marked with a signboard, "POISON!" In these days of false religious teaching an earnest seeker, thirsting after righteousness and truth, is sometimes allured by the pretensions of deceitful men into placing his hopes of salvation in vain promises. The result may be eternal loss. See 1 Tim. 4:1; 2 Tim. 3:13; 2 Peter 2:1, 2.

**III. Living Waters.** In the stagnant pool lurks poison; but in the constantly flowing fountain is life. The cold and formal observances of the Jews, as well as the false system of worship of the Samaritans, provided nothing but a lifeless image to satisfy the longings of mankind for God. Jesus in Himself is to His followers a never-failing Spring of living spiritual water. He lives in each responsive heart and life, and like "streams in the desert" preserves them blameless unto His coming. 1 Thess. 5:23; 2 Peter 3:14-18.

**IV. The Fountain of Life.** Not only does Jesus provide in Himself a perennial source of spiritual blessing for the constant needs of those who believe in Him; but He will in the future provide for their eternal requirements as well. The language of Paul in Romans 6:5 is being fulfilled today, in our present spiritual experience. "If we have been planted together in the likeness of his death (baptism), we shall be also in the likeness of his resurrection." Following our symbolic death and burial, the symbol is maintained in our resurrection to a new life in Christ Jesus. "If ye then be risen with Christ, seek those things which are above . . . 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. Just as Jesus provides the water of spiritual life today, so will He provide the water of eternal life when He comes.

#### PRACTICAL APPLICATIONS

##### WELL OF WATER:

It was at a well of water that Jesus met the Samaritan woman. She was drawing water; Jesus offered to give her water whereby she would not thirst any more, and the water which He would give would be a well of water springing up into everlasting life.

##### WORSHIP NECESSARY:

Worship is necessary in the life of every true disciple. The individual that doesn't worship God regularly and systematically is not following scriptural injunctions. Paul in his Hebrew epistle writes: "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. Irregular worship is one of the surest ways of developing indifference, slothfulness, and a lukewarm disposition in Christian service. The occasional attendant at church (when it is possible to be regular) is never an enthusiastic worshiper of God.

##### SPIRIT AND TRUTH:

The two words above describe the necessary requirements for acceptable worship. We must possess the spirit and be in the spirit of God before we can render true worship to God. If a person comes to church with an ugly, hateful, or revengeful spirit, can that person truly worship the Father? Can a person really possess the spirit of God when he is fulfilling the lusts of the flesh? Gal. 5:15-25. Truth is the second essential condition. This thought is further emphasized in John 8:32: "Ye shall know the truth, and the truth shall make you free." If you would be well-pleasing to the Father, buy the truth and sell it not.—C. E. R.

#### YOUNG PEOPLE AND ADULT

##### How Jesus Deals With Sinners

The great principle that motivated Jesus in His dealings with sinners was revealed to Joseph in a dream: "Thou shalt call his name Jesus, for he shall save his people from their sins."—Matt. 1:21. Jesus was ever true to that God-given principle, as is evident in Luke 9:51-56. The Samaritans had rejected Jesus, and their actions were very displeasing to James and John. They came to their Master and asked: "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" But Jesus

"turned and rebuked them, and said, 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."

This manner of dealing with sinners is further illustrated in Christ's dealing with the woman taken in adultery. He did not uphold the sin, but He was unwilling for the woman to be killed as the law of Moses demanded. (Lev. 20:10.) A dead person cannot repent or accept the gospel. And while God is very merciful to us in this dispensation, we must not be deceived into believing we can be saved regardless of what we may do. The salvation of the cross will end, and Jesus will come "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who will 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."—2 Thess. 1:8-10.

Remember, "the Lamb of God" is merciful, but "the Lion of the tribe of Judah" will rule with a rod of iron.—H. A. S.

#### PRIMARY CLASS

**Topic: Jesus Talking With a Samaritan Woman.**

**Memory Verse: John 4:14.**

Tell the children something of the historic and religious reasons for hatred between the Jews and the Samaritans. And tell them why wells in that desert country are important resting places.

Jesus was resting beside a well that Jacob had dug in Samaria. The trees made a pleasant shade. His disciples had gone into the city to buy food. A Samaritan woman came to draw water, and Jesus asked her for a drink. She was surprised and said, "You Jews hate my country so; why do you ask me for a drink?" Jesus answered, "If you knew who I am, you would have asked me for a drink." She thought He was boasting, for she saw He had nothing to draw water with. She said to Him, "Do you think you are greater than Jacob, who dug this well?" Then Jesus explained to her that she must do the will of God and she would have everlasting life. It was the teachings of Jesus, not water, that He wanted her to drink of. (Explain to the children the common phrase, "Drink in his words.") He went on, and ended by telling her that He was the Savior. She went back to the village and told her friends about Jesus, and they asked Him to stay with them for a while. Many of them became His disciples.

Make it clear to the children how they may "drink of the living water." If possible, let them act out the story.—G. M. M.

## AMONG THE CHURCHES

### PLUM RIVER SERVICES

Next Sunday is the regular time for services with the brethren at the Plum River (Illinois) church. Bro. C. E. Lapp will be the speaker, and we urge a full attendance at both services, morning and evening. Sunday school opens at ten o'clock.

### AT WCMA

Definite information is not at hand as to who will be the speaker at WCMA, Culver, Ind., for next Sunday, the 17. We understand that our ministers will broadcast from this station throughout January and February. But none of the Oregon groups being able to get WCMA clearly last Sunday, we do not have this information to give our readers.

### ONCE MORE

Will you please look at once at the label on the wrapper of your Herald? If you find your subscription in arrears, will you not send us the amount necessary to put it in the "paid in advance" class? If you are not able to do so at once, please let us know just when you will. Otherwise we may be forced to discontinue many subscriptions. Do not postpone this! Thank you.

### NIAGARA FALLS AND FONTHILL

The Falls' Bereans spent a very pleasant social evening together recently.

The many friends of Sr. Angeline Lent will be sorry to learn that she has had a stroke. She is however progressing quite favorably.

Elder William Moore of the Falls church has suffered considerably lately from a car-buncle.

Last word of Bro. Rennard was to the effect that his neuritis is being helped some by certain baths he is taking.

Quite a large gathering of the Fonthill members spent a very enjoyable New Year's Eve at the home of Bro. and Sr. Randall.

### ELDORADO, ILLINOIS

Regular church services were held at the Eldorado church, Saturday and Sunday evenings, and Sunday morning, Jan. 2 and 3, by Bro. C. E. Lapp, the sermons being three of the best that have ever been delivered at this place.

Bro. Lapp arrived Thursday morning, but his coming was not much announced until that evening, when a group of church friends and neighbors gathered at the home of Mr. and Mrs. Fred Shain to usher out the old and welcome in the new year, a pleasant surprise, I'll say. The evening was well spent and a devotional service was held during the midnight hour.

The little church paper, being edited by our pastor, proved to arouse a lot of interest, not only in our church, but in other churches as well. On the back of the paper some items, "How to Kill Your Church," were read before the Methodist Sunday school here last Sunday.

Last month Bro. Lapp was accompanied by Bros. LeCrone and Smead, which was greatly appreciated by all, especially by the young folks (we are all young). Come again, boys.

We are expecting and planning to have our building wired and the lights connected by our next monthly meeting, which will be a great help in our work here.

Juanita Shain Loyd.

### GRAND RAPIDS, MICH.

After the Christmas rush was over the pastor was confined to bed for over a week with the most serious illness for many years. He is thankful to be up and going strong again now, however. Bro. Courson very kindly filled the pulpit on Jan. 3.

The installation service for the new officers had to be postponed. The present plan is to hold it Sunday morning, Jan. 17.

On Jan. 6 the pastor was called to conduct the funeral of Mrs. Eltha Mervau at the Dutton church. Mrs. Mervau had lived neighbor to the church and been well known by our people for many years, and the building was crowded full in her honor.

Bro. Townsend has been working his wits out trying to arrange places and seating for the Sunday school classes. Having grown now to fourteen classes, and some of them very large it is surely some task in our size building.

1932 is heading out well, and we expect it to be a splendid year in our church work.

F. E. Siple, Pastor.

### COMMUNICATION

Dear Brothers and Sisters: We hear folks often speak of rally day. Well, dear ones, there is one thing we must rally to, and that is to the support of The Herald. It carries the gospel message near and far and the good news of our soon coming Lord. How we thank the writers for their untiring labor. We can send the peeper to our friends and they, too, can learn. We are to sow the good seed and God will give the increase.

Did you ever stop to think God did not say we should convert anyone? But He did say we should teach, and He also said that if there is no work done there is no reward. Oh, how we do rejoice in our hope of the great reward! And we should, but it is promised on conditions. Our blessed Lord will do His part, and He expects us to do ours.

I do hope that all who can will help with the dollar-a-month club. It is your chance and my chance to help sow the good seed. I need not tell you the time is short in which we have to work. The signs are speaking louder and louder that we are near the end of the race.

Your sister in Christ,

Mrs. W. H. Eidemiller.

### CONTRIBUTORS TO DOLLAR-A-MONTH CLUB AND OTHER PHASES

Elizabeth Ordnung; Mrs. Julia Ordnung; W. A. Reid; Mrs. Rush L. DeNise; Mrs. F. A. DeCamp; Mrs. Chas. Harris; Ida F. Orem; Marian R. Richards; Elder G. A. Brown; Mrs. Diana Murphy; Lillian Greiner; Mr. and Mrs. D. W. Kirkpatrick; W. E. Boyer; Leland and Mary Hanson; Dorothy Krogh; Mr. and Mrs. Chas. Netts; Mrs. David Beck; Mr. and Mrs. F. L. Austin; Lawrenceville Church and Sunshine Class; Conrad Dickel; N. Goodreau; Mrs. Faye Brown; Mr. and Mrs. Howard; Frances Wynne; Vivian Magaw; Dorothy Magaw; Leila E. Whitehead; Mrs. Anna Wertz; Mary M. Renner; Mrs. R. A. Robinson; Leota Hanson; Florence Hanson; Mrs. Arra Hanson; Harold and Esta Starbuck; Kathryn Lansbery; Mrs. Martha Walls; Marjorie Mogle; Mrs. Nora Johnson; Mrs. Thos. Savage, Sr.; Sadie Savage; W. M. Bowers.

### REPORT FOR DECEMBER

Sermons: Pleasant View, 2; Rensselaer, 2; Culver, 1; Plymouth, 1; North Salem, 1; Hillisburg, 2; Lakeville, 3.

Money received: Pleasant View, \$27.00; Rensselaer, \$30.00; Plymouth, \$15.00; North Salem, \$6.00; Sr. Porter, \$2.00; Dale Rouch, \$1.00; Ernest Logan for Lakeville, \$11.00; others for Lakeville, \$1.50; Burr Oak, \$8.32; Hillisburg, \$15.00; Due from Conference Board, \$3.18. Expense, \$21.00.

Note: We had the pleasure of preaching the truth to the people of Lakeville for three evenings. Bro. Ernest Logan secured the Christian church for the services.

J. H. Anderson.

### HERALD HELPING FUND

Miss Mary Doll	\$1.00
M. A. Woodward	.50
Jesse Harrold	1.00

### HERALD RECEIPTS

M. A. Woodward (for others); Mrs. Mattie Scott; Jesse Weaver; Helen Porter; E. E. Mills; Mrs. F. A. DeCamp; T. F. Elliott; H. W. Patterson; Mrs. Rush L. Denise; Mrs. G. R. Booth; Mrs. Lydia Gelletly; Dorothy Magaw; Elizabeth Louise May; George M. Siple; M. C. Brake; Nora Johnson; Mabel Drummond; George Finney; Mrs. Lillian Dauntler; Mrs. Anna Wertz; Miss Mary Doll (for self and others); Jesse Harrold; Belle McCandless; Mrs. Faye L. Brown; George Jones; Alta King; George Rennard; Mrs. E. Engbretson; E. R. Chandler; Mrs. W. B. Houston; V. C. Railsback.

### SISTER JESSIE L. FISH

Sr. Jessie L. Fish was born on October 18, 1856, in Springfield, Ohio, and died in this same city on November 14, 1931. She was the youngest daughter of Bro. and Sr. Wm. Fish, who were the first of the faith in Springfield. She was baptized by Elder D. C. Robinson and remained faithful until death. She was survived only by nephews and nieces, among whom were Sr. Mamie L. Kauffman of Springfield, who cared for her before death, and Sr. Jessie Kauffman of Riverside, California.

Funeral services were conducted by the writer on Tuesday, Nov. 17, at her home in Springfield, after which she was laid to rest in Ferncliff cemetery, there to await the coming of the Lord.

Sydney E. Magaw, Pastor.

### JAMES JEFFREY

James Jeffrey, son of Peter and Mary Petigrew Jeffrey, was born at Mt. Carbon, Ill., on March 7, 1869, and died at his home in Herrin, Ill., on Dec. 23, 1931. His death came as a great shock to the city in which he lived and to his many friends elsewhere, as he was apparently in his usual health until a few hours before his death from heart trouble.

"Jim" Jeffrey, as he was familiarly known to his many friends, is said to have been the best known mine man in the Herrin district, having been engaged in mining operations since he became old enough to do so. He became a licensed hoisting engineer when twenty-

## BETWEEN YOU AND ME—

one years of age, and held other mining papers and was experienced in many angles of the mining business. He was associated with his father, Peter Jeffrey, and other prominent coal men in the Jeffrey mine project, and a member of the company that sunk that mine. He was also connected with other mining properties in that vicinity, and was vice-president of the Carterville-Herrin Coal Company.

In 1890 he was united in marriage with Miss Ella Lewis, of Murphysboro, to which marriage three children were born, one of them dying in infancy. His wife died in 1896. In 1898 he was united in marriage with Miss Ida Elles, of Carterville, to which union three children were born, one of whom died when eighteen months old.

At his death he left surviving, of his immediate family, his wife, Mrs. Ida Jeffrey, four daughters, Mrs. Ed. Foehr, Mrs. B. T. Houlihan, of Detroit, Mich., and Mrs. Loran Margrave, of Herrin, and Miss Valita Jeffrey, teacher of music in Winona State Teachers College at Winona, Minn., with one sister, Mrs. James Donaly, of Carterville, three brothers, Peter, of California, Albert of Orient and John, of New Athens, and two grandchildren, Mary Elizabeth and Edward Foehr, of Detroit, Mich.

He was a man of sterling qualities, honest and dependable, generous and of cheerful disposition, highly respected by his neighbors and business associates and loved by his chums on hunting and fishing tours—his pastime recreations. The great number of business associates, neighbors, and friends who attended the last sad rites at the home and grave, and the profusion of beautiful floral pieces gave silent testimony of the love and respect in which he was held by those who knew him.

After appropriate memorial services he was laid to rest in Tower Hill cemetery, in Murphysboro.

L. E. Conner.

### MRS. J. A. SQUIRES

Libbie Dolling was born on April 3, 1860, and fell asleep in Jesus on December 31, 1931. She was married to J. A. Squires on June 23, 1878. She, together with her husband, was baptized into the saving name of Jesus fifty years ago by Bro. S. C. Oliver. She spent the greater part of her married life in Harper and Ford counties, Kansas; came to California in 1923 and lived at Lynwood since then. She has always been a faithful member of the family of Jesus; seldom did a service find her absent. She entered into efforts to spread the gospel in Lynwood by holding a meeting at her home to which she invited her friends and relatives.

She was the mother of eight children, and had many grandchildren, and several great-grandchildren, who with her husband survive to mourn her loss. The church in southern California and her many friends will miss her greatly.

Services were conducted at the Neel Parlors at Compton; the pastor, assisted by Brothers J. E. Hammond and C. E. Hatch, conducted the services both there and at the mausoleum. Interment was made at the Angeles Abbey at Compton, California, where she awaits the call of the Lord. "Blessed are the dead who die in the Lord; yea, saith the spirit, that they may rest from their labours."

"Mother, thou wert mild and lovely,  
Gentle as the summer breeze,  
Pleasant as the air at evening  
As it moves among the trees.

"We will miss thee, yes, we'll miss thee,  
While you take your gentle rest,  
But we know that we will meet you  
In the land among the blest."

Norman John McLeod.

Bro. Austin was a welcome caller at headquarters one day during the past week, coming for some of his books which he was not able to take with him last fall. He looked very natural in the old surroundings. Come again, Bro. Austin.

Those within driving distance of the Dixon church remember that there will be services each evening this week and perhaps longer, beginning at 7:30. We pray that during these meetings the Dixon brethren will be greatly strengthened and some will make their decision for Christ.

Sr. F. L. Austin, who so generously sent scores of those little "drop-a-dime" bags to brothers and sisters and friends all over the country, requests that they be returned to Miss Elizabeth Ordnung, Oregon, Ill., instead of to her. Sr. Ordnung is the treasurer of the Oregon church, and as the proceeds of these bags are devoted to the building fund, they must needs be sent to her finally. This will save double handling. Thank you.

Twelve individuals received pins for a year's perfect attendance at Sunday school at Oregon, Ill. Enthusiasm has been stirred up, and several more have started out the new year with the intention of receiving pins at the end of 1932. Among the twelve are Sr. Elsie Cullen and three of her young sons, which we think is a fine record for one family.

We regret to learn that Bro. George Renard of our Niagara Falls church is still suffering with neuritis and hasn't been able to work for four months. Bro. Wm. Moore, their first elder, submitted to a minor operation last week, and Sr. Angeline Lent suffered a stroke on Dec. 27, but is at present slightly improved. Let us remember these dear ones in our petitions to our heavenly Father.

Our aged brother, N. H. Geiselman, of Tampa, Florida, is still strong in service for the Master. Last Sunday the "Lynn Avenue Church," with which he is associated, held dedication services. Bro. Geiselman spoke at the afternoon service on the problems of governments, both human and divine. Bro. Geiselman has suffered much because of death's hand upon his loved ones and financial reverses, but is still strong in faith.

Sr. R. A. Robinson, Clyde, N. Carolina, is one of the most faithful members of our dollar-a-month club, contributing not from her abundance, but sometimes "all her living". She says she finds much help in bearing her burdens by reading the pages of The Herald. Let us remember her, too, with others who need our prayers.

Our editor, Brother G. Eldred Marsh, desires to express in these columns his deep sympathy with Brother J. A. Squires of Lynwood, California, in his recent bereavement. In the death of Sister Squires the Los Angeles church has lost a most faithful and useful member, and the community in which she lived a splendid neighbor and friend. The Squires home has been thrown open for years as a meeting place for the friends of truth. Through the untiring efforts of Brother and Sister Squires an interest was built up in Lynwood that will result in lasting good. We shall meet again when the Master comes.

Sr. Lucille LeCrone, former student in the N. B. I. Training Class, has been engaged to speak each Sunday morning for the brethren at Blair, Nebr. We look for reports of some good work done for the Master by Sr. LeCrone.

Bro. Sydney E. Magaw, in sending the obituary of Sr. Jessie L. Fish, found in this issue, requests your pardon for its late appearance. The reason for this was that it was first lost, then forgotten, and finally rewritten.

Because of the fact that he was called to Cleveland to conduct a funeral, Bro. Conner requested Bro. Marsh to open the series of meetings at the Dixon church on Sunday the 10th. Bro. Paul C. Johnson conducted the services at Oregon in the morning and Bro. Richard LeCrone, in the evening, both giving some good food for thought.

From Bro. H. A. Sheets' church bulletin we learn that Bro. S. E. Boyer, one of Virginia's most loyal workers, is not in his usual good health. Bro. Sheets is searching for an appropriate name for his little church paper. We suggest, "The Virginia Lookout". Bro. Sheets includes good words for The Restitution Herald, which he says should be in every Church of God home.

We wish to express our hearty thanks to Sr. Jessie W. Donaldson, of Baldwin, N. Y., for her gift of that valuable little publication, "Words of Life". Throughout the year we will be aided again and again in seeking thoughts and in using extracts for the pages of The Herald. Thank you, Sr. Donaldson.

One by one the members of the Training Class are finding their places of service in the Master's vineyard. Bro. Cecil Smead did not return to class after the holidays, being engaged permanently as pastor by the Burr Oak brethren. While we miss this good student from the classes, yet we rejoice in his broader field of labor and pray that God's directing hand will be with him in all his efforts.

Dear Editor, Bro. Marsh: Will you please express my sincere thanks to the dear brothers and sisters of The Restitution Herald for their kind letters and tokens of love and the lovely Christmas cards? This is an answer to all their letters and cards and to Bro. Lyman Booth. His letter to me was a real gospel sermon. I received in all from old acquaintances and dear neighbors and others of our faith and other Christian denominations, 110 letters and cards. It is impossible in these hard times to reply, but I will not forget one of you in my prayers and ask you all to pray for this old sister in Christ.

Mrs. E. Pendleton,  
1132 Third St., Webster City, Iowa.

To The Restitution Herald and to all the brothers and sisters of the household of faith in Christ:

I am still strong in the faith and looking for our Redeemer and King. It seems that we are in the last days and that the time is about ripe for His coming. So I am watching and waiting for His return. I will be eighty-six years old in February and very poorly. I feel as though my days are about over. So I ask the prayers of the household of faith that I may stand firm to the end.

Jesse Harrold.  
Blythedale, Missouri.

## WE'RE BROADCASTING

By *Ida Lapp*

*"And the prisoners heard them" (R. V., "were listening").—Acts 16:25.*

BECAUSE of their preaching at Thyatira and because of their casting out an evil spirit from a damsel who was bringing much gain to her masters, Paul and Silas were brought into court, beaten with many stripes and then cast into prison. In order to carry out the orders which he had received, the jailor "thrust them into the inner prison and made their feet fast in the stocks." There in that position and under those circumstances, at midnight Paul and Silas began praying and singing "praises unto their God; and the prisoners heard them."

Mocking birds sing at night, but jailbirds seldom sing. Heavenly strains rang out through the jail, the walls of which, no doubt, were accustomed to the re-echoing of profanity and vile words. However, here was a new experience taking place in the dark dungeon. Men singing and praising God at midnight, while they were held uncomfortably in wooden stocks, and the prisoners "listening in"! As Paul and Silas continued, there was a great earthquake; the foundations of the prison were shaken; the prison doors were opened; and the chains of iron fell from the hands of the prisoners.

The prison keeper, hearing the commotion, seeing the prison doors open and supposing the prisoners all to have fled, drew out his sword ready to kill himself, when Paul cried out unto him, "Do thyself no harm; for we are all here." Then trembling and falling down before Paul and Silas, the jailor said, "Sirs, what must I do to be saved?"

Such bold witnesses! Paul and Silas in prison, in shame and disgrace, in stocks, with bleeding backs, and singing praises unto God, at midnight! Did they, in body, feel like singing under these circumstances? Were they not in misery and pain through dark, dismal hours of the night? Had anyone bathed their wounds and put them into snowy white beds for rest? Nevertheless through it all they could shout and sing, for they reckoned that the sufferings of this present time were not worthy to be compared with the glory which should be revealed in them, when their Savior and King should return in all His glory.

It sometimes seems that Christ has done very little for some of us. We are unable to stand the least persecution for His sake. We go about with a gloomy look on our faces, even fearing to mention to our closest friend or relative that hope which we hold most dear in our lives, thinking they will laugh at us or think us queer. We grumble and complain over this thing and that, and the unbeliever sees that we are "down in the dumps" most of the time.

We, as followers of Christ, are constantly "broadcasting" by our words and actions, and someone—possibly a prisoner of sin—is "listening in". What kind of impres-

sions are you and I making in this world? Do the messages that we send out cause any to ask, "What must I do to be saved?" Oh, where are the Christians who, like Paul and Silas, can sing in the dark hours when everything seems against them? Where are the Christians who always have their lights burning brightly, guiding men upward to God? Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

## THE TEST OF DISCIPLESHIP

By *Lydia A. Railsback*

EVERY true Christian is a disciple of Christ, but all do not stand the same test. For instance, Judas betrayed his Master; Peter denied Him; John always clung to Him; others deserted when the test came. Just so with Christians today. Some are much stronger in faith and live close to the Father and His dear Son, while others scarcely live within the realm we call Christianity.

Matthew tells us (10:32, 33) that "whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

There are different ways of confessing or denying. The old saying that "Actions speak louder than words" is just as true in confessing or denying Jesus as it is in any other way. Many times I fear that the gayeties of the Christmas season deny the Christ more than they acknowledge Him by the nature of the entertainment. There are times that we possibly really deny the Savior by just keeping still and not upholding His name.

One may be quite sure of himself in thinking he will always be true and serve the Master, and yet in an unguarded moment he may be like Peter. At one time Peter said, "Lo, we have left all and followed thee"; then when the multitude came to take Jesus, he was so enthusiastic about defending Him that he cut off the ear of one of the number. On another occasion Peter said to Christ, "Though I should die with thee, yet will I not deny thee"; and that very night when the test came, he even swore and cursed and said, "I know not the man". Poor Peter, how sorry he was for what he had done when he realized the situation!

Paul admonishes the Corinthian brethren, 10:12, "Let him that thinketh he standeth take heed lest he fall"; and 'tis many times the case when we think we are all right, just at that moment we are off our guard and are apt to fall by yielding to some temptation. Let us be constantly on our guard and profit by Paul's admonition so that when the test comes we may not be "weighed in the balance and found wanting", but true to the Father and His dear Son. May we hear the "well done, thou good and faithful servant, enter thou into the joy of thy Lord."

# THE RESTITUTION HERALD

VOLUME 21

OREGON, ILLINOIS, JANUARY 19, 1932

NUMBER 16

## THE ONLY TRUE GOD

By G. Eldred Marsh

*"He that cometh to God must believe that he is."—Hebrews 11:6.*

HIDDEN within the secret chambers of every human heart is an inborn consciousness of God. Men may deny his existence; they may not believe in His providence; they may ridicule His Word; but they cannot entirely escape from the insistent testimony of their own hearts that *God is!* Without a prophet, church, or Bible, the world would, and the world did, believe in God.

The imprint of His creative hand is seen everywhere. In the depths of the ocean, on the snow-capped mountain peaks, in the winding paths of the rills and rivers, throughout the wide expanse of the heavens, and in the dense fullness of the earth the Creator has left traces of His presence! "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand hold me."—Psalm 139:8-10.

It is this universal consciousness of God that prompts man to worship and indicates his innate spiritual capacity. Further, it is this spiritual capacity that lifts him above the brute creation and gives him "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Genesis 1:28.

Such general acknowledgment of God, however, is not sufficient to satisfy the spiritual cravings of men; nor does it supply an adequate basis for faith in Him. The Master asserted that "this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—John 17:3. To know the only true God means more than simply to believe that there is a God. One must have sufficient knowledge of facts concerning Him to establish confidence in His goodness, power, and wisdom. Paul brings this thought out very clearly when he asserts that "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

To conceive of God other than as a *person*, an *individual*, would be not only exceedingly difficult but unscriptural as well; for throughout the Bible the Supreme Being is described as possessing bodily characteristics and functions. He is said to have sight, hearing, feeling, etc., and to experience the emotions of "love," "mercy," and even "hatred" and "jealousy." Of course, such terms when applied to God under some circumstances have a different significance from what the same terms do when applied to man.

To know the only true God in the sense in which Jesus uses the expression requires belief in *His unity*. It is necessary that we should know that there is only one true God. To believe otherwise is unscriptural; therefore, un-Christian. When "one of the scribes came, and . . . asked him, Which is the first commandment of all? Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord."—Matt. 12:28, 29. In making this response Jesus but echoed the teaching of Moses and the prophets. "Have we not all one Father? Hath not one God created us?"—Mal. 2:10. "In the beginning God created the heavens and the earth . . . So God created man in his own image, in the image of God created he him; male and female created he them."—Gen. 1:1, 27.

One God created us in the image of Himself. Was man created in the image of an invisible principle? Was he made in the likeness of an immaterial force? Can one conceive of an *image* being made of something that does not possess substance? that cannot be seen?

Paul, in perfect agreement with the Old Testament writers, declares, "There is none other God but one . . . . To us, there is but one God, the Father, of whom are all things, and we in him." 1 Cor. 8:4, 6. According to this inspired statement, the Christian does not recognize a Deity composed of more than one individual; that is, God, the Father." This is the God whom we worship.

# EDITORIAL

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G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."*

## The Editor's Prayer

OUR FATHER: Inspire us, we pray, with a realization of our sacred duty unto Thee; that we are not our own; that all we are and have are Thine to use in whatsoever way and place as may best advance Thy cause. Forgive our rebellion against Thee, and make us ever submissive to Thy will. Amen.

## The Greater Task

CONSTANT pressure is being brought to bear by certain agencies to induce the minister of the gospel to open his pulpit to the discussion of various questions having to do with political and social reform movements such as prohibition, social purity, and the restriction of the use of narcotics.

The purpose back of each of these organized efforts is, no doubt, most praiseworthy. No thoughtful man or woman would deny the great desirability of freeing our own country and all the world from the fetters of intemperance and vice. These social evils are apparently increasing rather than diminishing, and anything that Christian people can do to stem the tide should be encouraged.

On the other hand, the Captain of our salvation has assigned a task to His people for their accomplishment which is so great in conception, and so far-reaching in results, that it dwarfs into comparative unimportance any purpose that the world can name.

The work of the church is neither reformatory nor political. It is first *destructive*, and then *recreative*. It does not seek to reform or remake the sinner: the gospel of Jesus Christ destroys him; it causes him to die unto sin. His death to sin having been brought about, the gospel becomes "the power of God unto salvation," and raises him out of his dead condition to a new life of spiritual service.

Its creative energy does not end here. It continues to stimulate his new-found spiritual faculties to constant activity. He grows "in grace" from day to day. He becomes ever more like His Master in thought and deed. He is moved by the pulsing force of the spirit of truth to present his body "a living sacrifice, holy, acceptable unto God," and to consider such complete consecration but a "reasonable service."

The force which the church has put into operation by the will of God increases in potency throughout the believer's life, and when death claims him it does not lose its power, but will bring him forth "at the last day."

To *transform* is better than to *reform*. To make a "new creature" is better than to improve an old one. To provide men with *eternal life* is better than to *prolong their natural lives*. To aid them to gain a home in the kingdom of God is better than to furnish them with a home today.

The first great task of the church of God is to preach the gospel, and that is the greatest and most important work in the world. Nothing else can be compared with it. Nothing else must be permitted to take its place as the chief objective of God's people.

## The Trinity

THE following comments on the Trinity will be of interest to our readers:

"So far as the formulated doctrine (of the Trinity) is concerned, . . . it is of course not essential to salvation; for comparatively few Christians even, to say nothing of mankind in general, know anything about this or any other doctrine."—Dr. Robert V. Foster, D. D., Professor of Systematic Theology in the Cumberland Presbyterian Theological Seminary, in his work on *Systematic Theology*.

"None of the early fathers were Trinitarians. . . . Theodosius, the tenth, professedly Christian emperor of Rome (379 A. D.), was the first baptized in the faith of the Trinity."—N. Summerbell, in his *Discussion on the Trinity*.

Theodosius, mentioned above, suffered a severe illness following a difficult but successful military campaign, "and, in the belief that his end was near, received baptism at the hands of Ascolius, the orthodox bishop of Thessalonica. His baptism was followed, February 28, 380, by an edict which imposed the Nicene Creed (Trinitarian) on his subjects as the faith of the land."—McClintock and Strong, *Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*.

Summerbell continues, "At that time (380 A. D.) all Christian nations rejected it (i. e., the Trinity). Of forty-five councils held in the fourth century, embracing the largest councils held in the early ages, only thirteen of the smaller ones held the Trinity, while thirty-two opposed it."



# THE GOSPEL

By George B. Alldridge

**A**FTER reading the article, "Authority", by Brother Marsh, this paragraph arrested and held my attention: "The instructions of Paul and of the other apostles and of the Lord Jesus Christ, have been recorded for succeeding generations in the Bible. From this Book of divine origin we are able to secure all the information needed to transmit to the world the 'truth that saves'."

Paul says, "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them".—2 Cor. 4:3, 4.

I turn back to Matthew 4:16, 17 and read: "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." Note the following: "From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand."

In the face of these words I read in 1 Corinthians 9:16, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel."

What is this gospel then, which Paul says, if it is hid, it is hid unto them who are lost? Well, Paul makes it very clear in 1 Timothy 1:10: "But is now made manifest by the appearing of our Saviour, Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Then the gospel is that Christ came to save men's lives. Never mind, brethren, about the King, His associates, His capital, the subjects, and the territory that will constitute His kingdom. For discussion of these interesting questions, I must refer you to the intellectuals of our number. What the writer wishes to broadcast and write about is, that men are dying, that when they are dead, they are dead, and have no hope of ever obtaining life again—except only by a belief in the gospel.

This question Jesus asked: "For what would it benefit a man, if he gain the whole world, but should lose his life? or what will a man give in exchange for his life?" Matt. 16:26, *Farrar Fenton translation*.

In Matthew 18:11 we read, "For the Son of man is come to save that which was lost." In Luke 9:56, "For the Son of man is not come to destroy men's lives, but to save them."

What, then, was that? Adam our forefather by disobedience forfeited or sacrificed his life unto sin. Listen to these words, "Because, as by one man sin entered the

world, and through the sin the death, and thus death passed into all men, supposing indeed that all sin."—Romans 5:12, *F. F. translation*.

Now, brethren, God does not condemn the sinner on account of Adam's sin, but because of sin, mortality or mortal beings cannot escape death, for all are sinners. I wish to make this point very clear. Romans 6:23 reads: "For the wages of sin is death: but the free gift of God is eternal life in Jesus Christ our Lord."—*F. F.* God is a just and holy God. Hence all sinners are entitled to their wages, and that is death. God cannot do otherwise and be just and holy.

I wish to quote a few scriptures. Isaiah 3:11: "Woe unto the wicked: it shall be ill with him: for the reward (note, reward) of his hands shall be given him."

1 Corinthians 6:9: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind."

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

Revelation 21:8: "But the fearful, and unbelieving, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Brethren, this question of life and death is a very serious question. Jesus thought, taught, and acted so, and so should we. Listen to this: "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."—Matt. 7:13, 14.

Note 1 John 5:19: "And we know that we are of God, and the whole world lieth in wickedness." Solemn words are these, brethren. Do we realize that men are lost and that the means of saving them, or rather the source of information, if they will heed and obey, rests in our hands?

Paul says, using simple language, "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. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith."—Rom. 1:16, 17.

*Continued on page 250*



## AN EXHORTATION

*By John L. Wince*

Have your lamps all trimmed and burning,  
Filled with love and holy yearning,  
Waiting for your Lord's returning.

Gird yourselves, and be in waiting,  
Nothing from your zeal abating,  
Worldly pomp and glory hating.

Be ye patient and forbearing,  
In reproaches, meekly sharing,  
In the right, be brave and daring.

Poor in life and low in station,  
Mind it not, for your relation  
Is by faith, in God's salvation.

Things are waxing old and hoary;  
Soon will dawn the promised glory,  
Burden of the prophet's story.

In the East, the light is breaking;  
Palestine to life is waking;  
European thrones are shaking.

Soon, ah, soon the heavens rending  
Will reveal the Lord descending  
To a reign of peace unending!

## A MIXED MULTITUDE

*By C. E. Lapp*

*"And a mixed multitude went up also with them;  
and flocks, and herds, even very much cattle."*

—Exodus 12:38.

WE ALL remember the story, as related in Exodus, of the children of Israel being led out of the land of Egypt, and it is a common thought that only the chosen people came out of the land. If we will examine the text a little more closely, we will find, in Exodus 12:38, that there went out with the Israelites "a mixed multitude". A number of the happenings that befell the Israelites can be more readily understood, when we take into consideration the people that were with them.

As we follow them on their trip from Egypt to the promised land, there are many times when they show a great lack of faith in God. Let us consider Numbers 11:4, and see if there is a reason for this. It says, "The mixed multitude that was among them fell to lusting: and the

children of Israel also wept again, and said, "Who shall give us flesh to eat?" Because of the sin of the other people and because of their own lack of faith, the Israelites began to turn away in doubt and question whether God would be able to fulfill the promises He had made.

They had seen the mighty acts of God and all of His wonderful miracles, and yet when these people started to sin and to doubt God's power, the Israelites fell in with them and began also to sin and doubt. Because of their unbelief and doubt, God finally destroyed them in the wilderness, except for those under twenty years of age at the time of the Exodus.

A multitude of people are being taken out of the world to become the bride of Christ, and they are not traveling alone. Christ plainly warns us to beware of false prophets which come in sheep's clothing. Somehow our eyes have become so hardened that we think little or nothing about them. False teachers are coming into the church and telling us that everyone will eventually be saved; they are taking away the true value of the Savior and leaving in our minds doubt. Christ said, "By their fruits ye shall know them."

Therefore, when men teach that the reason for the non-acceptance of Christ in this present time is misunderstanding and not because of sin, we can know of a surety that they are opposing the teachings of Christ, which were made very plain. He very plainly stated that: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

In 2 Peter 3, we find that scoffers will come and say, "Where is the promise of his coming?" They are willingly ignorant of the fact that God created the heavens and earth; that He also once destroyed every living creature on the earth by a flood, and is going to repeat judgment on the earth again, but by fire.

We are living in days such as are spoken of by Paul, when he said that Christ should not come unless there come a falling away first. Surely we can see the falling away on every hand, and we can also see the tottering governments of all nations, all of which things foretell the end of the age.

Now is the time when we should be true. Now is the time we should test every spirit to see if it be of God or if it be the spirit of antichrist. Now is the time to set our affections on things above and not on things on earth. Now is the time when we should take the Bible as absolute truth and stand on its precious promises, regardless of what any man shall tell us. Now is the time to heed the exhortation of our Savior when He said, "Watch and pray."

A mixed multitude is marching on to the end of the age. Like the Israelites of old, the true followers of Christ have foreigners amongst them that are continually pointing out supposed flaws and defects in the Bible. Shall we take the words of the Master when He said, "Enter ye in at the strait gate," and live a consecrated life, or shall we listen to all the false teachers and the doubting Thomases and go into the wide gate that leadeth to destruction?

## T I M E

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*By Norman John McLeod*

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**T**IME is a peculiar thing. Along with such things as truth and space, it cannot be defined. Like other things that involve the infinite, it frustrates investigation. Just what does our clock or our calendar tell us?

The Romans began their year on the fifteenth (ides) of March. Why was that not thought a good place by Caesar when he changed the official year to the solar year? Why must we begin our year on the first of January? To me it is most mysterious. Why should a year begin any particular time? How did men find out the solar year?

Away back at the dawn of history the Egyptians found out about the solar year by calculations of the floods of the Nile. Later they calculated the solar year by means of the great pyramid of Khufu, by sighting across its summit to the head of the Great Sphinx. They found that it took 365 $\frac{1}{4}$  days for the sun to return again to the same position. With slight changes introduced by Julius Caesar and Pope Gregory XIII, we still use the Egyptian calendar. Both Julius Caesar and his nephew Augustus deranged the calendar by taking days from February and adding them to July and August. The Egyptians did not use the system of leap days that we use, but let those days accumulate. Consequently, their year changed seasons through the course of years.

On January 1, 1933, all the members of the Pan-American Union and of the League of Nations expect to adopt a new calendar. This calendar will have thirteen, twenty-eight-day months. Each month will begin on Sunday and close on Saturday; the last day of the year will be called "year day", and will not belong to any month; every fourth year a "leap day" will follow this "year day" and will also not belong to any month; the new month, called Sol, will come between June and July. This new calendar will do away with the continual wonder as to whether a date falls on some particular day of the week: it will always be on the same day of the week.

From the Hebrews and related races we received our hours, weeks, minutes, and seconds. Time was recorded by dials, and hour glasses, or by the dripping of water. The Romans invented the first clocks run by water power; the most famous of these is found on the face of a cliff in a town in southern France.

India decries our "clock civilization." The Hindu says that the clock is an infernal machine which ruins our nerves. Our leisure is destroyed, they say, by worry about wasting time, or fear of being late. Sometimes it seems the Hindu is correct. We kill ourselves in our hurry to meet appointments; or in our zeal to accomplish much in a short time. Do we really do any more than our more leisurely friends of Europe and Asia?

How futile all our calculations of time seem! How much like beating the air! We come to the point of divid-

ing of time for the new year, but it is just the same as any other time. To God time is not reckoned. And because of the passing of our age into eternity, the second coming of Christ will see the end of time.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer".—Rev. 10:5, 6.

"O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal Home!

"Before the hills in order stood,  
Or earth received her frame,  
From everlasting Thou art God,  
To endless years the same.

"A thousand ages in Thy sight  
Are like an evening gone;  
Short as the watch that ends the night  
Before the rising sun."

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THERE are fifty-five American embassies and legations. There are also three hundred forty-five American consulates in foreign countries.

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## OUR COMMANDER'S SIGNALLED PROMISE

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IN Sherman's march from Chattanooga to Atlanta and the sea, General Johnston was removed from his command by the Confederates and his army given to the impetuous General Hood. Hood at once marched to the rear of Sherman, threatening his communications and base of supplies at Allatoona, which commanded the pass through the mountains. Sherman sent an order to one of his lieutenants, Corse, to proceed to Allatoona. He himself went as far back as Kenesaw Mountain, and from that eminence on the clear October day could see plainly the smoke of battle and hear the faint reverberation of the cannon. His flag officer at length made out the letters which were being wigwagged from the garrison at Allatoona, "Corse is here." This was a great relief to Sherman, who then heliographed his famous message, "Hold the fort, I am coming." Among the soldiers in Sherman's army was a young officer, Major Whittle, who related the incident to P. P. Bliss, the famous evangelist. Taking this incident as his inspiration, Bliss wrote the once well-known hymn, "Hold the fort, for I am coming." The hymn thus inspired has genuine Christian truth in its lines. The church is to *occupy* until Christ comes.—*Christ Life*.

## "TAKE TIME TO BE HOLY"

By *Ida Lapp*

*"And, since you delight in obedience, do not shape your lives by the cravings which used to dominate you in the time of your ignorance, but—in imitation of the holy One who has called us—you also must be holy in all your habits of life. Because it stands written, 'You are to be holy, because I am holy.'"—1 Peter 14:16, Weymouth.*

IF WE were each one to stop and measure himself by this, God's standard, how many of us would fall short! We are to be holy because He is holy. We are to be obedient children, not shaping our lives according to the desires we once had for sin and the things of the world, when we were in ignorance, before we knew Christ as our Savior; but now we are to set those things aside and go on to perfection.

It seems that we, as members of the Church of God, have many lessons yet to learn. We have the truth as revealed in God's Word, but how about the many practical applications of it we are neglecting to make each day in our own lives? Are we leading others into this great walk? Are we walking closely each day to our Master? Are we teaching our children to reverence the house of the Lord? Are we teaching them to worship Him—our Creator and His Son—our Savior? Are we teaching our boys and girls to pray and to live holy lives before Him?

I have been so impressed, of late, with the seeming neglect of the children and of the young people. Have you ever noticed how many (or I might say, how few) of our children ever attend the Sunday morning worship? Have you noticed how many children appear at the weekly prayer meeting? There are very few, and the question comes back, "Why?"

"Oh," you say, "the children are too small; they don't understand and they get so fidgety in church, it is better for them to run on home." You say they are too young and do not understand what the pastor has to say; but I am sure any pastor would be only too glad to present his sermon in such a way that even the child of eight or ten could understand much of it. And more than that, any pastor who is at all interested in the young of his flock—and I believe most all are—will occasionally preach a message directly to and for the children, putting the gospel message in their language, so that they can understand and grasp it. For, they are soon to become the church—the ones to carry on what has been started by you. They are soon to be the leaders, and Solomon said, "Train up a child in the way he should go: and when he is old, he will not depart from it".

Another vital step in the life of every child is to teach him to pray, and the best time to begin is when he is young—when he first learns to talk. It is so much easier for the children to learn this great lesson of faith, if they

are taught to trust in their heavenly Father when they are mere children. It will help them in every walk of life—even in their play—if they learn to pray.

I am reminded of an incident which happened not so very far from here. A young man was to open an evening service, but he could not pray. So he asked three of the older members of his congregation to lead in prayer, each one refusing him. Finally one member consented to do so, providing Bro. B—— did not come; but if he came the young man was instructed to call on him instead. What a sad condition—a church, but no one who could pray! This young man had never been taught to pray; probably he had never prayed at home; how could he be expected to pray in public, before everyone, not knowing what to say or how to approach the Throne of Grace?

By praying and only by praying much, do we come in vital contact with our heavenly Father and become more like Him. Only by constant communion with Him and earnest study of His Word do we become holy, even as He is holy. And, as we draw closer to Him, He will draw closer to us, revealing His divine will to us and ever molding us day by day more into His likeness.

May we this year draw closer to our heavenly Father. May we strive more earnestly to forsake the world and the things of the world, teaching our little ones the first steps in a holy life—talking with their heavenly Father—that they may live fruitful lives, growing up for Him; that they may know how to draw nigh unto God and be holy, even as He is holy.

THE name "potter's field", a burial ground for the poor, has its origin in Matthew 27:7, where it is described how the chief priests took the thirty pieces of silver, the price Judas received for the betrayal of Christ, and "bought with them the potter's field to bury strangers in." It is believed this field was the site of a potter's workshop, such as is mentioned in Jeremiah 18:2-6, or a place where the potter obtained his clay.—*S. E. Haney.*

## SPARKLING UNDER WATER

A JEWELER gives as one of the surest tests for diamonds the water test. He says, "An imitation diamond is never so brilliant as a genuine stone. If your eye is not experienced enough to detect the difference, a simple test is to place the stone under water. The imitation diamond is practically extinguished, while a genuine diamond sparkles even under water, and is distinctly visible. If a genuine stone be placed beside an imitation one under water, the contrast will be apparent to the least experienced eye."

There are some who seem confident of their faith so long as they have no trials, but when the waters of sorrow overflow them, their faith loses all its brilliancy. It is then that the true servants of God, like Job, shine forth as genuine jewels for the King.—*The Sunday at Home Magazine.*

## CHARITY

By Lyman Booth

PAUL taught the Corinthian brethren that of all graces charity is the greatest. It is the mainspring that sets in motion all Christian virtues. It partakes of the divine nature, for God is love, and they who are the most charitable are the most godlike. Charity reaches out and embraces all round about us. It embraces and involves our highest affections and directs those affections first in an effort to serve God, and second it expands with an absolute continuance toward all other moral beings. Charity is the father and mother of all other virtues because it contains all others. It, being the "greatest", is the sum of them all.

Charity is humble, truthful, and patient. It holds the reins of the temper and all evil passions. It possesses the spirit of forgiveness, every excellence that exalts, and every trait that adorns the Christian character and makes its possessor lovable. It is the sweet and salutary bond that binds all Christians into one great family. Without it the wealthy man is poor; with it the poor man is rich.

Amidst adversities it is ever patient; always patient in prosperity; strong while suffering grievous wrongs; cheerful in all good works. It is given to hospitality. It is joyous among true brethren and patient with the false. "It suffereth long and is kind." It holds anger in check, and is not hasty to punish or to revenge. It is active in dispensing benefits, watches for an opportunity to help others in distress.

"Charity envieth not." Envy is the basest of all human passions. It is charity's strongest foe. Envy gives nothing and changes happiness into wormwood. "Charity is not puffed up" with pride. Every breach of love is more or less due to pride, a vain show outwardly, while within all is deceit. "Charity seeketh not her own." Selfishness is the root of moral depravity. It is to love one's self supremely, to make self the center of all aspirations and thoughts.

"Charity thinketh no evil." It is ever opposing and counteracting the advice and influence of envy, revenge, and greed. It would make the miserable happy, and the happy more so. It would make the rich richer, and give plenty to the poor. Universal charity "beareth all things, believeth all things, hopeth all things, endureth all things", and as a result will achieve a rich reward and blessing in all things.

"Charity never faileth", but abideth forever. It is eternal. All human achievements, intellectual mysteries, scientific and miraculous exploits, and earthly knowledge are passing away. They continue but a short time until the coming of that which is perfect, when in the fullness of vision the charitable shall see "face to face," and in the sweet fragrance of that love that "passeth understanding", they shall know "as they are known."

## THE COMING ARMAGEDDON

By Stanley H. Frodsham

THE third chapter of Joel shows plainly that "all nations" will be in the coming conflict at the end, and we can hardly expect that this nation will be excluded, Ramsey MacDonald, Great Britain's premier, stated at a meeting in favor of peace and disarmament last July. "The great Armageddon struggle must come at last, and the end will not be cheers of victory, but the silence of exhaustion. Mankind will be—I was going to say almost wiped out—mankind is to be exhausted, and all his works of civilization annihilated. We are to strive—and this meeting is gathered here for the purpose of demonstrating our determination to strive—against the final chapter ever being written." The final chapter will be written despite the resolution adopted at that meeting.

The hearts of men are failing them in many places these days, and this is specially true among the Jewish people. The following is from the *Daily Express* of London: "The dramatic results of the German general election have aroused the gravest anxiety among Jews, and have emphasized their fears, current for some time, that there is a manifest recrudescence of anti-Jewish feeling world-wide in extent. In five different countries widespread hatred of the Jews has already shown itself by attacks on individuals and on synagogues, by social ostracism, and by restrictions on business activities. More than 6,400,000 Germans voted for the National Socialists—in whose policy one of the cardinal and openly-declared aims is anti-Semitism. The German Fascists—in support of their violent anti-Semitic campaign—have launched the most fantastic charges against the Jews of Germany. The five hundred thousand German Jews have been accused of responsibility for Germany's three million unemployed and the low wages of the German working class. Germany's present position of economic difficulty and her political troubles are alleged to be caused by a great and mysterious 'international Jewish conspiracy.'"

Mr. Bendor Samuel, a converted Jew, has written the following: A world campaign against the Jews is what we expect, according to the Scripture; it will be fully developed under the man of sin, and the world is being prepared for it. While the time of Jacob's trouble in its greatest severity will be in Palestine, as we learn from such passages as Isaiah 29:1-6; Ezekiel 22:19-22; and Zechariah 14:1, 2, we gather from other portions of God's Word that just prior to their restoration the Jews are to pass through terrible times of persecution. See Ezekiel 20:35-38. 'Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod . . . and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel.'—*The Pentecostal Evangel*.

## THE CRUCIFIED ONE

Have *you* caught a glimpse of the crucified One,  
Who died to set you free?  
With nail-pierced hands and thorn-pierced brow,  
As He suffered on the tree?

Have *you* caught a glimpse as they laid Him away  
In the grave beyond the tomb?  
Enshrouded in linen by tender hands,  
When all about was gloom?

Have *you* caught a glimpse of the risen Lord—  
As He appeared that day?  
When the angels sat in the empty tomb,  
And the stone had been rolled away?

Have *you* caught a glimpse of the Savior and Lord,  
Who will wash your sins away?  
Have you heard His voice as Mary did,  
On that glad resurrection day?

Then thanks be to God for His wonderful Gift,  
Sent down as the Savior of men;  
Who suffered and died and rose again,  
To claim *you* as His own.

—Dessie M. Bridges.

“BEFORE US, even as behind, God is, and all is well.”—  
Whittier.

## TESTS OF FRIENDSHIP

HEARING a person tell how greatly he felt for another who was in distress and needing assistance, a Quaker quietly asked: “Friend, has thee felt in thy pocket for him?” This was the application of the acid test. The feeling which did not result in action in such a case would be but a poor display of friendship.

Christ mentioned the case of a man who failed in friendship, though he reluctantly yielded to importunity by arising from bed and giving his friend what bread he needed. Dr. J. H. Jowett had the rare faculty of putting sermons in sentences. On one occasion he said: “Friendship is never really noble, ripe, and mutual, until on both sides it becomes unconsciously sacrificial. A real friend bleeds for a real friend and never sees the blood.”

An African missionary tells of two suggestive words, and defines them thus: “The ‘mununuri’ is one who will give of his property to help a friend out of trouble; but a ‘semukuru’ is one who will even suffer physical pain to free another from guilt.” This is indeed a strong test of friendship; yet Jesus long ago said: “Greater love hath no man than this, that a man lay down his life for his friends.”—William J. Hart, in *Christian Herald*.

## GOD'S JUST JUDGMENTS

By Samuel E. Haney

“Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.”—Isaiah 13:18.

A MODERN version, including verse nineteen, makes our text more salient, thus: “Bow and spear in hand, fearful, ferocious young men they cut in pieces, maids they massacre, a child they never spare, on babes they have no mercy. So shall Babylon, the splendour of empires, the proud glory of the Chaldeans, fare as Sodom and Gomorrah fared when God overthrew them.”—Moffatt.

It should not be incongruous to associate this whole chapter with Daniel 12:1; Matthew 24:19-22, and Revelation 18. God, by the vicarious death of His Son, accomplished many things, especially three, namely, mercy for the human family in general while yet in its fallen state (John 3:16); appropriated ways and means for individuals to obtain, through cooperation, redemption from the fall, and to become more special recipients of His mercy.

We shall see that the degree and the duration of God's mercy are governed by time and circumstances. David says, “O give thanks unto the Lord; for he is good; because his mercy endureth for ever.”—Psalm 118:1.

But the phrase, “for ever”, applies only to the righteous, namely, “But the mercy of the Lord is from everlasting to everlasting upon them that fear (‘revere’, Roth.) him.”—Psalm 103:17.

Again we read, “His mercy is everlasting; and his truth endureth to all generations.”—Psalm 100:5.

Note the progressive trend toward stability: “For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.”—Psalm 89:2.

God's everlasting mercy shall be permanently established after the discrimination between the righteous and unrighteous, setting forth a special mercy toward those who fear (revere) Him. “He (now) maketh the sun to rise on the evil and on the good, and sendeth rain on the just and the unjust.”—Matt. 5:45. But these temporal blessings are gratefully received only by the “good and just”. The evil and unjust of the Christian era antitype the typical Jew, namely, “Yet this folk is at heart restless, rebellious; they swerve aside defiantly. They never say to themselves, Come, let us fear the Eternal our God, who sends the rain in spring and autumn due, and brings our harvest in its season true.”—Jer. 5:23, 24, Moffatt.

God has been patient with the race in general and His children in particular, as Peter explains, “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.”

While there are many minor instances recorded of the withdrawal of God's mercy toward nations and individuals,

there have been but three major outbreaks of His wrath, namely, Noah's and Lot's days, and the Jew's time of trouble in 70 A. D. All these absent periods of divine mercy and the great epochal events are recorded as the Christian's danger signals.

God has promised to respond only to that faith which is produced by and rests upon His Word; and where there is not that faith, God's merciless and irrevocable wrath ever pends.

The generations of Noah and Lot were very wicked, too wicked to live, as recorded, "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 ('every day', margin). And it repented ('grieved', Roth.) the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man, whom I have created, from the face of the earth".—Genesis 6:5-7.

Of Lot's day God's investigation and decision reads: "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will destroy them now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know."—Genesis 18:20,21.

God's decision: "For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it".—Genesis 19:13.

These two peoples of these epochal periods were too wicked to live on the earth even during satan's regime, and can God, without rescinding His universal, eternal sovereignty, reverse His decision and attitude toward them from grief and wrath to mercy and pity? And can He tolerate them in His stainless kingdom in the face of His attributes and the holiness of His kingdom?

"For ever, O Lord, thy word is settled in heaven". "But the word of the Lord endureth for ever" (Psa. 119:89; 1 Peter 1:25). "A stainless highway shall appear, its name 'The Sacred Way'; no soul unclean shall tread it, no impious foot shall wander o'er it; no lions shall ever haunt it, no wild beast shall leap on it; but on it the redeemed shall walk, those whom the Eternal has set free: they come home to Sion singing, crowned with an unending joy; joy and gladness overtake them, sorrow and sighs forsake them".—Isa. 35:8-10, Moffatt. Read again Habakkuk 1:13; Hebrews 10:31. Jesus' mediation will have ended.

We all know how rampantly weeds grow in gardens, choking and destroying the vegetable plants, if not frequently removed. In like manner history proves that the injurious weeds of sin, if allowed to multiply through succeeding generations, will finally cause God's wrath to be displayed in various ways—by fire, water, famines, pestilences, etc., causing havoc to the whole of man, body, soul, and spirit. Jesus explains a case of cause and effect with the Jews in Matthew twenty-three—note verse thirty-six: "Verily I say unto you, All these things shall come upon this generation".

A mental survey of the deplorable plight of the human

race in general and Christendom in particular should convince the most obtuse that history is glaringly repeating itself; and to the Bible student it should enhance stress upon current events, as he sees daily events synchronizing with prophecy and chronology, thus strengthening his conviction that the end—the great time of trouble—is incipiently in evidence.

It is frequently stated by Bible students that a nucleus of the race will survive the pending trouble, Daniel 12:1, but does the Word warrant such an inference? Is it in accord to "the law and testimony", Isaiah 8:20?

Let us go to the Source of infallibility and the Fountain of all knowledge, Jesus, who likens the condition and outcome of the world's pending catastrophe to that of previous examples of God's wrath, namely, "As it was in the days of Noe, so shall it be also in the days of the coming of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day came that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot . . . . But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. (Italics mine.) Even thus shall it be in the day when the Son of man is revealed."—Luke 17:26-30.

The astute, unbiased Bible student should know that all events fulfilling prophecy follow in their proper sequence.

Again Jesus says, "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 except those days should be shortened, there should no flesh be saved ('not a soul would be saved alive,' Moffatt): but for the elect's ('chosen,' Diag.) sake those days shall be shortened".—Matt. 24:21, 22.

No mercy to be shown for unrepentant (unprepared) souls; the "shortening" of these days being specifically for the elect (chosen). Read again 2 Thessalonians 1:7-10. Here are the two leading characters of the New Testament, telling the same story in their respective way. Jesus' summation of the greatest of all problems is "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God."

Twenty-six hundred and forty-four years ago God through Isaiah began His inculcation in behalf of His children who would be living in our day and generation: "Depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." 52:11.

This command is repeated by Paul in 2 Corinthians 6:14-18. And now, at the threshold of the downfall of the nations and civilization, the final announcement is being promulgated by the modern "Noahs": "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:4.

The last plagues are to fall upon Babylon, and those who do not come out will receive them. God, in this time of trouble such as never was, will be as merciless to the unregenerate as He had been merciful.

## THE GOSPEL

*Continued from page 243*

Ah, here is the key that unlocks the door to salvation or the very essence of the gospel! "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach: that 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. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10:8-10. Wonderful words!

Now faith in itself does not save us, but what faith does save us? James 2:14-24 clears up this point. After a man hears the story of God's love expressed in His only begotten Son Jesus Christ, his heart is touched and faith begins to exercise itself. It is from the heart he believes unto righteousness.

So John says, "Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous." What, then, characterizes righteousness? We answer, obedience. What is the characteristic of sin? We answer, disobedience. Obedience leads to life; disobedience leads to death. How did Christ reveal His righteousness? "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth he liveth unto God."—Rom. 6:9, 10.

Now if we wish to live, that is, obtain God's free gift of eternal life, we also must die this same death. "For in that he died, he died unto sin once." How is this manifested on our part? "So many of us as were baptized into Jesus Christ were baptized into his death." Rom. 6:1-4.

Let me repeat. Faith is only recognized from the things it causes the man who believes to perform. If he truly believes, he becomes sick of sin and its consequences. His mind is changed. This is repentance; he desires to obey God. The first step is baptism. Peter says, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."—1 Peter 3:21.

Can you change what Peter says? It is not the putting away of the filth of the flesh. It is an act of the conscience—of a renewed mind, an act of faith from hearing the Word of God. It is by this act that God has appointed that we shall show our willingness to accept that which the race in Adam threw away.

Why was it that death could not hold Christ in its grip as it can all the rest of the human family? Acts 2:24 is the answer. "Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." He had no wages coming to Him because of sin.

"And ye know that he was manifested to take away our sins; and in him is no sin."—1 John 3:5.

"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. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. Forasmuch then as the children are partakers of flesh and blood he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil." Heb. 2:7, 8, 9, 14.

This then is the epitome of the good news of the gospel.

"But the fact is, Christ has been raised from the dead, a Forerunner of the sleepers. For since by man death exists, by man a resurrection from death also exists. For as in Adam all die, so also in Christ all will be revived. But each in his own order, Christ a Forerunner, then those in Christ at His appearing. Then will be the perfection, when He delivers up the kingdom to the God and Father, after He has destroyed every dominion, and every authority and power: for He must reign until He can put all these enemies under His feet. The last enemy to be destroyed is death. For He will subdue all things under His feet. But when He said, All are to be subdued, it is clear that he excepts Him who subdued all things to Him. But when He has subjected all to Him, then the Son Himself also will be subjected to Him who subdued all things to Him, so that God may be All in All."—1 Cor. 15:20, 28, *F. F. translation.*

## THE NAZARENE

He told us everything He could  
About the lilies, and the way  
The shepherds carry home the lambs  
Within their arms at close of day;  
How we within our Shepherd's fold  
Are ever safely housed and fed,  
And all who walk with tender love  
Like little lambs are gently led.

E'en as a hen beneath her wings  
Shelters her tiny trembling brood,  
He would have gathered in His arms  
The world, had they but understood.  
He spoke to all the humble folk  
And told them just such lovely things,—  
Of how the Father guards and guides  
Even the sparrow's drooping wing.

He told them of a son who left  
His home and wandered hungering  
And who, on turning back, had met  
Such joy and happy welcoming.  
He told them Love is ever Love,  
And falls on all like gentle rain;  
He told them everything He could,  
Then turned and blessed, and blessed again.

—*Marion Susan Campbell.*



# National Berean Department

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"YE ARE THE SALT OF THE EARTH."

### GRAND RAPIDS, MICHIGAN

THE Grand Rapids Berean society is continuing its Thursday evening meetings into the new year of 1932 with new officers and some new methods, but with the same unwavering enthusiasm and purpose. Brother Fred Hall is our new leader. He is following the custom of last year by asking each of the different classes in turn, to prepare a special number for each meeting. This provides much enjoyment for both young and old.

The adult class is following the course of Berean lessons, very ably taught by Brother Frank Siple. Recently we studied and discussed a subject that should, we feel, be prayerfully and thoughtfully considered by every Christian during these trying times. The text of this subject is found in the words spoken by Jesus, as recorded by Matthew 5:13, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing but to cast out, and to be trodden under foot of men."

We, as Christians, are the salt of the earth. Just as God would not destroy the wicked city of Sodom while one righteous person remained in it, so He will preserve this disobedient world from divine wrath as long as the salt remains in it. Do we Christians appreciate fully and thank God enough that He has called us to be the chosen ones of the earth?

Do we realize our responsibility? Jesus says, "If the salt have lost its savour, . . . , it is thenceforth good for nothing". When Lot's wife was led from the city of Sodom, instead of keeping her eyes on the Lord, she turned them toward the worldly glitter of the city she had left. *Immediately*, she was turned into a pillar of salt. The pillar that she became was the literal picture of the condition of her heart, for she had turned from God to the lust of the flesh and the pride of life.

So we as Bereans today must search our Scriptures, prayerfully, thoughtfully, and continually, that we, among the salt of the earth may not lose our savour, or in other words, the abounding joy and peace that comes only when our hearts are right with our heavenly Father. We *can* keep them right by keeping our eyes continually fastened

upon Him, asking for strength and grace. He will give them abundantly if we earnestly try to be the good "salt of the earth."

Martha Doan.

An active faith can give thanks for a promise, though it be not as yet performed, knowing that God's bonds are as good as ready money.—*Matthew Henry*.

"Passive faith accepts the word as true —  
But never moves.  
Active faith begins the work to do,  
And thereby proves."

"I will make thee a new sharp threshing instrument."  
*Isaiah 41:15*

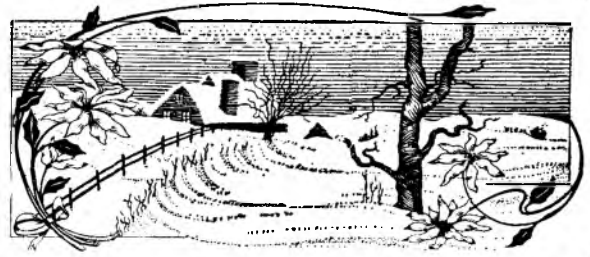
A BAR of steel worth five dollars, when wrought into horseshoes, is worth ten dollars. If made into needles, it is worth three hundred and fifty dollars; if into pen-knife blades, it is worth thirty-two hundred dollars; if into springs for watches, it is worth two hundred fifty thousand dollars. What a drilling the poor bar must undergo to be worth this! But the more it is manipulated, the more it is hammered, and passed through the fire, and beaten and pounded and polished, the greater the value.

May this parable help us to be silent, still, and long-suffering. Those who suffer most are capable of yielding most; and it is through pain that God is getting the most out of us, for His glory and the blessing of others.—*Selected*.

"Oh, give Thy servant patience to be still,  
And bear Thy will;  
Courage to venture wholly on the arm  
That will not harm;  
The wisdom that will never let me stray  
Out of my way;  
The love that now afflicting knoweth best  
When I should rest."

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”*

### JESUS FEEDS THE MULTITUDE

**H**ow many people are five thousand people? How much bread would you buy to feed them? How much would it cost?

Jesus healed so many sick people in Galilee that great crowds followed Him. One day, not long before the pass-over feast, He crossed the Sea of Galilee, the crowd following along the shore.

Jesus went up into a mountain and sat with His disciples. At sight of the crowd, probably very poor people, Jesus thought of food for them. He knew how He could provide it, but He wanted to see how much His disciples had learned of His power; so He said to Philip, “Whence shall we buy bread, that these may eat?”

Now the disciples had so little money that Philip replied: “Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.”

At this Andrew said that there was a little boy among them with his lunch, but that it contained only five barley loaves and two small fishes. These loaves were scarcely more than crackers and that would not be much help.

However, Jesus told the company of five thousand men to sit down on the grass. Then the little boy was called and his lunch given to Jesus. The Master broke the little loaves and said thanks to God, just as we should do before we begin to eat. To each disciple He then gave parts of the bread and fish, and they, in turn, gave to each of the five thousand. Can you see the food grow in their hands? Each person ate all that he wanted and yet had some left.

Now Jesus was orderly, and did not leave the refuse of the lunch on the ground as some careless picnic people do. Instead, He told the disciples to gather up the remains. And, what do you think? The part that remained filled twelve baskets—more than there was in the beginning. How could that be? Was it God’s power through Jesus?

Well, the people were so astonished that they said, “This is of a truth that prophet that should come into the world.”

ARE WE accepting Jesus as the Bread of Life? Do we have faith that we can be fed as were these five thousand?

WE BELIEVE that Israel (the Jews) will go back to Palestine and live there forever—“And I will bring again the captivity of my people of 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.”—Amos 9:14, 15.

Are the Jews not doing this today? Are these “signs of the times,” also a picture of the future?

#### SOMETHING TO DO

1. Reckon the amount of bread and fish this crowd would ordinarily have required.
2. Read 1 Corinthians 10:11, 10:16-17, Matthew 26:26.
3. Which particular disciples are named in this story? In what way?

#### A PICTURE OF THE FUTURE

“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.”—Isaiah 11:6.

#### WEEKLY BIBLE READING

January 29 to February 4:—Exodus 15 to 30; Mark 1 to 7.

#### WESLEY'S HYMN

Loving Jesus, meek and mild,  
Look upon a little child!  
Make me gentle as Thou art,  
Come and live within my heart.

Take my childish hand in Thine,  
Guide these little feet of mine.  
So shall all my happy days  
Sing their pleasant song of praise;  
And the world shall always see  
Christ, the holy Child, in me!

—Abridged.

“And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.”

# With Our Sunday Schools

LESSON 5. — January 31, 1932

## JESUS FEEDS THE MULTITUDE

John 6:1-71

Devotional Reading: Psalm 34:3-11

### GOLDEN TEXT

Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. — John 6:35.

#### A STUDY OF THE SUBJECT

**Topic:** Jesus Provides for the Hungry.

**Basic Truth:** "I am that bread of life."—John 6:48.

**Outline:** I. The Hungry Multitude. II. An Abundant Supply. III. All May Partake. IV. The Bread of Life.

**I. The Hungry Multitude.** Looking into the future the prophet Amos foresaw a time in which God would "send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."—Amos 8:11. While this prophecy does not find its literal fulfillment perhaps until the "time of trouble," there is a sense in which it is being accomplished now. The vast majority of mankind has no knowledge of the gospel of Jesus Christ which is "the power of God unto salvation to every one that believeth."—Rom. 1:16. They are seeking for something to satisfy their spiritual hunger, but are not finding it in any of the false religious systems of today.

**II. An Abundant Supply.** In the gospel of the kingdom Jesus provides an ample supply of spiritual food for all who will receive it through faith. It meets the requirements of humanity in every way, holding out the promise of " manifold more in this present time, and in the world to come life everlasting."—Luke 18:30.

**III. All May Partake.** "Whosoever" is the emphatic word in the gospel invitation. Jesus is "the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—1 John 2:2. John was writing as to his fellow Jewish Christians, and recognized with Paul that "both Jews and Gentiles"—the world at large—"are all under sin", Rom. 3:9; and that Christ provides salvation to all who believe "in every nation". Acts 10:35. In our lesson Jesus fed all who would accept the blessings He freely offered. He makes His proffer of salvation equally inclusive, and declares that "him that cometh to me I will in no wise cast out."—John 6:37.

**IV. The Bread of Life.** Jesus is the "bread of life."—John 6:48. To partake of that bread means to draw upon the truth of Jesus to supply our spiritual needs, to feed upon His word, and to build up our strength in Him. In doing this we "may grow up into him in all things" (Eph. 4:15), and come into full possession of the Christ spirit and the Christ life, which will assure to us the fruitage of such unity, which is eternal life, when He comes.

To impress upon the pupil the importance of feeding constantly upon the Lord Jesus Christ is the central purpose of this lesson.

#### PRACTICAL APPLICATIONS

##### THANKS:

The feeding of the five thousand by the Master establishes a precedent which all Christian people should follow—namely, giving thanks for food. Of course we should not stop with the daily manna, for "every good gift 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. We ought to give thanks in everything, for this is the will of God.

**MURMURINGS AND UNTHANKFULNESS** brought about the destruction of many of the children of Israel in the wilderness. We should be careful lest we sin the same way. 1 Cor. 10:10.

##### SAVING:

Wastefulness is a sin. When the multitude had finished eating, Christ instructed the disciples to gather the fragments that nothing be lost. Foodstuffs that are wasted annually, and money that is lavishly spent for the frivolous and unnecessary things of life would solve the problem of caring for the poor, if some way could be conceived whereby this unrighteous squandering could be stopped and the savings used in providing for the unfortunate. Christian people should always oppose waste and set examples in conservation.

##### TRUE MANNA:

Jesus is the true Manna. The manna which the children of Israel had in the wilderness was but a type of the true Manna which, if a man eat of it, shall save him from the second death. As the manna in the wilderness saved Israel from the Adamic or first death, so Christ, the antitypical Manna, keeps us from dying the second time. Israel would have starved without the manna. People are starving today for that spiritual food. Blessed is the man that findeth and eateth of the Manna from heaven.—C. E. R.

#### THE GOLDEN TEXT

"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."—John 6:35.

The multitudes were following Jesus, not because of the miracles that had been performed, but because they had been supplied with food to relieve their hunger. Jesus wanted to teach them that He meant much more to them than just the supplying of food. He wanted them to realize that His was spiritual food and drink, and that it lasted through eternity.

In His sermon on the mount Jesus said, "Blessed are they which do hunger and thirst

after righteousness: for they shall be filled." This is the kind of hunger and thirst that counts for life, and the kind that Christ meant when He said, "I am the bread of life." If we feed on His Word, truly we will never hunger nor thirst.—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### Jesus the Bread of Life

Bread is the food that is used universally to symbolize that which keeps alive.

When the Israelites were slaves, they ate the food furnished by their masters. After they had passed through the Red Sea, they no longer had access to that supply, and God gave them manna from heaven. This "spiritual" bread gave them the strength necessary to reach the land of promise. "These things are written for our admonition upon whom the ends of the world are come."—1 Corinthians 10:11.

When we are under the bondage of sin, we must eat the bread of the world; but when we pass through our Red Sea (baptism) we must eat the bread furnished by God—and that bread is Christ. "Take, eat; this is my body."—Matt. 26:26. "The bread which we break, is it not the communion of the body of Christ? . . . For we are all partakers of that one bread."—1 Cor. 10:16-17.

Jesus is our only Source of life. He is our Strength. Let us not reject our "spiritual bread," as did Israel.—H. A. S.

#### INTERMEDIATE CLASS

**Topic:** The Sympathy of Jesus With Human Need.

Two stories of intense human interest are found in John 6. Be able to tell them, noting especially verses 5, 6, 11, 12 in the first story, and 19, 20, 21 in the second. What effect did the first miracle have on the people? V. 15. Notice how Jesus drew a lesson for those about Him from the everyday things of life. The people had been hungry, in need of bread, and after He satisfied their hunger, He explained to them that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"; also that He is "the bread of life." In what way is He that? How is it true that "he that cometh to me shall never hunger"? You remember He told the Samaritan woman in last Sunday's lesson that, "whosoever drinketh of the water that I shall give him shall never thirst." Can you explain that?

The wonderful thing about Jesus is that He not only cares for and sustains us today, but He will also care for us eternally, which is much more important, if we will only let Him.—M. G.

## AMONG THE CHURCHES

### AT WCMA

Bro. F. L. Austin will speak at WCMA, Culver Ind., on Sunday morning, Jan. 24, from 6:30 to 7:30. On Jan. 31, Bro. J. H. Anderson will speak at the same hour. Watch these pages for future announcements of the broadcasts from WCMA.

### BURR OAK, INDIANA

The radio broadcasting is meeting with much favor according to letters received by Sister Louise LaMunion, who has charge of the programs, the correspondence, and the finances. The voices of our ministers are reaching to distant states far beyond the expectations of those who are sponsoring the programs. South Carolina, Louisiana, Nebraska, Minnesota, and others far away are getting the programs. It is quite possible for California to get this station if the weather conditions are favorable. So, listen in, California! The radio is a splendid way of spreading the gospel and of reaching our own isolated ones. A word of encouragement to Sister LaMunion at Culver, Ind., would be sincerely appreciated. The brethren are asked to remember that if this work is to be kept up in the future it will need the individual financial backing of all those who desire to have it continue. Send in your verdict.

At the close of the morning service, Dec. 27, two young ladies offered themselves to the Master, Mrs. Rebecca Bartlett and Miss Lavonda Hatten. They were baptized by Bro. Austin in Lake Maxinkuckee. Sr. Bartlett is making her home at Burr Oak, and so she and Sr. Maxine Shafer, who was baptized recently, were received into the local flock on Jan. 3. Sister Hatten has returned to her home in Wyoming. May the Lord preserve them all blameless until His coming.

The church has enjoyed very much the privilege of entertaining the visitors who have come to broadcast. Bros. Austin, Magaw, and Siple have spoken in the local church while here.

The local church is sponsoring an hour over WCMA every Monday evening from 10 to 11. This is entirely independent, financially, from the Sunday morning broadcast, being in fact due to the kindness of the station. It is called "The Truth Seeker's Hour," and is conducted by the writer.

The local church installed a bell in the cupola recently, and January 10 it was pealing out its first invitation to come and worship. It was an old bell, formerly used in the North Union church, which burned. The bell is a good one though, one of the best in this section, and we rejoice to place it once more in the service of the Lord.

The young people's Berean class on Friday evening is taking up "The Romances of the Bible," under the tutelage of Sister Louise LaMunion.

A series of Sunday evening lectures on the Wilderness Tabernacle are being given by the writer.

The writer was appointed pastor of the Burr Oak church, Jan. 4, to remain permanently. It is with regret that I leave the Training Class, and yet with rejoicing to be of more service to the Master. I ask your prayers that I may be faithful and true to the trust laid upon me,

Cecil Smead.

### NOTES FROM BLAIR, NEBR.

Sr. Thos. Bates, who has been ill for some time, is slightly improved but will be in bed several weeks yet. The cards and letters sent by the brethren are greatly appreciated.

"Grandma" White, who was seriously ill last fall, is able to be out again, and enjoyed Christmas day at her daughter's home.

Election of Sunday school officers resulted as follows: Bro. Harvey Krogh, Sr., superintendent; Bro. Howard Appleby, assistant; Bro. Russell Johns, secretary-treasurer.

### THE MEETINGS AT HAMMOND, LA.

A most successful series of meetings was brought to a close at Happy Woods church, near Hammond, La., Sunday, Jan. 10. The writer has never conducted a series more enjoyable or encouraging. Weather conditions during the first week were ideal, and during the second week very good, with only two or three rainy nights.

Attendance throughout, and from the first day, was excellent, and it was consistent. During the second week we held a Bible class daily in the Blood River district, which met at the home of Sr. Adam Lobell. It was organized for the instruction of baptismal candidates, and averaged about fifteen in attendance. It was an extremely enjoyable class, and the thing that made it so much worth while was the genuine interest taken by all.

On the afternoon of Jan. 10, under a warm sun, we gathered on the sandy beach of the Natalbany River to witness the obedience of ten young people in baptism: Elmer Lobell, Brunette Lobell, Josephine Shandor, Bessie Richardson, and Annie Hutchinson, Hammond, Rt. 1; Lucille Foster, Wadesboro; Millard Hutchinson, Peter Hutchinson, Kevlyn Reid, and Orion Anthon, Hammond, Rt. 3.

All of these are young people of around high school age. It was an inspiring thing to see them seated all together, filling two benches, at the communion service which followed the baptisms, and realize they were bringing the strength of their youthful lives to lay it at the feet of the Master.

A second baptismal service was held Tues., Jan. 12, at which Miss Margaret Bylsma was inducted into the name of Christ. Sr. Bylsma is a young business woman of Hammond, and an unusual Bible student. She studied the Scriptures long and carefully before coming to her decision. We rejoice with her in her new found hope.

We commit these all to the Lord Jesus, praying they may ever walk worthy before Him, and receive the crown of life.

Following the close of the Happy Woods meetings, we remained over by request two days to preach for the Blood River brethren. Splendid audiences greeted us both nights in spite of stormy weather. One encouraging feature of our work here was the organization of a Berean society on the last night we were there. There is a splendid group of young people at Blood River, filled with interest and enthusiasm. A wonderful opportunity is in their hands.

Thus, with their newly remodeled church building, and with a twenty percent increase in membership, the Hammond church enters the new year with very encouraging prospects, and we pray the Father's blessing may lead them to still further rich fruits in the gospel harvest field.

M. W. Lyon.

### A NEW TRACT

Bro. J. H. Anderson's new tract, "The Great Sabbath or What Jesus Will Do When He Comes and Restitution Begins," may be obtained from the author, Michigantown, Ind., or from J. H. Stepp, Dana North Carolina. Price, 15 cents each.

### GRAND RAPIDS, MICH.

Most of the ones of our number who have been sick are better at this writing and are enjoying the mild weather which would do credit to a Florida or California winter resort.

The pastor and his load returned from the Indiana broadcasting trip on Jan. 10, in time for the evening services at the home church, a little tired but none the worse for the trip. Our elder, Bro. Skeels, presided at the morning service, and a "Gideon" gave a very interesting Bible talk.

Bro. Townsend called a meeting of the Sunday school teachers and officers on Jan. 13, and plans were worked out for the Sunday school during the coming months. Three more classes have been added, and everything possible is being done to handle the classes in comfort.

The pastor was called upon to officiate at the funeral of Miss Irene Croft, of Lowell, a former attendant of our Sunday school, on Jan. 11, and of Mr. Geo. Timm, son-in-law of Sister McCroden of Dutton, on Jan. 13. Every possible effort is being put forth to make the church fill the place in the life of the community that it ought to fill.

F. E. Siple, Pastor.

### ARKANSAS CITY, KANSAS

Sister Jennie Waters, wife of Bro. George Waters, underwent a major surgical operation last Saturday morning. Reports from Newkirk say that while she is a very sick woman, the doctor says she is doing as well as can be expected. Church of God people, pray for her speedy recovery. The prayer of the righteous availeth much.

Word has been received here that Sister Fannie LeCrone's home near Helena, Oklahoma, was destroyed by fire on the afternoon of Dec. 26. Sister LeCrone has been in ill health for quite a while, and this blow will be keenly felt by her. She, too, needs our prayer for sustaining grace.

On Jan. 3, a few of the church folks here heard Bro. Magaw's sermon broadcast from Culver, Ind., and Jan. 10, we heard Bro. Siple's prayer and Scripture reading, but could not hear his sermon because of a station in Texas interfering. We believe that much good will be done by these broadcasts, for many hear them who could not be reached in any other way.

### QUARTERLY CONFERENCE

Quarterly Conference of the Churches of God in Iowa will be held in the basement of the new church at Waterloo, beginning with Saturday evening services on January 23, and continuing through Sunday, the 24th. Brethren from over the state are cordially invited by the Waterloo and Cedar Falls brethren to come and see their new church home. The conference board and nearby brethren have put in much hard work and prayerful planning to get this building ready for the Master's use and they are anxious that the brethren throughout the state shall feel the joy and gratefulness they feel when they step into the

plain, neat little room for services. Come and be encouraged, and give encouragement to the local church to grow spiritually and in service to its community that more may know about the Savior who is able to meet all need.

Bro. J. W. Williams will be the speaker. When he was in Waterloo last he preached two sermons of unusual strength, one on forgiveness and one on present fulfillment of prophecy. We hope he will have something equally as good for quarterly conference, for as never before the called ones need the Savior's unmistakable voice to prepare and keep them for Himself.

Entertainment will be furnished free by the local brethren. If convenient, please drop a card to Sister Florence Allard, Cedar Falls, Iowa, Route 2.

The local church plans to continue services during the week following quarterly conference. A good meeting on Sunday will be a big help and encouragement. Alta King.

**NEWS FROM LOS ANGELES**

The death of Sr. J. A. Squires has brought the Lynwood meetings to a close. Bro. Squires is living with a daughter, Mrs. Tout, 124 Spring St., Compton, and will rent his home in Lynwood. Sr. Squires will be greatly missed by the church as well as the family.

Bro. S. J. Lindsay made a visit to Los Angeles and vicinity over the holiday season, holding meetings in Pasadena and in Long Beach. His Long Beach meetings resulted in the baptism of three, Mr. Leslie Rich, and daughter, Mrs. Judan, and Mrs. Easton.

The annual business meeting of the church and Sunday school was held on Jan. 3. In the election of officers for the Sunday school Bros. Ward and Cripe changed places, with Bro. Ward for superintendent and Bro. Cripe, assistant, Sr. Martha Hammond continuing as secretary-treasurer.

The church officers are elders, Bros. Railsback and Hammond; deacons, Bros. Crundwell and Rahn; secretary, Emma Railsback; treasurer, Bro. C. L. McCallister.

Sr. Emma Railsback is leading a Bible class at the home of Sr. Ora Knott, 1459 Rose Ave., Long Beach, taking up the study of the book of Acts. Among those attending are Sr. Brandt and mother from Washington, Sr. Gould, Bro. and Sr. Cline, and Bro. Rich and family.

The Los Angeles Berean class held an election on Jan. 6, and by unanimous vote elected Bro. A. Leonard Brady, president; Bro. G. J. Rahn, vice president; and Mrs. Gertrude Martin, secretary-treasurer. The attendance numbered twenty-five, including the junior class which is being looked after by Bro. McLeod.

Bro. Austin Scroggs has purchased a ranch in southern Oregon, and he and his parents are moving there the fifteenth inst. Sr. Jessie will remain at her work with the telephone company for a brief time, and then will join the rest of the family for a more free and independent life. Their address will be, Rt. 1, Box 50 Murphy, Oregon.

Sr. Agnes Murray of Pasadena has been suffering much distress for the past three weeks, dropsical condition causing shortness of breath and inability to lie down.

Sr. Ida F. Orem of Redlands is visiting in Los Angeles and attending Dorcas society meeting and church services. We wish she might come oftener.

**SPECIAL OFFERINGS**

Blessed Hope Church (Niagara Falls, N. Y.) for Training Class	\$ 8.92
Mrs. Etta Loudenslager	10.00
Lottie E. Young (quarterly contribution)	25.00
Mrs. Eva Phelps (Helping Fund)	1.00
Chas. E. Anderson (Helping Fund)	2.00
	<hr/>
	\$46.92

**MOOREFIELD, NEBRASKA**

**Pastor's Report for 1931**

Sunday school is held every Sunday morning at 10 a. m., morning worship at 11, evening service at 7:30 and prayermeeting on Wednesday evenings. At Sunday school there was an average attendance of 125; average offering; \$4.95. Morning worship and evening services were well attended; interest good; sacrament the first Sunday morning of each month.

Prayer meeting report: first six months, 27 meetings, average attendance 27. Last six months, 26 meetings, average attendance 30. Total number of sermons, 91. Baptisms, 23.

Salary promised \$920.00; received \$885.00. Balance due, \$35.00. E. E. Giesler, Pastor.

**CONTRIBUTORS TO DOLLAR-A-MONTH CLUB**

Mr. and Mrs. H. S. Bell; Grand Rapids Bereans; Grand Rapids S. S.; Mr. and Mrs. M. Fetters; Mrs. Eva L. Page; Ella Siple; Albert Siple; Fred C. Smith; Etta L. Elton; Samuel J. Smith; Lillian Railton; Carol Wilson; J. M. Boyer; Mrs. M. Shea; Ellison Shea; Mrs. Sarah Emms; Mr. and Mrs. H. A. Sheets; Mrs. J. H. Adams; Lucy B. Groat; A. L. Corbaley; Virgil Claypool; Mrs. Tennie

Long; M. A. Woodward; Mrs. Gladys French; Eva Underwood; Lottie E. Young (for self and 13 others); Mrs. H. C. Starbuck; Mrs. Earl Thayer; L. L. Burnett; Ruchie Alexander; Anna Hammond; Mr. and Mrs. E. C. Railsback; Mildred Stantial; Mrs. Calkins; Esther Holmes.

**HERALD RECEIPTS**

H. S. Bell; Miss Helen Porter; Mrs. Edith Burchell; Selma Peterson; J. C. Smith; I. E. Arnold; J. A. Squires; Clindt Scott; Mrs. A. M. Linsenmeier; T. J. Ellis; Mrs. Eva Phelps; Miss Iola Martin; Mrs. Gilbert Bottolfs (for another); W. J. Halls; A. M. Jones; Mrs. Joseph Hanka; Mrs. Chas. Moore; Leota B. Hanson (for another); H. A. Sheets; Lucille LeCronc; Emma Murray; Stephen Walker; Leland Hanson; Mrs. C. Seely; Anna D. Springer; S. H. Overton; W. H. Norris; Mrs. M. L. DeCounter; Sarah E. Smith; Carrie Taylor; Lottie Young (for others); Mrs. David Long (self and others); Mrs. Margaret Donaly (for another); Perry J. Thompson; Wm. Platts; E. L. McDaniel; Lucy B. Groat; Mrs. H. C. Starbuck; Mrs. M. E. Perkins; W. H. Klindt; Frank Laning; Mrs. A. Balch; Chas. E. Anderson; Richard W. Lake; A. L. Corbaley; Glenn Corbaley.

**BETWEEN YOU AND ME—**

Notice the change of address of the Berean editor, Sr. Margaret Lyon. It is now 325 N. Austin Boulevard, Chicago, Illinois.

We are sorry to report that Sr. Alice Cryler of Golden Rule Home, has not been as well as usual the past ten days, being confined to her room most of the time.

Your attention is directed to the interesting news contained in the notes by Bro. Smead of the Burr Oak church. The brethren there are forging ahead under the leadership of their new pastor.

Despite rather unfavorable weather conditions, interest in the meetings which Bro. Conner is conducting at the Dixon church, is very good. There will be services each evening throughout the week, except Saturday, and all finding it possible to attend will be benefited by doing so.

The church at Oregon, Ill., held its annual business meeting on Jan. 14, at which plans were made for the ensuing year and officers elected. Bro. B. H. Carpenter was reelected trustee, Sr. Ruth Gesin, secretary, and Sr. Elizabeth Ordnung, treasurer. The deacons are Bros. Paul C. Johnson, G. M. Siple, Chas. Gesin, and Frederick Claussen; deaconesses, Mrs. Mina Knodle and Elsie Cullen; organist, Sr. Bernice Rogers. The Sunday school officers are as follows: superintendent, Bro. Paul C. Johnson; assistant superintendent, Bro. Delos Andrew; secretary Sr. Mary Reynolds; treasurer, Bro. Frederick Claussen; pianist, Sr. Alice Gesin. The choice of Sr. Ruth Gesin as president of the Bereans was approved by the church.

A special campaign will be organized by the treasurer to urge every member of the church to contribute regularly, as able, be the amount large or small. The work is going forward nicely under the able leadership of the pastor, Bro. Marsh, and all feel encouraged to renewed effort for the Master.

All will rejoice with the brotherhood at Hammond, La., because of the valuable additions to the membership there, during the meetings just closed by Bro. M. W. Lyon. How fine to see youth giving itself to the service of the Master! May they prove faithful to the end, is our prayer.

Former attendants at Illinois Conference and Bible school who are acquainted with Sr. Rachel Etnyre will be grieved to learn that she has recently lost her daughter by death. Our aged sisted made her home with her daughter in Peoria, Ill., and her future home is now uncertain.

Sr. M. A. Woodward, of Golden Rule Home, sustained injuries in a fall in her room last Saturday evening. She is being given the very best care, and the doctor's verdict is that her injuries are not serious. We trust she will soon be her usual active self. However, her cheerful outlook upon life has not been impaired in the least. She was expecting to give on last Sunday the first of a series of Sunday morning talks to the juniors, in the basement of the church at Oregon, during the opening exercises upstairs. The prospective attendants at "junior church" were disappointed and are anxiously awaiting her complete recovery, as we all are.

A very interesting letter, accompanying her remittance for The Herald, was received at headquarters last week from Mrs. Charles Moore, 820 Stanton Ave., Elizabeth, N. J. Sr. Moore is nearing eighty years of age, but is still very active, assisting in the care of her husband who is a partial invalid. Sr. Moore is the daughter of the late John O. Woodruff, well known among the older brethren, and an author of note of several books on our teachings. Sr. Moore mentions Golden Rule Home in a very commendable manner, having had correspondence with some who have visited there. Write again, Sr. Moore. Your letter is much appreciated.

## PAUL THE APOSTLE

*By Cecil Smead*

**B**EFORE his conversion Paul was the most energetic, the most active of the adherents of the law and consequently of the persecutors of the early Christians.

The picture we have of him in The Acts is a picture of a young man "breathing out threatenings and slaughter against the disciples of the Lord," of a young man who "made havock of the church, entering into every house, and haling men and women committed them to prison." In the later years of his life he is filled with remorse at his terrible actions, and for that reason he calls himself "the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."—1 Cor. 15:9.

His zeal for the law was at white heat, and under the stress of that fervor he stopped at nothing to enforce it. In his letter to the Galatians, Paul says, "For ye have heard of my conversation in time past in the Jew's religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jew's religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers."—Galatians 1:13-14.

No work was too hard, no journey too long, no sacrifice too great, if he thought it was of service to the law. His sensitive soul could not bear criticism against the law. He slept, woke, and ate for the law alone. He did all that because he wanted to serve and obey Jehovah, and he thought that active, ardent support of that law of Jehovah was positively the greatest thing he could do for his God.

But, as the pendulum of a clock in its swing, so he went to the opposite extreme when he realized his mistake, and that God had a greater law than that of Moses—the law of love, and faith, and the grace of God. So he changed from the law's most ardent disciple to its most active opponent, from Christianity's bitterest enemy to its greatest leader and the founder of its theology.

All this was brought about because God took a hand in Paul's affairs and showed him the law greater than the Mosaic. But where his antagonism of Christianity had seemed to be cruel and bitter, his opposition to the law was only love and good will. His desire was that all men should be freed from bondage. So he did not persecute or bitterly condemn, but he simply, though ardently and joyfully, proclaimed to a sin-cursed world freedom by the grace of God from the dire consequences of sin.

Is it any wonder that God could use such a man as that, a man who devoted his every ounce of energy to what he was convinced was right? Is it any wonder that Christ said to Ananias, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel"? God can always use a man who desires with every fiber of his being to serve Him, and who is willing to sacrifice everything for that service.

His complete change from the law to the principle of the grace of God through faith is shown in the first great controversy that shook Christianity to its very foundations. The early Christians, being mainly Jews, observed the old Mosaic law along with their faith in Christ. But when Gentiles became Christian, the question immediately arose—Should they also be commanded to obey the statutes of the law? And it had to be answered before Christianity could progress.

In the controversy that arose, a man of Paul's foresight and conviction was needed to settle the question aright. Had the question been decided in favor of the law, it would have been like a wet blanket upon the spread of Christianity. It could never have been more than a mere Jewish sect. If the very chosen people of God, the Jews, could not bear up under the burden of those awful edicts from the smoking mount, how could the poor despised Gentile be expected to carry it? But Paul stood firm, and the result is that Christianity has spread like wildfire to every quarter of the globe. It was the hand of God directing freedom from the law of stone, the hand of God choosing that the proper vessel might carry the glorious gospel of the grace of God to all.

As we go further along the road of life with Paul, we see him standing confident and undaunted before kings and rulers. We hear him proclaim in triumphant tones, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth"—Romans 1:16.

We see him stand for his Master in the face of the Jews of Asia and Europe, though it meant stoning, beating, imprisonment, though it brought him privation, danger, shipwreck. At the last we see him standing alone, forsaken by all but Christ, in the little prison cell at Rome, waiting for the lion's mouth to close upon him. He had given his all for Christ, and in the face of that unrighteous Roman judge, Nero, he could cry in triumph, "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.

### ANNUITY BONDS

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NATIONAL BIBLE INSTITUTION  
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# THE RESTITUTION HERALD

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NUMBER 17

## A Loving Father and a Beautiful Plan

*By F. E. Siple*

IN this world of human relationships there are none of us who have not at times been brought to have the deepest of admiration and respect for certain parents and for their kindness and consideration for their children. It is one of the richest sights that life presents. More genuine unselfish sacrifice and service are prompted by parental love, perhaps, than by any other motive that actuates men along life's way.

This being true, the reason begins to dawn upon us why it is possible to get our best conception of God by considering Him in the role of Father. We then appreciate His purposes. And so the Bible presents to us our great Creator and Guide as a loving and tender parent, anxiously considerate for the welfare of His children.

The fatherly love of Jehovah is shown to us in so many ways that the thoughtful person cannot help feeling somewhat as the most of us come to feel—but often too late in life—when we look back upon the things our fathers and mothers did for us. God gave to us life itself and has surrounded us with loved ones and comforts which we enjoy day by day. He protects us from dangers and diseases and wards off evils from our lives and homes. He tempers our sorrows and gives us strength to bear up through the hard places in life.

But the real love of our heavenly Father is best demonstrated by the beautiful plan which He has made for His children. Any parent's best love and wisdom will be most readily seen in his plans for the family welfare.

The opening of human history gives to us the pretty story of an innocent man and an innocent woman, created in the likeness of their Father. Just as the great Creator had control over the forces of nature, so He gave to man to have power and dominion over the various things upon mother earth. Not only does Moses so record matters in the first chapters of Genesis, but Paul in Hebrews, chapter two, verse seven, says "Thou madest him a little lower than the angels; thou crownest him with glory and honour, and didst set him over the works of thy hands: thou hast

put all things in subjection under his feet."

When a child today has a parent who is handsome, attractive, and honorable, how proud that person is to point to such a parent and say, "That is my father!" And if, perchance, there is a marked resemblance in looks or actions so that others comment on the likeness, how happy he becomes.

On this same principle think what it meant for the first members of the race to be created in the image of God, Himself—their Father in the fullest sense of the word. Several thousands of years later Jesus was born, both the Son of man and the Son of God. He bore the physical make-up of a man and yet the great Apostle Paul commented upon Him in Hebrews 1:3 by saying, "Who being the brightness of his glory and the express image of his person," etc., showing very plainly by the language the tremendous honor man holds in the very form of his being.

And man not only had been given this honor in physical form, but, far more important, he had been still more strikingly made in the likeness of his Father by being given authority and power. All things else were under their control. They could command and be obeyed. They could make their own decisions. All things were, indeed, at that time under the feet of man. That is the beautiful picture, but only for so brief a time! Suddenly from all his independence and beauty of position man was dashed to the ground, humiliated and disgraced because of disobedience. His power was fled; his dominion was lost.

High had been his position, low indeed his fall. Great had been his honor and trust; how humiliating now his dishonor and disgrace! In human experience it seems it must be always thus; the higher the position, honor, or trust that man rises to, the more outstanding the disgrace if he falls therefrom.

The time when a parent is most needed, however, is when the child is in distress. It is then that the wisdom and dependability of a father are really proved. **How**

*Continued on page 266*



# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn . . ."*

## The Editor's Prayer

**O**UR FATHER: We lift our hearts in thanksgiving unto Thee for the light of the glorious gospel of Thy Son, which points out clearly the dangers of the world in which we live, and assures us of the coming of the grand new day of eternal peace. Amen.

## The Moslem Menace

**S**INCE Mohammed proclaimed his "holy war" the religion of which he was the originator has been carried forward with a most aggressive and indefatigable spirit. Education, propaganda, coercion, and military force have been employed to extend the teachings and influence of Islam throughout the eastern world. And even today the Moslems are the most energetic, in the furthering of their cause, of all the false religious systems extant.

At the present time Mohammedanism is penetrating into every part of the Dark Continent and successfully advancing throughout the entire East. Outwardly its adherents are contenting themselves with making progress by peaceful means, but it is apparent that it is not their intention to continue long in this pacific manner. A recent editorial writer says, "Their message is one of war and not of peace. Any day every Moslem may be called to a 'holy war' against both Christian and Jew." (*Pentecostal Evangel.*)

According to Mr. E. E. Helms, writing in the *Presbyterian*, "Ten million Moslems are packed in and around Palestine. Nearly three hundred million are within cry and call. The Arab sees, in the incoming of the Jew into Palestine, his outgoing. Therefore, while the Jew is enthusiastic to make Palestine his national home, the Arab is enthusiastic to make it his national cemetery. Three hundred million Moslems await the call, and when the call comes, the Arab in Egypt will strike for national freedom from England, and the Arab in Syria will strike for national freedom from France, and the Arab in Palestine will strike for freedom from the Jew and the British. And then the dark sons of India will strike for home rule, and the dark-skinned millions of China and Japan will likely join those other dark-skinned millions—and when that hour strikes, if it strikes, may a God of pity turn a compassionate face upon the white race."

## Falling Away

**T**HAT the "falling away" of which Paul speaks in second Thessalonians the second chapter applies to the church—the true church of God—is evident. The same spirit of unbelief, however, that was to be, and now is, manifested in the church, will operate to the detriment of all religions, Christian, pseudo-christian, and non-christian.

In addition to the enormous decline in church membership in the United States among Protestant bodies during the past decade, the Roman Catholic Church confesses that it, too, is suffering in the same way. The following from the *Catholic Union and Times* of December 24, 1931, is of illuminating interest in this connection:

"A Catholic magazine of note" says "the loss of members of the Catholic church in the United States approximates a half-million souls each year." Commenting on this statement the paper confesses that it "sees no reason to deny the accuracy of it. That the loss is large is now readily admitted."

Seeking to account for this alarming loss in membership, the *Union and Times* suggests the following: "Several reasons are advanced for this shrinkage. Mixed marriages take away a notable number. Birth control finds adherents among certain Catholic wives too busy to carry on the responsibility of motherhood. Luke-warmness and indifference due to the improper planting of the seed of faith are another cause. Secular education is too often still another.

"No one notices the gradual disappearance of a family here and a family there . . . and no one notices the wearing away of Niagara Falls, yet such a process occurs at the rate of a foot a year. Probably American Catholics will not have the loss of numbers forcibly driven home until a calamity happens to awaken them from their lethargy."

What is said of Catholic "lethargy" and indifference may be said with equal truth concerning the nominal Protestant. The entire religious world is due for a rude and dreadful awakening in the near future. The development of anti-religious sentiment everywhere is taking place with astonishing rapidity. "Therefore let us not sleep, as do others; but let us watch and be sober" (2 Thess. 5:6), as we await the culmination of the end of godlessness and the ushering in of eternal righteousness at the coming of our Lord!

## PATIENCE

By George B. Alldridge

*"Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy."—James 5:10, 11.*

How often in the Scriptures we are exhorted to have patience, that is, to endure without murmuring or complaining, to forbear and keep on day by day along the lines suggested by Paul in Philippians 3:13, 14: "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".

Paul had only the Old Testament, and Jesus and His apostles likewise. What an effect their knowledge of these scriptures had on their daily lives! How often and note how appropriately they quote them. Paul in Romans 15: 4, 5, makes this point very clear. "For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus."

No man has ever seen God, but many saw His Son, who was God manifest in the flesh. (1 Tim. 3:16.) I sometimes think that it was owing to Christ's clear knowledge of God, acquired from the Scriptures, that He sought to exemplify in His daily life and conversation, His glorious character and attributes. Note these significant words: "Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake".—John 14:1-11.

How was God manifest in the flesh? We answer, by words and works displayed in the life of Jesus. Upon another occasion He said, "It is written in the prophets (note His authority, the prophets), And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father." John 6:45, 46.

Dear brethren, the Scriptures simply fascinate my mind! How easily we can understand them, if we follow Paul's rule of 1 Corinthians 2:12, 13.

How was God seen and known in the days of Jesus and

His apostles? We answer, by their words and works. How is God seen and known today? We reply, by the words and works of His ambassadors. 2 Cor. 5:21.

What is an ambassador? We answer, the representative of one sovereign at the court of another. Who is our sovereign? None other than God. At whose court do we represent Him? The princes of the world. "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it they would not have crucified the Lord of glory."—1 Corinthians 2:6, 7.

Turn to 1 Cor. 4:9. Here is a very significant verse: "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle (margin, theatre) unto the world and to angels, and to men." Now brethren, let us be honest with each other. In this theatre Paul is talking about, are we spectators or are we actors?

Every tenth year in the little village of Oberammergau, Bavaria, since the year 1633, the humble hard working people present a play known and seen by millions of people from all over the world—The Passion Play. They try to reenact the scenes of Calvary and thus give an object lesson of God's love to humanity. The late great editor William T. Stead, who went down in the Titanic, truly called this play, "The Story That Has Transformed the World."

Spectators who have seen it tell us that men and women who make no profession of religion sit trembling with emotion, great tears rolling down their faces. The music, the portrayal of the characters of Christ and His associates, during the last week of His life upon earth, are so real and vivid. Men and women's hearts are made tender and for a time responsive to a better understanding of the world's Redeemer.

Three years before each presentation the leading characters are chosen. From this time on their minds become obsessed only with the thoughts pertaining to the character they are to portray. The leading characters, Christos, Mary, John, and others, it is said, are so transformed in word, likeness, and deportment that many see in them what artists and historians have tried to depict. What a lesson for us who profess to be Christ's representatives today! Are we with open face beholding as in a glass the glory of the Lord? Are we changed into the same image from glory to glory, even as by the Spirit of the Lord? (2 Cor. 3:18.) Why? "That ye may be blameless, and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Philippians 2:15.

How much we need patience, so that each day the transformation work may go on! Ah, yes, "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait. I say, on the Lord."—Psalm 27:14.

"Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it."—Psalm 37:34. And then the climax

*Continued on page 266*

## THE JEWISH PILGRIM

Are these the ancient holy hills  
 Where angels walked of old?  
 Is this the land our story fills  
 With glory and with gold?  
 For I have passed by many a shrine,  
 O'er many a land and sea,  
 But still, O! promised Palestine,  
 My dreams have been of thee.

I see thy mountain cedars green,  
 Thy valleys fresh and fair,  
 With summers bright as they have been,  
 When Israel's home was there;  
 Though o'er thee, sword and time have passed  
 And Cross and Crescent shone,  
 And heavily the chain hath pressed,  
 But thou art still our own.

Thine are the wandering race that go  
 Unblest through every land,  
 Whose blood hath stained the polar snow  
 And quenched the desert sand.  
 And thine the homeless hearts that turn,  
 From all earth's shrines to thee,  
 With their lone faith for ages borne  
 In sleepless memory.

For thrones have fallen—nations gone,  
 Before the march of time,  
 And where the ocean rolled alone  
 Grow forests in their prime,  
 Since Gentile plowshares marred the brow  
 Of Zion's Holy Hill.  
 Where are Roman eagles now?  
 Yet Judah wanders still!

And hath she wandered thus in vain,  
 A pilgrim of the past?  
 No! long deferred her hope hath been,  
 But it shall come at last;  
 For in her wastes a voice I hear,  
 As from some prophet's urn;  
 It bids the nations build not there,  
 For Jacob shall return.

—Selected

## THE BOOK OF REVELATION

"THE Apocalypse . . . is the only authentic document of the older apostles. . . . No book has been more misunderstood and abused; none call for greater modesty in interpretation."—*Philip Schaff*.

"As many words as many mysteries."—*Jerome*.

"Nobody knows what is in it."—*Luther*.

## WHEN GOD WINKED

By Norman John McLeod

"And the times of this ignorance God winked at; but now commandeth all men every where to repent."

PAUL, while waiting for his companions to come to him, is here at his usual task of preaching the gospel. This time he is speaking to Gentiles rather than Jews as was his rule. Let us examine his line of reasoning.

He told the Athenians that God, who made the world, is different from any of the gods that they were worshipping; if He was powerful enough to make the world, He does not need gifts from men; He made men; therefore, He is not like gold, silver, or stone, made into statues by men. These beautiful statues all around in Athens were not real representations of God, for God is greater than man's art.

So far the reasoning is easy to follow: you are worshipping God ignorantly and, therefore, not properly. Man, un-instructed, will always do things incorrectly. Much more is that true of worship. That is a fleshly tendency. Even when men are properly instructed they tend to lapse into wrong habits.

But Paul's next statement is not so easy: "And the times of this ignorance God winked at:—". None, I think, would take that statement literally. God did not actually wink. What are we to gather from the statement? Does it mean that God, previous to Paul's time, did not care what men did, but all of a sudden changed His purpose? That hardly agrees with the rest of the ideas presented in God's Word.

"And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent."—1 Samuel 15:29. God did not say to men at one time that He did not care what they did through ignorance. He has never been careless of what men do. Before Adam was created He looked forward, and in His mercy planned to sacrifice His Son.

Then later when Abraham sought the way of God, the latter did not look with indifference upon him, but chose him from all people to be the "father of the faithful". The rest of mankind was not forbidden to come to God. They could seek Him just as Abraham did: a notable example is Cornelius the Centurion. We are further told by Paul that the Gentiles who had not the law were a law unto themselves.

What are we to gather from Paul's language? What does he mean by God's overlooking of the bestial ignorance of the Gentiles? If we examine Paul's whole doctrine, as explained also in other places, he is presenting another idea. God at first chose the natural descendants of Abraham from which further to choose His royal family, His nobility, His priesthood. Because Israel failed to produce enough people to fill up the number of the royal

priesthood, God, after the ascension of Christ, turned to mankind as a whole in order to complete the number. The making up of a definite number by selection from a larger group seems to be the process of God's plan.

When man was first created God told him and his wife to be fruitful and multiply, to replenish the earth. But after Adam and Eve had sinned, God in pronouncing His curse said to Eve: "I will greatly multiply thy sorrow and thy conception"—Gen. 3:16. As sin entered, in order to produce the seed it was necessary to increase the number of Eve's descent. So when Israel failed to make up the number of those fitted for the high callings, God opened the way to all men.

The sum of the matter so far is this: God always did want all men to repent from their sins; and, if any man so did, he would be acceptable to God.

Repentance is one of Paul's most emphasized points. What does he mean by repentance? What is true repentance? What shall we do to get away from our sins?

Many mistaken concepts of repentance have been held throughout the ages, and have led to peculiar practices. Most people mistake penance for repentance; but penance is an outward display. During the Middle Ages if a man sinned, he had to perform some painful or humiliating thing under order of an ecclesiastical authority; sometimes it was to deny self of a pleasant thing. We are reminded of the Hindu lying on his bed of spikes; or the Buddhist with his many forms of mild torture; or of Cardinal Mercier of Belgium who endured the discomfort of having no fire in his room to warm himself; or of the one who keeps Lent by refusing to eat candy. But such things may not have any deeper significance than self-righteousness.

Repentance is often confused with remorse. We are often sorry for what we have done, but do the same thing over again. Always sinning and repenting!

True repentance is none of these things. It is far deeper than penance and remorse. Neither of the latter need be especially a Christian process; but repentance is an inward Christian remorse, a godly sorrow for sins. Not a leaning on the arm of flesh; not an outward display of self-righteousness. But repentance is more: it involves a complete transformation of attitudes and habits; a complete conviction based on a real appreciation of Jesus.

Peter is a notable example of true repentance. He had made the confession which gave him the surname, Peter: "Thou art the Christ, the Son of the living God." And then Jesus tells him, when he should become converted, to strengthen his brethren. The rock upon which the church was founded was not Peter, the man; it was not his statement alone; but it was the experience of Christ which had transformed his inner life: true repentance. When repentance enters into a man's life, he becomes a consecrated individual to whom Christ is the most important fact in the world; as Paul stated:

"For I am determined not to know any thing among you, save Jesus Christ, and him crucified."—1 Cor. 2:2. Oh, that we might feel even as Paul, and consecrate ourselves as did Peter to the work of Jesus the Christ.

## MODERNISM IN THE PULPIT

*By Arlen Marsh*

**"P**REACH THE BIBLE! NOTHING ELSE CAN MATTER!" For two thousand years this cry has risen from a multitude of throats. Its clamor has continued until today the expression finds utterance on the lips of the majority of those old in the faith. Blindly do certain of the younger ones seize firmly on the exclamation and promulgate it further. The close of the Age of Man is being marked by an apparent full-hearted adherence to the faith by many of the Church of God.

But is this plea all that first glance would seem to indicate? "Preach the Bible!" Yes, that is good; no one can dispute with it. "Nothing else can matter!" A superficial consideration would certainly put the stamp of approval upon this. The books, the plays, the motion pictures, the sciences, the arts that permeate the sermons and writings of the so-called "ultra-modern" religious teacher are subjected to scathing denunciations. "These are worldly; these have no place in Christian doctrines," runs the plaint.

Denouncements such as these come only from the bigot and the fanatic. Those unable to find anything of interest in world affairs, those who cannot see the value of present day developments, are the authors of this unreasonable plea for, "Bible—nothing else!" Only the one too narrow to see anything but evil in modern device and custom would offer such a cry. Such a one has not even the poor excuses of the cynic, for the cynic at least applies some reason to his doubt.

Civilization, Christian and temporal, has advanced. People have progressed beyond the iron-clad dogmatism of the nineteenth century. Education now holds sway. Ten years from the date of this writing, the normal congregation will consist almost entirely of high school and college graduates. To a large extent, this is already true, especially in our cities. Then, too, the pastor of today faces an audience of far more mixed interests than ever before. Doctors, lawyers, laborers, farmers—all classes meet in the church auditorium.

This evident heterogeneity in humanity demands treatment vastly different from that which was accorded our fathers. For the older generation, the Bible may have been sufficient to establish their religion (although, in view of its present vacillations, we wonder whether it was); but the modern youth and the modern business man demand proof of the Bible's inspiration—proof that the Bible cannot contain within itself. Contemplation of geology and its kindred sciences, comparisons of biblical statements with the facts of history, astronomy, etymology, and archaeology must be called on by the speaker to furnish evidence acceptable to his hearers of the inspiration of God's Word. 2 Timothy 3: 16 will not do.

Nor is this all. The speaker must offer something which

attracts. Encyclopaedic utterances and unadorned repetitions of biblical quotations hold no appeal for the one who is outside the pale of Christianity. So the well-informed minister reaches into the novels, the plays, and the arts of those of the world, to draw therefrom material that can be applied to his religious work and by which he can obtain the attention of a nodding congregation.

Paul was faced with a problem similar to that just described when he addressed the Greeks on Mars' Hill, "For in him (God) we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."—Acts 17:28. Not even the divinely inspired Apostle to the Gentiles hesitated to appropriate to his own purposes the apothegms of the heathen philosophers. No more should the teacher today hesitate to employ every opportunity to use the writings of modern thinkers. Current theories and events, current books and plays, all can properly be made grist in the mill of the preacher.

History, say many, is an unnecessary subject for the student minister. Without knowledge of history—knowledge of the details of history—interpretation of prophecy would be impossible. Daniel would be a closed book; Isaiah, Jeremiah, Ezekiel, and the minor prophets could not be understood. The entire defence of the martyr Stephen was history, and Paul followed his example at Antioch in Pisidia. History is certainly as vitally important today as in 45 A. D.

And why, ask these critics of secular study, is English necessary; why should the speaker spend long years learning to use correct speech? This is not the question of the educated man, but of the unprogressive. The Bible can never reach the educated successfully until it is presented in an educated way. The youth of the times is too critical to listen to faulty pronunciation, poor diction, and worse grammar. The story of God deserves the best—the best in study, work, and word.

But there should be temperance in all things. The pastor should not forget his Bible in favor of extraneous matter. The sciences, arts, and books of the world should be made a means to an end, and not the end itself. Final appeal should always be made to the Scriptures. The Word of God should remain the basis of every sermon, of every lesson, and every article.

Many of the complaints regarding the introduction of temporal material into the church come from those made blind to modern conditions by love of precedent. Nothing could be worse than adherence to old customs simply because our fathers had them. There is a name for that—Shintoism, ancestor-worship. Never should it be that Henry Van Dyke's immortal words could be rightly applied to the methods of the church:

"The past is too much with her,  
And the future looking back."

—o—

"There is no finer chemistry than that by which the element of suffering is so compounded with spiritual forces that it issues to the world as gentleness and strength."

## A TIP FROM SOLOMON

*By C. E. Lapp*

*"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."*

WHEN gold was discovered in California in 1849, hundreds, yes, thousands of people from every walk of life left home, friends, loved ones, and everything that life held dear and started west. For what reason? That perchance they might be fortunate enough to bring into their possession some of that yellow metal so precious in the eyes of all mankind.

Many of those who started turned back; others were massacred by the Indians; while still others left their bones to bleach beside the way or in some wilderness. Those who did reach their destination were not altogether successful. Some gained great wealth, but it soon became of no value when life was past.

There is a record in God's Word of a man that came to Jesus seeking eternal life. He had gained great earthly wealth and vast possessions, and he came to ask for life. Jesus told him to keep the commandments, and He was informed that all had been kept from youth up. Then Jesus said, "Go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven and come follow me." And the young man went away sorrowful, for he had great possessions.

The wise man says, "A good name is rather to be chosen than great riches". Christ told the young man to follow Him, but he chose the riches instead. If the young man had forsaken all and followed Christ, he would have been in position to receive eternal life.

In this world there is only one Name that is above all others. There is only one Name that can be taken with hope of future reward, and that is the Name of Christ our Savior. Are we seeking to take unto ourselves that good Name, or would we rather have the riches of the world?

The wise man also said, "and loving favour rather than silver or gold." From the beginning of time God has been showing loving favor to all those who would be obedient to His will. In John 3:16, we find the highest point of favor of all times. Wonderful and far-reaching is this divine love shown to all mankind. God allowed His only Son to be born into the world, to be beaten and spit upon, to be called an imposter and heretic, and finally to be crucified—for all who would accept the "favour". "For by grace are ye saved through faith."—Eph. 2:8. Loving favor? Yes. And many times more precious than silver or gold.

Solomon knew what he was talking about, because he had great riches and could see the vanity of having them. Many today cannot see the truth in the proverb he gave. Sad as it may seem, there are people like the rich young ruler in the church of today. They have plenty of this world's goods, yet they are selfish and inconsiderate of any-

one but themselves and their own immediate benefit. They can think only in terms of dollars and cents, just as the rich young ruler did, and they forget about the Name under which they stand daily. They also forget the admonition of Paul in Colossians 3:1, when he said: "If ye then be risen with Christ seek those things which are above."

Yes, we still have gold diggers who are like the Pharisees. They live according to the letter of the law given by Christ, but they do not obey the spirit of it. The spiritual things of life always receive second thought in their hearts and lives.

Let us carefully weigh values, and choose that "good name" rather than great riches, and the "loving favour" of God rather than this world's silver or gold.

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## WATERS OF LIFE

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*By Richard LeCrone*

WHEN we stand beside an artesian well, we cannot but wonder at the amount of power which is manifest, and the inexhaustible supply which causes such large volumes of water to rise continually from somewhere in the heart of the earth. We can only account for the fact that the water rises of its own accord by assuming that by some means, invisible to us, it is connected with a source of supply higher than the well.

When, as is frequently the case, these wells are found in a barren country, they are invaluable as a source of supply for irrigating the land and making what would otherwise have been mere waste land, unprofitable to man. In deserts these wells have been found only a few feet beneath the surface. The wonderful gift of God sometimes lies dormant for centuries, awaiting only someone to sink a well and put the water to use.

What bearing does all of this have upon Christianity or the Word of God? For the sake of the Christian who habitually attends church twice each Sunday I have prepared some statistics. I am assuming that he attends church regularly and is a regular attendant at Sunday school. If the figures do not fit your case, you may alter them to your own needs. During the course of the year that person would be present at

100 sermons  
50 hours of Sunday school  
50 prayer meetings  
50 Berean classes  
20 special meetings  
20 hours of conference work

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290 hours of religious instruction per year

If computed in the terms of eight hour days, that makes thirty-six days of each year that are spent in studying the gospel. Add to that the time spent in private study and meditation, and we shall find that out of each year we spend

well over a month in accumulating a knowledge of the gospel of Christ.

Since the gospel is, as Paul says, "the power of God unto salvation", we each have stored up in us a great deal of power. What are we going to do with it? "Counsel in the heart of man is like deep water; but a man of understanding will draw it out."—Prov. 20:5. May we not then compare this power which we have stored up within us to the power which supplies the artesian well? In what form is this power manifested? "The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook."—Prov. 18:4.

The Master Himself compares the gospel to a well of water. Hear Him: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:14. It becomes the glorious privilege of the Christian to carry these waters to a dying world.

"The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard."—Acts 22:14, 15. The above is the Apostle Paul's commission, received after that he had learned of the things concerning Christ and the kingdom of God. He was not permitted to store these things up within him and to withhold them from those who were thirsting for the truth. It is the will of Christ that every Christian should in one way or another put his Christianity to work for others and not keep it selfishly within himself. It is his task to pour the waters of salvation upon the desert life that it might blossom and become fruitful unto God. That is God's will, for He says, "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as the grass, as willows by the water courses."—Isaiah 44:3, 4.

Having done this, we shall meet the Lord with confidence when He comes, and shall sing with the Prophet Isaiah, knowing that we have pleased God, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. 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. Therefore with joy shall ye draw water out of the wells of salvation."—Isaiah 12:1-3.

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"Don't look for the flaws when you go through life,—  
And even when you find them,—  
It is wise, and kind, to be sometimes blind;  
So look for the virtues behind them!

"The kiss of the sun for pardon,—  
The song of the birds for mirth,—  
One is nearer to God in a garden,  
Than anywhere else on earth."

—Selected by A. Leonard Brady.

THE MORNING COMETH

We wait, O blessed Jesus,  
 For yet a brighter hour,  
 Though clouds of sorrow linger,  
 And Satan wield his power.  
 Hope anchors on the promise;  
 God's Word can never fail;  
 The truth shall surely triumph,  
 The light shall yet prevail!

Night must give place to morning;  
 The Sun of suns shall rise,  
 And flood the world with radiance,  
 Too bright for sinful eyes.  
 And when the royal Bridegroom  
 Comes forth to claim His bride,  
 And on the clouds of heaven  
 In majesty doth ride,  
 Then shall Thy waiting children  
 Adore earth's rightful King,  
 Angels shall swell the anthem,  
 While woods and mountains sing.

Return in all Thy beauty,  
 Messiah! Lord of life!  
 Begin Thy reign of glory,  
 And end this mortal strife!  
 —Christ's Coming Kingdom.

? ? ?  
 ? EXHIBIT ?

- WHEN? Next August.
- WHERE? At the General Conference, Oregon, Illinois.
- WHY? For mutual help in all departments of our religious work—Church, Sunday School, Berean class, Ladies' Aid.
- WHAT? Any device that you use and find helpful in any phase of the work that may give some one else an idea.
- WHO? YOU. Will you help gather this material?
- THANK YOU.

The last General Conference appointed a committee to collect material and prepare an exhibit for the next conference gathering.

A circular letter is being mailed that will further explain concerning this purposed exhibit.

Your cooperation will be appreciated.

- Committee: Mrs. F. L. Austin, Chairman,  
 5439 Ohio St., Chicago, Ill.
- Mrs. Nellie M. Halls,  
 742 E. 126th St., Cleveland, Ohio.
- Mrs. Esta L. Starbuck,  
 624 Grove St., Rockford, Ill.

THE UNMERCIFUL SERVANT

By Lyman Booth

*"Then came Peter to him, and said, 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."*

THE Rabbis limited forgiveness to three repetitions of an offence, but Peter seemed to think the rule should be enlarged to seven as the limit. Christ's reply, "seventy times seven", refuses to give any limit. While living under grace, one should exercise grace, as we depend upon it without limitation.

Peter's question embodied a fundamental error, for when he proposed a limit beyond which forgiveness should not extend, he implied the idea that a person in forgiving gave up a right which he might exercise under other circumstances. Our Lord's reply made it clear that when God requires one to forgive he does not surrender a right, but that he has no right in the matter to exercise, because in asking for forgiveness for himself, he has virtually bound himself to forgive and to show mercy to others. God never grants anything but full pardon; He forgives the greatest as well as the least debt.

The duty of forgiving injuries has no limit. No matter how frequently one is injured, if real penitence and contrition follow the offence, a Christian is always bound to forgive. Though our Lord bade His followers to forgive their enemies seventy times seven, the Christian has hitherto suffered very little by too much forbearance. Where the spirit of forgiveness is lacking there can be no harmony, no unity of action, and the spirit of brotherly love will wither and die.

In this beautiful parable it is presupposed that God's mercy toward us and His forgiveness of us go before our forgiveness of each other. The description, as given in Matthew 25:14-30, of the servant who owed the talents does not properly apply to a true child of God, but only to a professing Christian. In this parable our Lord sought to teach, not merely the duty of forgiveness, but that forgiveness which springs from the heart. It shows one's utter want of love in not forgiving the offending party, and represents such an one as ungracious and insensible of the benefits he himself receives from the Master.

IDEAS are like babies. You can present them in their original freshness, smooth and naked and natural; or you can swaddle them in layers of subtlety and qualification. You can so nearly smother them in a succession of "wooly" words and involved phrases that the original sense has only the slightest chance of peeping out or wriggling a tiny finger to attract attention.—Printer's Ink.



## TO OUR BROTHERHOOD

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I AM coming to you with an appeal, not because it is pleasant to do so, but because it is necessary. The National Bible Institution is an institution organized for the purpose of securing the cooperation of our people in carrying on and expanding our religious activities, as is well understood. It had been our hope that the different departments of our work could be made self-sustaining. This hope, however, has not yet been realized.

The publishing department has always operated at a loss, as such enterprises usually do. When THE RESTITUTION HERALD was published separately, before it was taken over by the N. B. I., it was run as economically as was possible to do, and yet there was a deficit of several hundred of dollars each and every year. Those deficits were made up each year by a number of us paying an average of fifty dollars each year and starting the next year clear of all debt, no mention of it being made in the paper. This, of course, could not continue indefinitely, but it did continue until the N. B. I. was organized and took the publishing plant over and expanded its operations by publishing Sunday school and other literature.

Everyone who has had experience in these things knows that publications of this character, that carry no advertising, cannot do business on subscriptions at \$2.00 per year alone, especially with the limited number that we have; and the Sunday school literature that we publish, at the price we must put it out, does not pay its proportionate share of overhead expenses of the plant. This increases the annual deficit. Then the fact that a large number of subscribers allow their subscriptions to drift along without paying does not assist much in reducing these deficits.

We also have Golden Rule Home department, one of the splendid features of the N. B. I. If we had two or three more residents in the Home it would be about self-sustaining. The overhead—heat, light, insurance, taxes, repairs, etc.—are just as high with it half filled as when full. The Home, therefore, has been operated thus far with monthly deficits. The greenhouse was added with the hope that the returns from that activity would assist in making up the deficits. This, however, did not prove out as we had hoped. The depression came on, and the greenhouse became a heavy liability instead of an asset. We have reduced the overhead and running expenses to the lowest possible point and still keep it operating, and are trying to make it break even—the best we can hope to do under present conditions.

We are asked why we don't sell the greenhouse. There are several reasons. First, we could not sell it during this depression for one-half its real value; second, we could not make a good title to it until the mortgage bonds that have been issued against it have been lifted and cancelled. Others have said: Close it up and stop expenses if it is not paying expenses. Were this done our insurance would become void, unless a watchman were kept on the job; and glass houses that are vacant serve as good marks for boys,

and not a few men, that are inclined to throw stones for the thrill of hearing the jingle of falling glass.

The best that we are able to see to do, therefore, is to carry on as best we can, with the least possible expense of operation, and work through to better times and conditions.

Another embarrassing thing with us is the fact that our securities and property are subject to the same laws of fluctuation that have been so disastrous in their effects upon securities and properties of all enterprises, of whatever character they may be. But the interest on our indebtedness has not decreased, and must be paid.

Numbers of our subscribers, both for THE RESTITUTION HERALD and also the "Dollar-a-Month Club" are saying: "We cannot keep up our subscription and pledges."

Now, the question I must ask you is: What are we to do in this matter? Are we to suspend our activities in these lines, cash in on our securities at whatever they may bring to secure money to meet obligations that we are compelled to meet, and hope to start again when the depression lets up? Or shall each one who is interested in the work we are carrying on make some sacrifice, if need be, and thus enable the N. B. I. to work on through whatever may be before us? This is the question that seems to confront us!

The facts are: Very few, if any of us, have been sacrificing any of the real comforts of life for supporting, with our means, the cause of our Lord. We may have denied ourselves a few luxuries, but really, is that not about the extent of our financial sacrifices?

Some, no doubt, will say: "Well, if the N. B. I. management had conducted its business differently from the beginning things might be different now." That may all be true, but don't overlook the thought that if you, and I, and all of us had applied ourselves and conducted our businesses differently during the ten years just past, it might be quite different with us, individually. Turning the searchlight upon ourselves frequently should have a tendency to modify our criticisms of others in their business efforts and conduct.

Anyway, whatever of criticisms we may have to offer, that won't pay bills, nor provide means to carry on the work in which we are interested. How are we to carry on this work? Answer me that! And please answer me in terms that I can understand. I am not highly developed in optimistic theory, and in explaining how to pay interest and debts, and how to keep up expenses in conducting the business in which we are engaged. Simple terms that refer to something of a material nature and that is near at hand—not too far off—will be most appreciated. This depression, or something, has made me "nearsighted" in business matters.

Most all institutions of the character of the N. B. I. have endowments of many thousands of dollars in properties or securities to draw from in emergencies; but the N. B. I. has nothing of this kind, and must depend upon the

many small contributions of our people to keep it going.

I shall offer a suggestion. Let those of our number who may have employment, and have not heavy taxes and interest on debts to pay, and those who have incomes sufficient to provide absolutely necessary expenses, make some extraordinary contributions to assist us in this work while passing through these times of depression. Some who have been very liberal supporters heretofore have been so hard hit—farmers with heavy debts and high taxes, and others with a lot of heavily taxed property that is practically non-productive, cannot be expected to help so much as they otherwise would gladly do.

Many of our young people are teachers on salary, and others have jobs in offices and stores and business houses, and if they can each one assist a little, we can continue to carry on. I cannot enumerate the many places in connection with this business that demand money, but they exist, and are legitimate, and if the business is to go on with hope of success, they must be met. At headquarters we are reducing expenses of operation to the minimum that will allow us to run at all. General overhead expense is about the same, whether we do little or much business. Heat, light, insurance, taxes, and other general up-keep, etc., are necessary, and publishing 100 papers costs almost as much to issue as 5000 would cost.

It is therefore up to our brotherhood to determine the course that we take. Many institutions, with much brighter prospects and many times larger resources than the N. B. I. has ever enjoyed have gone down during this general depression, and the emergency that has come to us is not exceptional.

If there is any information of a special character that any of our people desire, and that I might be able to give, kindly write me and I will do my best at answering your inquiries.

L. E. Conner, Manager.

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## PATIENCE

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*Continued from page 259*

which makes us old folks feel good: "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."—Isaiah 40:31.

Many years ago these words, at the time I was out of work and in trouble, were stamped indelibly upon my mind and they are a blessing to me yet. We have need of patience.

We do not know how to wait. We are like children who stamp at the least delay. Our wills have, in the ardor of their exactions, all that they want in earnestness and persistency. As soon as he is kept in suspense, the child loses all zest for his toy. It is by his slowness in answering us, that God would transform our wishes into purposes. Patient expectation is a sign of spiritual vitality. He who knows not how to wait, is not worthy to obtain.

## A LOVING FATHER AND A BEAUTIFUL PLAN

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*Continued from front page*

comforting it is, therefore, to find that at this crucial moment in the life of man, the heavenly Father came immediately forward to reveal the next step in His plan. Showing that He had not in any sense been surprised or forestalled, He began at once to explain the necessary steps for man to escape the curse, and He announced the coming birth of His Son to engineer redemption's scheme.

It becomes an interesting thread of teaching, then, throughout the Old Testament books, of how this King should be born and should accomplish the Father's purpose. The story of God, clothing the first nude pair with the skins of animals, was an illustration of how the undone condition of man could be covered successfully only by the clothing provided through the death of the Innocent One.

Adam and Eve first attempted to clothe themselves, but the kind of clothing they were able to provide was not adequate for the need. Life had been forfeited by the great sin, and it required the sacrifice of innocent life for atonement to be made. The object lesson given here was evidently learned by Abel later, for he brought for a sacrifice an innocent animal which was fully accepted by Jehovah.

Many of us still today, however, try to patch up a covering for our sinful and undone condition by splicing together works of our own hands as Adam and Eve sewed together fig leaves. If we could only learn the lesson and apply the covering which Jesus provides for us in His death, how much better off we all would be!

Faithful patriarchs throughout the ages placed their whole confidence in the fulfillment of God's promises. Noah built an ark that was a plain type or figure of the church, its one door representing Jesus Christ, the only entrance, and its salvation of the faithful from the flood representing plainly the salvation of the faithful in the church from the world's troubles, when Jesus comes. Our Savior Himself stated this comparison in Matthew 24:37 by the following words: "But as the days of Noe were, so shall also the coming of the Son of Man be."

Noah lived in a careless age when men paid little heed to things sacred or eternal, but lived wholly for selfish enjoyment. What a comfort it is at such a period of time to find a man like Noah, full of faith and unafraid of all that others might say or do. He gives to us a wonderful example of belief in God's promises, and the whole story of salvation from the flood is a clear illustration of the salvation which Jesus will bring to His people from the great judgments soon to come upon this world of careless and thoughtless sinners. We of today, surrounded by so much of worldliness, would do well to remember the days of Noah and the rich reward to the man of faith.

Abraham still later showed his understanding of the whole plan by not being discouraged when God failed to fulfill in his temporary lifetime the promise which had

*Continued on back page*

# National Berean Department

Margaret Lyon, Editor, 325 N. Austin Blvd., Chicago, Illinois

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"GOD GETS HIS BEST SOLDIERS OUT OF THE HIGHLANDS OF AFFLICTION."

"I will cause thee to ride upon the high places of the earth"  
*Isaiah 58:14*

THOSE who fly through the air in airships tell us that one of the first rules they learn is to turn their ships toward the wind and fly against it. The wind lifts the ship up to higher heights. Where did they learn that? They learned it from the birds. If a bird is flying for pleasure, it goes with the wind. But if the bird meets danger, it turns right around and faces the wind in order that it may rise higher; and it flies away toward the very sun.

Sufferings are God's winds, His contrary winds, sometimes His strong winds. They are God's hurricanes, but they take human life and lift it to higher levels and toward God's heavens.

You have seen in the summer time a day when the atmosphere was so oppressive that you could hardly breathe. But a cloud appeared on the western horizon and that cloud grew larger and threw out rich blessing for the world. The storm rose; lightning flashed; thunder pealed. The storm covered the world, and the atmosphere was cleansed; new life was in the air and the world was changed.

Human life is worked out according to the exact principle. When the storm breaks the atmosphere is changed, clarified, filled with new life; and a part of heaven is brought down to earth.—*Selected.*

OBSTACLES ought to set us singing. The wind finds voice, not when rushing across the open sea, but when hindered by the outstretched arms of the pine trees, or when broken by the fine strings of an Aeolian harp. Then it has songs of power and beauty. Set your freed soul sweeping across the obstacles of life, through grim forests of pain, against even the tiny hindrances and frets that love uses, and it, too, will find its singing voice.—*Selected.*

"Be like a bird that, halting in its flight,  
Rests on a bough too slight;  
And feeling it give way beneath him, sings,  
Knowing he hath wings."

"THERE is no music in a rest, but there is the making of music in it." In our whole life melody the music is broken off here and there by "rests", and we foolishly think that we have come to the end of the tune. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and it makes a sudden pause in the choral hymn of our lives: and we lament that our voices must be silent, and our part missing in the music which ever goes up to the ear of the Creator. How does the musician read the "rest"? See him beat the time with unvarying count, and catch up the next note true and steady, as if no breaking place had come between.

Not without design does God write the music of our lives. Be it ours to learn the tune, and not be dismayed by the "rests". They are not to be slurred over, not to be omitted, not to destroy the melody, not to change the key-note. If we look up, God Himself will beat the time for us. With the eye on Him, we shall strike the next note full and clear. If we sadly say to ourselves, "There is no music in a 'rest'," let us not forget that "there is the making of music in it." The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long He waits for us to learn the lesson!

—*Ruskin.*

## ILLINOIS STATE BEREAN REPORT

November and December

Rockford: Membership, 21; average attendance, 19; interest, very good. The classes meet each Friday night at 1904 North Main Street.

Dixon: (Senior) Membership, 15; average attendance, 12; interest, very good.

(Junior) Membership, 10; average attendance, 9; interest, good.

(Primary) Membership, 7; average weekly attendance, 5; interest, good.

The different classes meet at the church each Wednesday night at 7:30.

Elizabeth Ford, Sec.

Salem: The Salem Berean society has been discontinued due to lack of interest of the members.

Edith Hendrix, Sec.

Elizabeth Ford, State Sec.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### THE SLAVERY OF SIN

*"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."—Philippians 4:6, 7.*

"Well, how was the New Year party?"

"Oh, so funny! Jack is always so funny when he has had a few drinks! And Marie is funnier yet!"

Now, do you think they really had fun—funny fun? Could there possibly be real humor in the antics of someone not himself, or fun in seeing another ill? Or, were they trying to think it was all fun because, apparently, "the gang" thought so. Were they afraid to say "no" when "the gang" said "yes"? If so, they are slaves to "the gang".

Can you believe anyone liked his first drink or cigarette? No, but he was afraid someone would say, "Sissy" or "Carrie Nation", and would go ahead. Finally, he or she became a slave to the habit.

Just so it is with any kind of sin—it fastens itself upon you until you are held more firmly than with chains. "The gang" tried to believe its members were wild and free—wild, perhaps, but not free. They would have to pay for their so-called freedom—and quite often the price is very high.

The only freedom is happiness—the "peace of God which passeth all understanding"—a mind with no regrets, and a well body.

Matthew gives the following illustration: A master goes from home and leaves a wise servant to look after his household. Now, when the master returns he will reward or bless the servant if he be found faithful. He will make him ruler over all his goods.

But, if the servant will say, "The master does not return," and hurts other servants, and becomes drunken, the Master will come unexpectedly and then —. The evil servant will be discharged and punished. In his unhappiness there will be "weeping and gnashing of teeth."

John gives us the words of Jesus to the Jews which believed in Him: "If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free."

These Jews said, "We be Abraham's seed, and were never slaves. What do you mean?"

Jesus replied, "Verily, verily, I say unto you, Whoso-

ever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed."

Now, which freedom do you prefer? When tempted, stop and think, "Will it pay? Does it pay to sell myself to an unworthy master? Why ruin my chances for lasting happiness? Surely, I will hold fast to Jesus, for He, alone, can make me free."

WILL YOU choose the freedom of happiness in clean Christian living?

#### SOMETHING TO DO

1. Read Intermediate Class by M. G. in your *Truth Seekers' Quarterly*.
2. Learn the verse at the close of the Primary section by G. M. M.
3. Read Matt. 24:42-51; 1 Sam. 24:1-11; and Jer. 35:5-14.

WE BELIEVE that there will be a literal resurrection of the dead—"The Lord Jesus Christ who shall change our vile body that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself." Phil. 3:21.

#### WEEKLY BIBLE READING.

Feb. 5 to 11: Ex. 31 to Lev. 6; Mark 8 to 14.

#### TRUTH

"The fool hath said in his heart, There is no God."—Psalm 14:1.

#### TAKE THE BLAME

When you've made a foolish error,  
Or have failed to play the game,  
Do not try to "stand from under";  
Only cowards shift the blame.

Face the world and say you're sorry;  
Do not whine at error's plight.  
Other people will respect you  
If you try the wrong to right.

It takes nerve to face the scornful,  
And apology to make;  
But your conscience will acquit you  
If the blame you bravely take.

—Nina Willis Walter.

# With Our Sunday Schools

LESSON 6. — February 7, 1932

## THE SLAVERY OF SIN (TEMPERANCE LESSON)

Matthew 24:45-51; John 8:31-36

Devotional Reading: Romans 8:1-10

### GOLDEN TEXT

Whosoever committeth sin is the servant of sin. — John 8:34.

#### A STUDY OF THE SUBJECT

**Topic:** Jesus Liberates the Slaves of Sin.

**Basic Truth:** "The Lord hath . . . sent me to . . . proclaim liberty to the captives, and the opening of the prison to them that are bound." —Isaiah 61:1.

**Outline:** I. Enslaved by Sin. II. The Taskmaster of Habit. III. Jesus the Emancipator. IV. Glorious Liberty.

**I. Enslaved by Sin.** Many non-Christians have the idea that Christianity is primarily a matter of restricting men's action, of limiting their pleasures and enjoyments. In reality the greatest bondage is that enforced by worldly lusts. One never consciously struggles to "break away" from a good habit. It is only the bad ones we strive to overcome. Hence the forming of evil habits enslaves its victim. He seldom realizes the extent of his bondage to the use of tobacco or liquor, to gambling, to dancing, or to any other sin, until he is held in their grasp.

**II. That Taskmaster of Habit.** Bad habits are the most relentless and merciless slave-drivers in the world. When habits of evil gain complete control over the victim, even when he comes to abhor them, he is forced against his desire, against his better nature, against his sense of right and truth, to yield to their insistent demands. He is driven in thought and word and action to do and say those things which he detests. "The good that I would I do not: but the evil which I would not, that I do," cries the Apostle Paul in Romans 7:19.

**III. Jesus the Emancipator.** Pondering on the hopeless condition of the one enslaved by sin, Paul again exclaims, "O wretched man that I am! who shall deliver me from the body of this death?" —Rom. 7:24. He immediately answers his own question most impressively and joyfully: "I thank God through Jesus Christ our Lord." —Rom. 7:25. "For sin shall not have dominion over you: for ye are not under law, but under grace." —Rom. 6:14.

**IV. Glorious Liberty.** Even in this present the disciple of Christ is freed from the thrall of temptation in that "God is faithful, who will not suffer you to be tempted above that ye are able; and will with every temptation also make a way of escape, that ye may be able to bear it." —1 Cor. 10:13. While in the age to come, owing to his changed and glorified nature, sin will be impossible to the child of God.

#### PRACTICAL APPLICATIONS

Intemperance always brings slavery. The intemperate person enslaves himself to that force or evil power which tempts him and which temptation he does not resist. Every

person not freed by Jesus Christ is a slave of and to sin. Peter says: "Of whom a man is overcome, of the same is he brought into bondage." A few of the things which man is in bondage to are enumerated below. Discuss these things impartially and add others to the list. Surely we do not want to be in bondage to any other than Jesus Christ.

Tobacco	Temper
Liquor	Dances
Passions	

#### LIBERTY:

"If the Son therefore shall make you free, ye shall be free indeed." Here is liberty for the one in Christ. However, this liberty must not be used for an occasion of the flesh. Discuss how far a person can go in participating in the pleasures of the world and still not go outside of the liberty which is in Christ. Do you think a person should attempt to go as near the border line between righteousness and unrighteousness as possible, or should we strive to get as far away from the appearance of evil as is possible?

Discuss the method which Christ uses in liberating people from sin. What is one's condition, if after he has been liberated by the gospel, he is again entangled in the sins of the world? 2 Peter 2:20-22.—C. E. R.

#### THE GOLDEN TEXT

"Whosoever committeth sin is the servant of sin." —John 8:34.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" —Rom. 6:16. "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." —Matt. 6:24.

The drinking person is the servant of sin; for no righteousness is connected therewith. "The wages of sin is death," and no drunkard inherits the kingdom of God. What a vast difference there is between being the "servant of sin" which leads to death, and being "obedient unto righteousness" which leads unto life!

It is so easy to sin and become a servant thereto. It takes effort to live the Christ-like life, but it pays an hundredfold in this life and in the world to come, life everlasting. —L. A. R.

#### YOUNG PEOPLE AND ADULT

##### Slavery or Freedom

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death,

or of obedience unto righteousness?" —Romans 6:16.

Paul recognizes that we must either be the servant of sin or the servant of righteousness. If we serve sin, we are said to be under bondage; but if we serve righteousness, we are said to be free. This freedom has reference to the coming judgment, freedom from the reward of unrighteousness, and freedom to accept the reward of righteousness.

We should not be deceived by the words of the ungodly. "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness . . . While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." —2 Peter 2:18-19. God will punish the servants of sin in due time.

He has given us our choice. We are free to serve sin or to serve righteousness. But if we are wise, we will accept the advice of the great Teacher: "Enter ye in at the strait gate," for "strait is the gate, and narrow is the way which leadeth unto life." —Matthew 7:13-14.—H. A. S.

#### PRIMARY CLASS

**Topic:** Whom Shall We Serve?

**Memory Verse:** "Whosoever committeth sin is the servant of sin." —John 8:34.

Let the teacher and children discuss what "servant" means. Call to their attention the fact that all homes of the better class in that country had many servants. Explain to them how these servants were acquired. Make it plain to their minds that the servant who pleased his master most was the one who did things most like the master.

Now we may choose for ourselves whether we will be the servants of Jesus or not. If we try to serve Jesus, whom will we be like? What are some of the things we will do? Do you know a man who seems to be very, very wicked? What does he do? Could you be a good servant of Jesus and do the things this man does? Jesus told His friends that they could not serve two masters who were so different, for they were sure to love one more than the other. Which sort of master had you rather serve?

Ask the children to bring you pictures to illustrate good things to do, and bad things to do. (E. g., cigarette smoking, as opposed to Red Cross work.)

Have the children memorize:

"My body is a temple,  
To God it does belong;  
He bids me keep it for His use,  
He wants it pure and strong."

—G. M. M.

## AMONG THE CHURCHES

### AT WCMA

Bro. F. L. Austin will speak from WCMA, Culver, Ind., next Sunday morning from 6:30 to 7:30.

### ACTIVITIES AT DIXON

On January 10, 1932, the Dixon Sunday school held its annual election. The following officers were elected for the year 1932: William Ford, superintendent; William Eckert, assistant; Frances Rossiter, secretary; Mrs. Agnes Eckert, treasurer.

On Sunday, Jan. 10, a series of meetings was started. We are giving the public some basis upon which we construct our religion. Bro. Conner is able to do this in a very interesting manner which is shown by the attendance. It is greatly anticipated that we may cause many to see the truth as the Bible teaches it and give their hearts to Christ.

Frances Rossiter, sec.

### GRAND RAPIDS, MICH.

On January 17 the morning service took the form of a consecration service for the officers who are to carry the responsibility this year. Scriptures dealing with qualifications and requirements were read, and all were urged to help hold up the leaders' hands. Earnest prayers arose for God's guidance through the year's work. All officers were present except Bro. Richardson, one of the elders, who was not well enough to be there.

Quite a bit of minor illness has prevailed throughout the community, but in the main our folks have been greatly enjoying the balmy weather which has prevailed up till this writing—a kind of winter never before heard of in the annals of Michigan history.

Labor conditions are still difficult, but perhaps the financial hardships through which we have been passing have been working a blessing in making us all more humble and bringing us closer to God and to each other.

F. E. Siple, pastor.

### NEWS FROM ST. CLOUD

We have experienced the highest attendance in Sunday school on Jan. 10, reaching up to 76, which is more than double since our coming here. We have a fine general superintendent, Mrs. Geo. Savage, who is of the old stock. Three repentant souls found their way back to the Lord with a desire to live a better life.

Election of officers is over, or mostly re-election, which I think shows that good work has been done by them. The material needs of the congregation are in good condition, considering the times we are living in. The folks are a loyal group of people, anxious at all times to supply the needs of the community.

Bro. John Denchfield visited us Sunday evening. It was a blessing to have him with us for that service.

Bro. Thomas Savage, Sr., is like an old battleship, ready to give of his best to the Master. His kindly words of encouragement are inspiring to each one of us.

Our vision is a greater work for the Master during 1932, that more folks may know the teachings of the Church of God according to the inspired Word. Then we have another vision, which I'm sure will be a reality, "The Lord draweth nigh."

Yours for the Master,

Adna E. Hoskins.

### OREGON IN THE WEST

Sr. Anna Cady, of Corvallis, celebrated her seventy-fifth birthday anniversary on January 6. Many more happy birthdays, Sr. Cady!

Mr. and Mrs. Wilbur H. Tremaine, formerly of Hollywood, Calif., arrived in Corvallis several weeks ago. They will reside four miles north of the city where they will operate the Hogue Dairy. Sr. Flora Hogue and her husband will move to Corvallis. Sr. Tremaine will be remembered as Sr. Lulu Taylor and a daughter of Sr. Hogue.

Election of church officers at Corvallis on Jan. 10 resulted as follows: elder, Bro. H. B. Hathaway; treasurer, Sr. Flora E. Hogue; secretary, Sr. Lulu Tremaine; trustees, Bro. D. H. Hathaway, Bro. A. N. Harlan and Sr. Minnie R. Kerr.

Sr. Ethel Ebi, accompanied by her niece, Sr. Evelyn Kerr, has returned to her home at Hood River. Sr. Ebi came to Corvallis on a visit to her brother and sister, Bro. Bruce Morgan and Sr. Kerr.

We were very much saddened upon hearing of the death of Sr. Hannah B. Cramer who passed away several weeks ago at her late home in Portland. Sr. Cramer was a firm believer in the gospel. She sleeps awaiting the call of the Master whom she served so faithfully.

The quarterly meeting of the Northwestern Conference of Oregon and Washington will be held March 4 to 6, 1932, at Corvallis, Oregon. Meetings will begin on Friday evening and last until Sunday evening. It is our prayer that each member will take it upon himself to make this meeting interesting and worth while. Bring your friends and neighbors. It is not hard to find people in the highways and byways. Bring them. Has it occurred to you to tell the transients who call for food, of Jesus your Savior? Remember, it is the interest that you show in the meetings that makes for success or failure. The teachers and ministers need your help. Remember them in your prayers and show your interest by attending each meeting. Read carefully 2 Corinthians 4:3-5 and Romans 13:11-14.

### SPECIAL CONTRIBUTIONS

Amy L. Young	\$10.00
Margaret M. Ellis	3.00
G. A. Carpenter	1.00
D. B. Jackson	8.00
Mrs. A. Turney	1.00
Total	\$23.00

### HERALD RECEIPTS

Helen M. Porter; Emma Niesley; Levi Gabrielson; D. B. Jackson; Mrs. Jesse W. Lovett; Mrs. Frances M. Gillespie; Mrs. C. J. Lamberson; A. K. Richardson (for others); G. A. Carpenter; Mrs. Edward Twibell; Levi Coffin; Elizabeth Louise May (for another); Lee Sutherland; Anna E. Sleight; Mrs. John Seegar; James T. Fox; C. H. Munch; Elna Schafer; Mrs. R. Overholt; Mildred R. Stantial; Vernon Chaplin; Mrs. Lilian Railton (for another); Mrs. Ella Skeels; Zenas Murphy; Mrs. James Kincheloe; Walter Koontz; Robert McInturff; Mrs. Clara Stewart; Fred M. Brough; Mrs. Wm. Ling; S. E. Boyer; Mrs. Edith Burke; Fred Shain; Alice V. Blakesley.

### HOLBROOK, NEBRASKA

Herein is a report of the activities of the Church of God at Holbrook for the year beginning January 4, 1931, and ending January 4, 1932.

Bro. Arthur Hornaday who has served so faithfully as Sunday school superintendent and also conducted the Bible study classes ever since the church building was erected in 1928, has conducted thirty-six Bible lessons the past year.

Bro. Grover Gordon, since his return here about a year ago, has been filling the pulpit every Sunday morning and has delivered forty-five sermons. He is also leader of the Berean class.

In February Bro. Almus Adams made us a visit, delivering five sermons. In March Bros. J. W. Williams and O. J. Allard were here, at which time Bro. Williams gave us six sermons, Bro. Allard two. Again in June they were here at which time they preached four sermons in all.

Sister Eva Phelps also has conducted several Bible studies.

Besides these services we had our conference which lasted nine days. Bro. L. E. Conner of Dixon, Ill., was the principal speaker and Bible teacher. Bro. Clarence Lapp gave us two sermons, Bro. Harvey Krogh one, Grover Gordon two.

All in all we feel we have had a very profitable year. During conference three young men were buried in the likeness of their Master, being baptized into His death. Since that time one young lady has also taken the name of her Savior by baptism.

The encouraging part is the interest that has been manifest by all, especially the young people, in all of the different activities of the church.

### CONTRIBUTORS TO DOLLAR-A-MONTH CLUB

F. L. Austin; Inez and Frances Sheets; Graytown Ladies Aid (Clear Lake, Wis.); Mr. and Mrs. Ed. Engebretson; Mr. and Mrs. G. Eldred Marsh; Wayne Thompson; Mrs. Georgia Thompson; Mrs. A. M. Siple; Mrs. Lilian Railton; Mr. and Mrs. John E. Miller; Zenas Murphy; Mrs. James Kincheloe; Margaret M. Ellis; Leona Lathrop; Mr. and Mrs. George Rahn; Jessie W. Donaldson; Lydia Railsback; Lois Hunt.

### ORLO R. JONES

As a result of an auto accident, when a passenger train struck his automobile, Bro. Orlo R. Jones of Waterloo, Iowa, son of Bro. Arthur Jones of Eagle Grove, died a few hours later on Dec. 28, 1931.

Orlo R. Jones was born April 17, 1905, at Eagle Grove, Iowa, where he received his education. He married Miss Jeanette Lucille Turnbull on June 11, 1920, at Eldora, Iowa. The couple moved to Waterloo shortly after their marriage where they had since resided nearly all the time. Surviving besides the widow are three children, Theodore, 10; Helen, 8; and Glen, 5; his mother and father; a brother, Francis; and a sister, Mrs. Jack Burnham, both of Fort Dodge, Iowa; and a half brother, Delbert Jones.

He was baptized about twelve or thirteen years ago by Bro. G. Eldred Marsh, at Waterloo, and in talking with his father less than a week before his tragic death, he re-



vealed that his faith still held firm. Burial was made in Elmwood cemetery at Waterloo.

The sympathies of the brethren who are acquainted with Bro. Arthur Jones of Eagle Grove, Iowa, will be with him in the sorrow that has come to him as a result of the tragic death of his son.

**ELIZA RAHE OLIVER**

Mrs. Eliza Rahe Oliver fell asleep in death on Dec. 24, 1931, aged 89 years and 19 days, after an illness of 19 days, in the home of her daughter, in Blackwell, Okla., which has been her home for 34 years. She was a native of Pennsylvania. She learned the truth as it is in Christ Jesus, and put on Christ by baptism many years ago, was a great Bible student, and lived in longing expectation of the Savior's soon return to rule the earth in righteousness, when all things will be restored or made new. She has left us a wonderful heritage of love, devotion, and a Christian life, with the knowledge and meaning, reverence and appreciation of that sacred word—Mother.

She leaves three children: Harvey L. and Percy E. Wile, Tonkawa, Okla., and Carrie Wile Chambers, Blackwell, Okla., besides other relatives and many friends. We laid her to rest in Blackwell cemetery, where she sleeps, waiting the Master's return and call to resurrection.

Mother rests in peaceful slumber,  
In her little narrow bed,  
Waiting for the Savior's coming,  
When He shall raise His sleeping dead.

She is resting by the roadside,  
With loved ones waiting there,  
Longing for the Savior's coming,  
That they may meet Him in the air.

But her rest will soon be ended,  
For the Savior's coming is nigh,  
And the trumpet call awakes her,  
As He is returning from on high.

Till then we must bid farewell,  
When Jesus comes to claim His own,  
When there shall be no more partings,  
And we shall know, as we are known.  
Carrie Wile Chambers.

**WALLACE W. UPTON**

Wallace W. Upton was born near Cleveland, Ohio, and died Jan. 8, 1932, in the sixty-fifth year of his age. When a young man he was united in marriage with Miss Jessie Elton, to which union two daughters, Iley and Libbie, were born. His wife died in December, 1930.

They were residing in the Collinwood district, now a part of the city of Cleveland, when the terrible Collinwood school fire occurred in March, 1908, in which 172 pupils and three teachers perished, and which many readers of The Restitution Herald will remember, which disaster caused a general revolution throughout the country in the construction of school buildings, with out-swinging doors, fire escapes, etc. Bro. Upton was the hero of the tragedy. He was one of the first to arrive after the fire got well under its death-dealing way. He rushed into the building and rescued 17 of the entrapped pupils, working in the deathly heat and smoke until he fell exhausted, and would have perished had he not been dragged out and rescued by others who had arrived to assist. Although a strong man, and at that time in the vigor of his manhood, it is said that he never fully recovered from the effects of that awful experience. The parents of a number of those pupils being at the time subjects of the French government, in recognition of Bro. Upton's heroism, had his name inscribed upon the rolls of heroes in all the public schools of France.

For thirty years or more he was a faithful member of the body of Christ. He was hon-

est and upright in his dealings, a true friend and neighbor, and his death brings deep sorrow to those who knew him well.

He left surviving, of his immediate family, the two daughters, Mrs. Iley Upton Barch and Mrs. Libbie Upton Hicks, with two brothers and three sisters.

A number of years ago he selected the scriptures he desired to be used at his funeral services, which desire was faithfully complied with accordingly. We laid him to rest beside his beloved companion in life, to await the dawning of the promised new day.

L. E. Conner.

**BETWEEN YOU AND ME—**

Your attention is directed to Bro. Conner's message to all, which will be found on page 265. Read it carefully and prayerfully.

Bro. Harry Gockler, of Marshall, Ill., arrived at Oregon on Monday morning and has enrolled as a student in the N. B. I. Training Class. A warm welcome is being extended to him by teachers and Class members and the local church.

We are grieved to note the very serious illness of Sr. Alice Crysler of Golden Rule Home during the past week. Many prayers have ascended to the Father in heaven for her. She suffers very much, but is receiving the very kindest of care and attention from the matron and members of the Home.

Bro. Austin was called to Oregon in consultation with Bro. Conner and Bro. Marsh on important matters relative to the financial and religious work of the N. B. I., during the past week. The members of the church, assembled at prayer meeting on Thursday evening, enjoyed and benefited much from the lesson he gave us at the request of Bro. Marsh.

The article on front page by Bro. Siple is a resume of the sermon which he broadcast from WCMA, Culver, Ind., on Jan. 10. Those who listened in and were disturbed by other stations will be glad of the opportunity of reading it, and those who heard clearly will also enjoy a review of it, we know.

Pastors Adna E. Hoskins, St. Cloud, and John Denchfield, Eden Valley, Minn., are now issuing church bulletins each week for their respective localities. These are done on a mimeograph and the pastors work together on it. We are sure they will assist greatly in building up an interest in all services and in uniting the members in a closer bond of fellowship. The following churches now have bulletins, as far as we have been informed: Fonthill and Niagara Falls, Virginia, Cleveland, St. Cloud, Eden Valley, Plum River, Eldorado, and Ripley, Ill. Oregon, Ill., will soon have a bulletin also. If there are others, we will be glad to know of them.

Students of the Training Class have just completed their semester examinations in history and English. In history, they have been studying the progress of education and the rise and fall of the papacy during the Middle Ages. In English, word study has been undertaken with a view to obtaining a vigorous and descriptive vocabulary; Scripture memory work, studies from the life and writings of the Apostle Paul, themes on a wide variety of biblical topics, impromptu talks, practice sermons have been some of the assignments. During the second semester the Class will study Bible history, including map study. Definite progress has been made by all, but more application to study has been apparent on the part of some of the class, as is the case with all groups of students. Those who prepare themselves will be ready when opportunity knocks.

At the service on Sunday evening last at the Dixon church, six young people came forward and took their stand for Christ. Bro. Conner is continuing his series of meetings at least over the 27th, when it is hoped more will make the great decision. All will rejoice with the Dixon brethren.

We glean from Bro. Randall's church bulletin that the three members of Niagara Falls church, Sr. Lent, Bros. Moore and Rennard, are recovering nicely, for which all will rejoice.

The name of Bro. Earl Thayer, pastor of the Rockford (Ill.) church was unintentionally omitted from the ministerial list recently published in The Herald. We regret this omission and trust Bro. Thayer will pardon it. The list will be republished in the near future, and if there were any other omissions, please call them to our attention. Thank you.

The death of Sr. Eliza Rahe Oliver, for many, many years a faithful and devoted follower of the Lord, leaves her daughter, Sr. Carrie Wile Chambers, very lonely. The prayers of the brotherhood arise for Sr. Chambers in her sorrow, and we trust that she may be spared to continue her labor for the Master until His return.

The reader will peruse with interest the editor's page this week, in which Bro. Marsh tells us of general conditions prevalent among other organizations and other religions today. All such information serves not only to keep the Christian posted as to what is going on in the world of affairs, but aids him in further determination to resist the onslaughts of the enemy and remain faithful to Christ.

We have a budding poet in the Training Class, who gave the following answer to a question in a recent test:

"The schoolmen declined  
I know not why;  
But this I know—  
Before I die  
I hope that those  
Who follow me,  
Will not be asked,  
And what did He?"

From an interesting letter written by Sr. Elizabeth Louise May of St. Catharines, Ontario, we pass on to our readers the following: "I sent a copy of the Christmas Herald to a very old friend who wrote me that he enjoyed it so much. He said that there was much in it that sent his thoughts back to a sunny December day when he lingered long in quaint Bethlehem in the great Church of the Nativity, at the little chapel, traditionally the scene of the wondrous birth 1931 years ago, and over the hills, among the shepherds and their flocks, very similar to those of that far-away time, I presume." Thank you, Sr. May, for passing on to us the commendatory remarks of your friend. Sr. May has sent a six months subscription to The Restitution Herald to this friend.



## A LOVING FATHER AND A BEAUTIFUL PLAN

*Continued from page 266*

been made to him. Paul, in commenting upon the matter generations later, said, "For he looked for a city which hath foundations, whose builder and maker is God."—Hebrews 11:10. Abraham had not misunderstood the literalness of God's promises to him. When the Father promised the land of Palestine to him and to his seed for an everlasting possession, he believed, and he lived his life through without wavering in that faith.

It was hundreds of years afterward that Paul explained in the third chapter of Galatians that the Father had reference to ONE of his seed, that is Christ; but Abraham believed even though the explanations had not all yet been made as to how these matters would be done. This is why we all bow in respect before the memory of Abraham. He believed God's promises literally and looked forward to their fulfillment, but was never impatient that matters did not mature during his lifetime. He knew that God's great plan required time, and he wanted to be worthy of having a proper place in it when it should finally be completed.

The Sweet Singer of Israel showed his comprehension of the Father's plan and of the redemptive work Jesus would perform when he sang in the seventeenth Psalm the words of verse fifteen, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness."

Still others of the Psalms give graphic pictures of the coming kingdom when God's plan shall be completed. Harken, for instance, to these beautiful words from the seventy-second Psalm:

"He shall judge thy people with righteousness, and thy poor with judgment.

The mountains shall bring peace to the people, and the little hills, by righteousness.

He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

They shall fear thee as long as the sun and moon endure, throughout all generations.

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."

Farther down the stream of time the great prophet Isaiah painted lovely word pictures to show his comprehension of how the Father's plan would work out. Listen to these words of Isaiah 11:1-4:

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth."

And later he drew the picture of the coming kingdom conditions in chapter thirty-five as follows:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.

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 a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert."

The New Testament, of course, is an account of the birth of the long-promised Redeemer and of the mission He performed in presenting His Father's plan to the race. We see Him mortal and subject to temptations and trials so that man can have an approachable Savior, one who has been tempted in all points like as we are, yet without sin. (Hebrews 4:15.)

We see Him healing the sick, opening the eyes of the blind, and feeding the hungry, so that His preaching of the Gospel of the kingdom might become real to them and they would understand that these blessings which He was bringing then in a limited way would become general and universal in the day when His kingdom should in fullness be ushered in.

We see Him lifting the dead back to life, Jairus' daughter here, Lazarus there. And we catch the spirit of Him who is the resurrection and the life and realize that eventually "all that are in the graves shall hear his voice; and shall come forth." John 5:28, 29.

From our standpoint of today, then, we look forward to the beauty of the finished picture which God has promised us. We see a Redeemer coming in power and great glory to roll from mother earth the curse which has lain as a great cloud of stain upon it for ages. We see the vegetation perfect once more, the mountains, hills, and rivers rejoicing and even the desert blooming like a rose. (Isaiah 35.)

We see the dead rising from the graves where they have been held so long and clasping each other in the glad reunion of the ages, as the saints all join in the song of victory, and it is proclaimed that death is no more.

We see the Father wiping the last tear from the eyes of man as eternal joy settles its smiles upon the faces of the redeemed.

We see a smiling and victorious Son standing by the side of His loving Father as the two of them survey with kindly eyes the finished work—the Father's plan at last completed.

Can we help worshiping such a loving Father with such a beautiful plan?

# THE RESTITUTION HERALD

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## THE MILLENNIAL AGE

IN the trail of sin, from the gates of Eden down to our own time, we find marked evidences of God's displeasure and judgment. Where once flourished magnificent cities, we find unparalleled desolation, "a habitation for dragons and a court for owls." Where once stood beautiful palaces, we find "nettles and brambles in the fortresses thereof" and the "wild beasts of the desert meeting with the wild beasts of the island." Where once existed a land flowing with milk and honey, blessed beyond measure with corn and wine and fruits, we find a dry and barren desert, where death has succeeded life, and barrenness, profuse vegetation. Even at the very vestibule of man's creation we see him standing in the presence of an offended Creator, listening to the awful sentence: "Cursed is the ground for thy sake".

In the economy of God, then, we see that physical and temporal evils have followed in the wake of sin. It has ever been so. Reasoning from this standpoint, if we had no revelation to guide us, might we not conclude that with the banishment of sin and a restoration of righteousness, will come the banishment of the curse and a restoration of Edenic beauty and loveliness, such as existed on the earth ere the blighting touch of sin was felt? But we are not left to conjecture on a matter of such importance. The testimony of the Scriptures is clear and explicit.

Referring to this wonderful transformation, the Prophet Isaiah says: "The wilderness and the solitary place shall be glad, . . . and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon."

So abundant will be the harvest, and so prolific the vintage in those coming happy days, that the "plowman shall overtake the reaper, and the mountains shall drop sweet wine, and all the hills shall melt."—Amos 9:13, and Joel 3:18.

The Psalmist, also, looking forward to the time when the Lord shall judge the people righteously, and govern the nations upon earth, declares that "then shall the earth

yield her increase; and God, even our God, shall bless us."—Psalm 68: 4, 6.

Ezekiel, also, foreseeing the same glorious time, says: "There shall be showers of blessing, and the tree of the field shall yield her fruit, and the earth shall yield her increase."

And the people of Israel, restored to the land of promise, will no more be disturbed by cruel invaders and persecutors, nor by wild beast of the field or forest. Neither will famine overtake them, but all will be peace, happiness and contentment under the protecting care of the world's great King—Jesus. See Ezekiel 36:30; Hosea 2:21, 23.

The foregoing testimonies prove that the blessing of abundant harvests, profuse vegetation, and a prolific yield of fruits will surely accompany the reign of Christ on earth, and the barren and desolate places will be restored to great fertility and yield an astonishing increase. Not only will these blessings be realized, but others, equally great, are promised.

A season of uninterrupted peace and security will succeed the successive tides of war and desolation which have so often swept over the earth, all implements of war being converted into useful implements of agriculture; the earth will no more be reddened with the blood of her slain; and never more will the piercing cry of the widow, or the sorrowful moan of the orphan ascend up to the ears of the Lord of Sabaoth. Instead, the heavens will ring with the joyous mirth of earth's inhabitants, all of whom will bask in the sunshine of God's love and long enjoy the work of their hands.

What a wonderful change this will be! The longevity of antediluvian days will be restored, and a person dying at one hundred years of age will be reckoned as a mere child; the measure of a lifetime will be the measure of a tree's life, some of which endure nigh a thousand years—the oak, for instance. At present the life of man is compared to the grass, and the flower of the field, which today is, and tomorrow is cast into the oven.

One of the great physical changes which will take place

*Continued on page 282*

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"When they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape."*

## A Prayer for any Congregation

**O**UR FATHER IN HEAVEN: We thank Thee for the blessed privilege of assembling here to learn more of Thee that we may better prepare for the coming of Thy Son.

May Thy peace rest upon us in this Thy house.

Give us the strength and will to do Thy will with a oneness of purpose that will make this church a witness for Thee wherever its influence may be felt.

Help us to be loyal to each other, and to our officers, having respect for their authority, helping and encouraging them that they may find joy in Thy service.

Grant that we may be free from all prejudice or love of personal gain or power, that all we do may be done humbly for the sake of Him who sacrificed all for us.

In Jesus' name we ask it.

*The above appealing invocation was submitted by Sister Grace Skinner, of St. Cloud, Minn., and as its title suggests, is suitable for any congregation, for the needs it presents are common to all.*

## World Armament Conference

**A**S THIS paper is issued today, February 2, 1932, delegates representing sixty-three nations are assembling in Geneva, Switzerland, for the world conference on armaments.

According to *World's Work*, "the purpose of this conference is to reduce the burden of armaments which now cost the nations of the world \$4,157,000,000 annually, enough to build twenty railways across the continent of Asia or sixteen Panama Canals."

The questions to be considered by the conference have nothing to do with the morality of war nor with the physical suffering and loss of life which war brings, but with the economic problems presented.

At the close of the Great War the leading states, with the exception of our own country, entered into the League of Nations, the chief object of which was the prevention and eventual abolition of war.

In August, 1921, President Harding at the demand of Congress issued an invitation to the principal governments to meet in Washington and confer on the limitation of naval armaments.

In 1922 the United States ratified the "Four-Power Pacific Treaty" with Great Britain, France, Italy, and Japan.

In February, 1927, President Coolidge submitted memoranda to Great Britain, France, Japan, and Italy, suggesting a conference to consider further reductions in armaments. This gathering was held in Geneva.

The Reparatory Disarmament Conference of the League of Nations met in the same city in 1929, for the consideration of the problem. By invitation of the League, the United States was represented by a delegation headed by Hugh S. Gibson, our Ambassador to Belgium.

A further effort to promote peace was made in 1929 in the ratification of the "Kellogg-Briand multi-lateral treaty renouncing war as a national policy," between this country and France. Later similar treaties were consummated with more than fifty other governments, including Great Britain and Japan.

History indicates clearly that treaties are effective just so long as the nations making them are willing to abide by their provisions, and no longer! In spite of the efforts put forth world peace seems as far away today as it was in 1914.

Moved by the highest of altruistic motives our rulers cry, "Peace, peace; when there is no peace." Trusting to their assurances, "we looked for peace, but no peace came; and for a time of health, but behold trouble."—Jer. 8:11, 15. The inspired writer declares that there is "a time to love, and a time to hate; a time of war, and a time of peace."—Eccl. 3:8. This, it seems, is the time when hatred and warfare must prevail, a time when "the ambassadors of peace shall weep bitterly."—Isa. 33:7.

As the world Armament Conference meets in Geneva today the guns are belching forth their terrible messages of destruction in Manchuria; the streets of Shanghai are running red with blood; while out in the harbor the Japanese armada, anxiously watched by warships of the United States, Great Britain, and France, drop their deadly missiles into the Chinese city!

Yet in spite of these obvious failures of men to usher in the reign of everlasting peace among the nations, peace is coming! It will not and cannot come as a result of the weak and faltering efforts put forth by the nations; nothing but "the zeal of the Lord of hosts will perform this."—Isa. 9:7. Soon He who is to come will come to reign "from sea to sea, and from the river unto the ends of the earth," and then, and then only, shall the nations of the earth "learn war no more."

## THE DESIRE OF NATIONS

THE Jews expected anxiously, and from day to day, the Great Deliverer of whom their prophets had spoken; and the precise fore-calculations of the Prophet Daniel had given them to know that the time of His coming was near. This occasioned great uneasiness between Herod and his subjects; his subjects wanted no king, until their Messiah should come to take the throne of His father David, and lead them forth conquering and to conquer, bringing all the Gentiles to His feet. Full of these magnificent ideas of their King Messiah, they failed to recognize the promised Deliverer in the One who came to deliver them, not from the Romans, but from their sins; whose kingdom was not to be of this world, and whose reign, not over lands and territories, but in the hearts of men.

Nor was He expected only by the Jews. He was the Desire of Nations. There were strong pulsations of the universal heart in expectations of some great change (as there is today in the midst of this present era), of the advent of some distinguished personage who should bring in a new order of things of some kind or other, and who should work such deeds and establish such dominion as never before existed. It was even expected that this great personage should issue from Judea; an expectation which was probably derived from the more distinct anticipation of the Jews, if not partly from the more remote glimpse at the meaning of these prophecies which referred to Messiah, and which many educated persons must have read in the Greek translation of the Hebrew Scriptures, with dreams of a universal temporal empire which the expected Messiah was to establish. As however the Hebrews had not the strong national interest in the expectation of a conquering king, they clung with less tenacity than the Jews to this notion of His functions, although blinded by it, they were for awhile as unable as the Hebrews to recognize the ANOINTED OF GOD in the infant of Bethlehem.

The prevalence and character of this expectation account for the watchfulness of Herod and for the horrible peremptitude with which he ordered the massacre of all the infants of Bethlehem, as soon as inquiries of the Parthian magi gave him cause to suspect that the *King of the Jews* had been born there.

The history of the life of Christ by the four evangelists is simply a record of what He said and did, and His character is illustrated by His words and actions alone. Christians have often tried to delineate it; and if in the attempt their thoughts have harmonized with the divine records, their hearts may well have then, as it were, the impression of that divine image after which man was at first created. But a divine character, such as was *Jesus Christ*, is such as none but a divine hand could draw; and seeking in the prophecies what the Messiah was to be, we read what Jesus was while He dwelt among men.

The death of Christ was as unparalleled as His life, and the prophecies are as minutely descriptive of His sufferings

as of His virtues. His growing up as a tender plant; His riding in humble triumph into Jerusalem; His being betrayed for thirty pieces of silver, and scourged, and buffeted, and spit upon; the piercing of His hands and feet, and yet every bone of Him remaining unbroken; the last offered draught of vinegar and gall; the parting of His raiment, and casting lots on His vesture; the manner of His death and of His burial, and His rising again without corruption—all were minutely predicted and as literally fulfilled.

But already, far beyond the conception of man to have harbored the thought, hath the Light which has come out of Judea enlightened the nations: already have the Scriptures been made known in a tenfold degree more than any other book; long has He been a Light to the Gentiles, and long have kings seen and risen and princes rendered worship to Him whom man despised and whom the Jewish nation abhorred.

The Christian faith made at first its bloodless way throughout the world. And though many a conspiracy has been formed and many a bloody warfare waged against it, it not only stands unsubdued and unshaken after every assault, but the vain rage of its adversaries has been subservient to its extension and its triumph. As a matter of history, the progress of Christianity is at least astonishing and as the fulfillment of many prophecies, it is miraculous.

Why, then, were so many prophecies delivered? Why, from the calling of Abraham to the present time, have the Jews been separated as a peculiar people from all the nations of the earth? Why was the book of prophecy sealed for nearly four hundred years before the coming of Christ? Why, from the age of Moses to that of Malachi, during the space of a thousand years, did the succession of prophets arise, all testifying of a Savior that was to come?

Why is there still to this day undisputed, if not miraculous, evidence of the antiquity of all these prophecies, by their being sacredly preserved in every age, in the custody and guardianship of the enemies of Christianity? Why was such a multitude of facts foretold that are applicable to Christ and to Him alone? Why?—but that all this mighty preparation must usher in the gospel of righteousness, and prepare the way for the kingdom of God; and that Christians also, in every age, might add to their peace and joy in believing, the perfect trust, that however great the promises of God may be, they still are sure; and that He who spared not His own Son, but gave Him up for us all, will with Him also, if His we be, freely give us all things.

None surely would any longer wilfully refrain from searching the Scriptures to see how they testify of Jesus, or from seeking the words of eternal life which may be found in them, were they to lay to heart the thought that the second coming of Christ to judge the quick and the dead, is as certain as that the prophetic tidings of His first advent—once heard afar off—have already proved true.—Selected by Elizabeth Louise May from *An Illustrated History of the Holy Bible* by John Kitto.

## CROSSING BRIDGES

By Lottie E. Young

HERE is an old and very true bit of advice which says, "Don't cross the bridge until you come to it", but I wonder how many of us heed it! Let us think of the year 1932 as a bridge between what has been and what may be, and resolve that it shall not be crossed except day by day, or, better still, moment by moment.

Many of us love the "King James" translation of the Bible, made three hundred years ago, with its familiar phrasing, better than the "Revised" of 1881. But Matthew 6:34, with its, "Take no thought for the morrow", is greatly improved to my way of thinking by its newer form of, "Be not therefore anxious for the morrow", or, to put the thought into two words, "DON'T WORRY".

I am certain Jesus did not mean we should be wasteful with food or clothing, as He gives us a wonderful lesson in economy, when after the feeding of the 5000, He said, "Gather up the fragments that nothing be lost". But He did want to emphasize the thought, "If God so clothe the grass of the field, shall he not much more clothe you"?

"Man's extremity is God's opportunity", and my idea is to do your best as long as possible, and then trust your Father for daily strength for daily needs.

There are two "Don't Worry" chapters in the Bible. One is the thirty-seventh Psalm with its oft repeated "Fret not", and the other is Matthew six, or part of the longest recorded sermon falling from the lips of Jesus. But aside from these is the phrase, "Fear Not", which runs through the whole book.

Worry is not a modern disease, as we read in the Old Testament how the Children of Israel when journeying through the wilderness worried as to where their food was coming from. While in the New Testament we have the query of the women as they approached the sepulchre on that first Easter morning, "Who shall roll away the stone?" in order that they might embalm the One whom they thought was sleeping therein.

Sometimes worry is carrying tomorrow's load with today's strength. There are just two days in the week about which we need not bother—yesterday, whose cares and trials are past, and tomorrow, which may never come. So today is the only one about which we have to think.

Let us learn to

"Build a little fence of trust around today,  
Fill the space with loving work, and therein stay.  
Look not through the sheltering bars upon tomorrow,  
God will help thee bear what comes of joy or sorrow."

Someone may say "We know all that to be true, but how are we going to stop worrying?" The Apostle Paul, who surely had enough trials and afflictions about which to "worry", gives us three simple rules in Philippians 4: 6, 7. The first is, "Be anxious for nothing." Deliberately refuse to think about annoying things, especially after you

go to bed, when you are apt to have a wakeful time, if you persist in "crossing bridges."

The second rule helps to carry out the first—"Thankful for anything". When you feel the worry mood creeping on, sing something which tells about Jesus. "Praise God from whom all blessings flow", is a fine one for driving away worry.

The third rule helps to make both the first and second effective—"Prayerful about everything." We often sing, "We should never be discouraged; take it to the Lord in prayer." After we take our trials and temptations to Him, let us be sure to *leave* them with the Burden Bearer and not bring them back for further worry. There is a version of 1 Peter 5:7 which reads, "Unloading your anxiety upon Him" and then believe He wants to help you bear all the ills of life—little and big.

Did Paul follow his own rules? For his first work in Philippi he was given a prison cell, while his letter to the Philippian church was written when he was a prisoner in Rome. But the keynote of this epistle is not patience or longsuffering, but JOY. May we imitate his example, remembering that God lives; God cares, and DON'T cross the bridge until you come to it.

## GENERAL BOOTH AND MARGOT

GENERAL William Booth prayed as naturally as a child appealing to its father. He was not self-conscious when he prayed. He never mumbled, as so many do, but spoke out bravely whatever was in his heart.

King Edward once boasted that he would rather have General Booth pray for him than any minister in the kingdom. It was his sincerity that conquered.

One time when the General was going down to Bristol a very charming lady stepped into the compartment. Her name was Margot Tennant, and this was at a time when social gossip was linking the name of that vivid personage with rival gentlemen named Balfour and Asquith.

The moment she saw the General she smiled and entered into conversation with him, and he, quick as a flash, said, "God bless you, Margot. May you make a wise choice."

She was full of questions. How did we reach the people who had never had contact with the churches? How great was the need of such an organization? As the General unfolded his story, tears began to course down her cheeks.

The young society woman had to change trains at Swindon and arose to arrange her luggage. The General, rising also, placed his hand on her arm and gently said: "Before you go can we not have a little prayer?"

The two then knelt in the railway compartment and prayed. As they got to their feet and Margot prepared to leave she suddenly exclaimed:

"General, I see now the secret of your power. I know why you have myriads of followers. You believe in what you preach."—*Evangeline Booth.*

## "IN CHRIST"

*By M. W. Perrine*

THIS is a Bible phrase, and it means something. Yes, it has a world of meaning in it. It means just as much to this generation as "in the ark" did in the days of Noah. After the ark was prepared, Noah preached to that wicked generation with a view to inviting them to take refuge in it. But God foreknew that none would take refuge in the ark but Noah himself and his family, because of unbelief.

Now the Scripture doesn't inform us as to whether Noah's sons and their wives really believed all that Noah preached about righteousness in the days "while the ark was a preparing." But this we know, that when the ark was finished and the time came that God should open the windows of heaven and pour the flood of waters upon the world of the ungodly, they willingly and obediently went into the ark, and God shut them in, and they were safe, providing they should abide in the ark. The whole world then that was outside the ark perished.

Now what do we learn from this figure? God is preparing an ark to the saving of our souls. "I go to prepare a place for you," said Jesus and Peter says, "The like figure whereunto even baptism doth also now save us."—1 Peter 3:21. Jesus, who is the Savior of all them that believe, who is God's only begotten Son, whom God sent into the world to bring life and immortality to light through the gospel, is the Ark God has prepared for the salvation of all that will come unto Him.

The figure teaches that we must get into Christ if we would be saved. How? Paul says in Galatians 3:26-27, "For ye are all the children of God by faith in Christ Jesus. 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."

Baptism puts you into the Ark. Peter says, "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ."—1 Peter 3:21. And Paul says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"—Rom. 6:3.

So we see that baptism is the means or method of inducting us into Christ, the great antitypical Ark of safety. Baptism places us in that condition of both mind and heart that we are said to be in Christ Jesus, in a saved condition, if so be that we abide in Him. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."—1 John 2:28.

It is at His appearing that the deluge of fire (trouble) is to be precipitated upon the world of the ungodly. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a na-

tion even to that same time: and at that time shall thy people be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Daniel 12:1, 2. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven . . . and the dead in Christ (in the Ark) 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."—2 Thess. 4:14-17.

The point is this, that the dead in Christ and the living in Christ—next to our Lord—at all times have the pre-eminence. Paul's statement is, Romans 8:1, "There is therefore now no condemnation to them which are in Christ Jesus".

The safest place then is in Christ Jesus. But how get into Christ? Will baptism alone place you in Christ, saved? What saith the Scripture? "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." So we see that faith is necessary. And all of these without repentance would fail. That means a complete turning about from our old or former condition—putting off the old man, and putting on the new, which after God is created in righteousness and true holiness.

Such are the ones that have part in the first resurrection. "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.

In Christ we have a refuge from the storm of trouble that is coming upon all the world. Hear the Prophet Isaiah, as he beholds the Lord coming out of His place to punish the inhabitants of the earth for their iniquity. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."—Isa. 26:20. In Christ you will find a sure abiding place. Take refuge in Him, because He loves you, and gave His life for you. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. But if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."—Romans 5:8-11.

And now being at one with God we are in harmony with Christ, and we can say with Jesus, as He said of the Father, "I in Christ, and Christ in me, the hope of glory."

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THE dynasty of the Japanese empire claims an unbroken reign of twenty-six centuries.

## HISTORY IN ADVANCE

By Richard LeCrone

*“And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.”*

ONLY GOD can write history in advance. In the above verse He is telling us of the methods to be used by the antichrist in wooing people away from God. “Such as do wickedly against the covenant shall he corrupt by flatteries.” Since none of us have any desire to belong to that class, we shall pass over that part of the statement with but a glance. We are, however, for the opposite reason, intensely interested in those that shall know their God, and “be strong and do”.

Since the secret of their success seems to be the fact that they know God, our question becomes one of “How can we know God?”

Let us draw an example from our own time. I read in the daily papers that President Hoover is making certain plans, the carrying out of which concern me. Do I know Mr. Hoover? Then I read a biography of his life and learn all of the facts about him. Do I know him now? If, however, I can arrange to meet him and to talk with him, then I shall know him and be able to receive from him an explanation as to the working of his plan, and my part in it. No matter how much I may know about Mr. Hoover and his plans, I do not know him until I have had personal contact with him.

That is the plan which Daniel followed in the interpretation of the plan of God. First he studied, and then he went to God directly that he might know Him. In Daniel 9 we find him at his studies. “I Daniel understood by books the number of years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.”—Dan. 9:2. Daniel could have said, “I’m pretty clever to figure that out. Now that I know what is to come to pass, I’m all right.” Then he would have gone his way and that would have been the end of the matter as far as Daniel was concerned.

This is what he did, as told in his own words: “And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping covenant and mercy to them that love him, and keep his commandments; we have sinned . . .” Having discovered that he and his people were concerned in God’s plan, he talked it over with God. And because Daniel came to Him, God sent an angel to explain still further. Daniel knew God. We have only to read his personal history to know that Daniel was strong and that he drew his strength from God.

The study of prophecy is necessary, if we are to know God’s plan concerning us. But let us not be content with knowing *about* God and His plans. We know enough of His plans to realize that we needs must *know* Him, if He is to strengthen us that we might be among those that *know* their God and are strong.

The attitude in which Daniel wrote the advance history of God is the attitude in which we must interpret it.

## CISTERN OR FOUNTAIN

By Harry Goekler

A CISTERN or fountain both serve the same general purpose—that of furnishing water. But there is a great deal of difference in the method of securing this water from each one. In order to secure water from the cistern it is necessary to pump it. On the other hand, a true fountain flows continually, and all we have to do is to partake of its constant stream. In the first instance, artificial means were required to procure the water; in the second, just the natural act of drinking was all that was necessary.

We can apply the same comparison to the human race, or to be more specific, to the great mass of professed Christians. On the one hand we find persons professing Christianity who, although having good intentions, never carry them out until forced to do so by some external power. They must be “pumped” before they can do works of service. Then on the other hand, we find a certain group of Christians who, day after day, month after month, and year after year continually serve their Lord and Master through word and deed. They do not need others to force, to coax, to urge them to do better things because they strive always to please Him. They are living fountains of service.

This style of constant service is exemplified very forcefully by Daniel. It will be remembered that Daniel, from the time of his captivity until his death, never ceased to worship and serve the one true God. No doubt constant pressure was brought upon him to renounce Jehovah and accept the religion of his captors. But in spite of all threats and promises, Daniel and his three companions never once lost faith in Jehovah. Finally, Daniel, because he refused to pray to any but the true God, was cast into the lions’ den. Early the next morning, King Darius, who had spent a sleepless night, hurried to the den and cried out to Daniel, saying, “O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?” What a tribute! What a testimony of Daniel’s life were the words, “whom thou servest continually.” Can others say the same of our lives?

In Jeremiah 2:13 we find the Lord speaking to Jeremiah these words, “For my people have committed two evils; they have forsaken me the fountain of living waters,



and hewed them out cisterns, broken cisterns, that can hold no water." Had the Jews as a nation been willing to serve as faithfully as did Daniel and other individuals, their history would have been quite different.

The verse we have just quoted brings us to another thought which we shall briefly consider. A fountain must be fed by a constant source of water, otherwise it would be no fountain. The same is true of the Christian. Until he knows and understands the source of mercy and service, his efforts are weak and spasmodic.

Jesus, in His memorable conversation with the Samaritan woman at the well, said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water."—John 4:10. Then in the fourteenth verse He adds, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Jesus is the living water from which we are to draw our works of service. Jesus is the One to whom we must go and serve before we can be "living fountains" ourselves. Unless we keep in constant touch with our Source of life we shall, like the Jews, "dig cisterns that hold no water."

Are you a cistern, drawing from the source of supply only at spasmodic intervals? or are you a fountain, constantly giving out to those about you service and love, and just as constantly renewing your supply from the "fountain of the water of life"? May God help each of us to be more worthy of the name Christian.

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## HAVE FAITH IN GOD

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By *Ida Lapp*

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*"So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God."—Daniel 6:23.*

**I**N this day and age it seems man has taken practically everything into his own hands and has failed to learn the great truth which helped Daniel so much in his life—that of believing in God.

As we study the book of Daniel we are deeply impressed with the great spirituality of his life and his love and devotion to the God of his fathers. No doubt, he had read and studied much of God's Word spoken by the patriarchs before him. In Daniel 1:4, we read that the king desired children to be fed and nourished "skilful in all wisdom, and cunning in knowledge," and of this group which was later to stand before the king, Daniel was chosen as one.

Daniel also showed his uncompromising spirit and his desire to please God rather than man. He believed what God said when He spoke through His servant David these words:

"The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psa. 34:7), and he was ready and willing to trust Him.

Rather than defile himself with the king's meat, he believed God would deliver him and provide for him. God not only gave him favor in the eyes of the prince of the eunuchs, but at the end of the time appointed, Daniel and his companions appeared fatter and fairer than any of those who had eaten the king's portion.

Again we see Daniel's faith tested in Daniel 6:7-10. When after King Darius had made a decree that none should ask a petition of any other than himself for thirty days under threat of being cast into the lion's den, Daniel "went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

Daniel believed and trusted in his God, and even though a threat of death was placed upon him by man, he believed his God would deliver him. Such daring and uncompromising faith!

No sooner had Daniel prayed unto his Maker than envious princes hurried to the king, bearing to him the news that Daniel had disobeyed his command. The king was very sorry and tried to deliver Daniel, but these evil men held him to the decree he had made; therefore Daniel was cast into the lions' den, and a great stone laid upon the mouth of the den.

But Daniel had believed in his living God, and while the king passed a sleepless night in his palace, Daniel perhaps spent the night praying and praising his God for sending the angel and shutting the lions' mouths. Early the next morning the king hastened to the den, and then Daniel was given the opportunity of again praising his God.

Surely there is a lesson in this for us. Why are we unable to trust God? Don't we believe in Him? We say, "Of course we believe in God". But I wonder again do we *really* believe in Him? If we do believe in Him, why do we worry so about every little thing that comes up? Why do we fret about this and that, and even grumble and complain to those about us?

Oh, dear ones, let us read God's Word and His great promises over and over again. Then as Daniel of old, let us pray, pray, pray—yes, three times a day or more—that we may learn this one lesson, to believe in our God and *trust* Him. Paul wrote of Him that He is "able to do exceeding abundantly, above all that we ask or think". In Jeremiah 33:3, the Lord has given us this invitation: "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."

Do we dare trust Him?

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"For all things cannot be in man, because the son of man is not immortal, and they are delighted with the vanity of evil."—Ecclesiasticus 17:29, 30. Ecclesiasticus is an apocryphal book in the Protestant Bible, but a regular book in the Catholic Bible.

## THE SECURITY OF THE NEW MAN

By Samuel E. Haney

*"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited".—Jeremiah 17:5, 6.*

A MODERN version, with the addition of verses seven and eight, should simplify our text and assist in our grasping its symbolic and spiritual imports, that is, "This is the Eternal's word: a curse on him who relies on man, and leans upon mere human aid, turning his thoughts from the Eternal! He is like some desert scrub that never thrives, set in a dry place in the steppes, in a salt, solitary land. But happy he who relies on the Eternal, with the Eternal for his confidence! He is like a tree planted beside a stream, reaching its roots to the water; untouched by any fear of scorching heat, its leaves are ever green; it goes on bearing fruit in days of drought, and lives serene."—Moffatt.

David epitomizes the whole eight verses by the use of twenty-one words, namely, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee".—Psalm 91:7. Yes, the wily enemy (1 Peter 5:8) is causing myriads to fall under God's execration. James classifies them as "hearers of the word, and not doers" (1:23)—compromisers, conceders. The average professing Christian does not take his religion seriously—merely as a makeshift in case of serious accidents or illness; just as it is the part of wisdom to keep a few tallow candles or an old kerosene lamp on hand should the electric or gas lights fail. Normally, little or no thought is wasted (?) on spiritual matters.

We are shown by these eight verses the inevitable effect of sin and the counter effect of righteousness. Verses five and six portray man in his fallen state, swayed by the flesh in which "dwelleth no good thing". They depict him ever descending with increasing speed and amid greater darkness, as he approaches the gapping abysmal plunge—his *finale*.

But what a bright, luminous picture we get from verses seven and eight! We see man, ever contented and living serenely, ever growing, and appearing more like the "vine" of which he is a "branch". Swayed by the Holy Spirit, he has ceased groveling in the world's spiritual miasma. And as we gaze the whole picture brightens; the liberated man becomes more tranquil and restful.

There are brief biblical ways of describing these two positions, namely, the flesh versus the spirit, the old man versus the new man, the natural (Adamic) creation versus the new creation. Self is the prevailing characteristic of

the flesh. It insists upon having first consideration, while the new creature in Christ Jesus delights in giving Jesus first thought, others next, and self last.

Being "heirs according to the promise" (Gal. 3:29), our subject has to do with our ever unfailing birthright, which is made valid upon certain conditions, primarily by setting our "affection on things above, not on things on the earth."—Col. 3:2. Esau's experience is akin to that of ours (Gen. 25:29-34). His inconsiderate deal was a laudable transaction compared to that of many Christians of today who foolishly jeopardize their birthright through the machination of the old man—the flesh. The cause of Esau's irrevocable loss was confined to a gnawing, empty stomach. But myriads of professing Christians, during these perilous times, are permitting their birthright to slip through their fingers by allowing their insatiable self—as did mother Eve—to reason with their subtle enemy. The fatal deal is consummated when self eventually becomes master and controls the entire being—body, soul, and spirit; virtually hypnotized. And while in this illusive state they sing, "All of Christ, and none of self". But their actions and speech declare the reverse, "All of self, and none of Christ". They delight to use the personal pronoun, "I". Being obsessed by the spirit of self-righteousness, self-abnegation does not appeal to them. And when self once reigns supreme, pride, vanity, hypocrisy, and idolatry coordinate.

Is there any way of destroying this self-centered attitude, one that will produce the happy condition described in verses seven and eight? Yes, Paul explains it thus: first, by the death of the old Adamic man—self; and second, by making the new creature-man a living sacrifice, thus: "Surely you know that all of us who have been baptized into Christ Jesus have been baptized into His death! Our baptism in His death made us share His burial, so that, as Christ was raised from the dead by the glory of the Father, we too might live and move in the new sphere of life. For if we have grown into Him by a death like His, we shall grow into Him by a resurrection like His, knowing as we do that our old self has been crucified with Him in slavery to sin (for once dead, a man is absolved from the order to crush the sinful body and free us from any further claims of sin). . . . Well then, my brothers, I appeal to you by all the mercy of God to dedicate your bodies as a living sacrifice, consecrated and acceptable to God; that is your cult, a spiritual rite. Instead of being moulded to this world, have your mind renewed, and so be transformed in nature, able to make out what the will of God is, namely, what is good and acceptable to Him and perfect."—Romans 6:3-7; 12:1, 2, Moffatt.

Thus we are given to understand that this sinful, hereditary, mortal man must be reckoned as dead that the new man begotten of the Spirit of God may have control of that which Christ purchased by His precious blood, namely, our potential immortal souls and bodies (Luke 21:28, and Romans 8:23).

Fallen nature (flesh or self) is governed by what it comprehends by its senses, but the new creature is governed by the pure Word of God. Nothing short of this

will enable us to experience and enjoy the sweet sentiment expressed by David, "The Eternal shepherds me, I lack for nothing; He makes me lie in meadows green; He leads me to refreshing streams, and revives life in me. He guides me by true paths, . . . . . ; my road may run through a glen of gloom, but I fear no harm, for thou art beside me; thy club,—thy staff—they give me courage. Thou art my host, spreading a feast for me, while my foes have to look on! Thou hast poured oil upon my head, my cup is brimming over; yes, and all through my life goodness and kindness wait on me, the Eternal's guest, within His household evermore".—Moffatt.

The man who is "buried with Christ by baptism into his death", is alive unto God. And henceforth by carrying his cross, he is dead to the world, and the world is dead to him. He has surrendered himself unconditionally to God, allowing Him to control his mind and lips; and so far as possible he follows Peter's advice, namely, "Let all your anxieties fall upon Him, for His interest is in you".—1 Peter 5:7, Moffatt.

Thus he leaves the world and self behind him, ever clinging tenaciously to his birthright, secured by his unwavering faith in the precious blood of his Redeemer.

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## A REMARKABLE BIBLICAL DISCOVERY

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**F**EW things stir the imagination more than a discovery that is likely to shed fresh light on the Bible. Such a discovery has just been made. One is not surprised to learn that it was made in Egypt, a land that has preserved so many documents of antiquity, and may well have many more secrets to disclose in years to come. The present find consists of a group of Greek biblical papyri, about one hundred ninety leaves in all, which have been acquired by Mr. A. Chester Beatty, a well known collector of manuscripts. The exact spot where the discovery was made has not been disclosed.

### MANY BOOKS REPRESENTED

Among the leaves, "the most remarkable addition to the textual material of the Greek Bible that has been made for many a long day," nineteen books of the Bible are represented, nine of the Old Testament and ten of the New; and not the least interesting part of the whole collection is a considerable section of the Greek text of the apocryphal Book of Enoch. The amount of the various books preserved varies from forty-four leaves of one manuscript of Genesis to a portion of a single leaf in the case of Jeremiah. The manuscripts derive their value and interest in large part from their early date. They include the earliest manuscripts of the Greek Bible so far known! The earliest of them "can be assigned with confidence to the second century of our era, and not to a very late period in it." Most of them seem to belong to the third century, and one considerable part to the fourth. The portion of Enoch belongs

seemingly to the late fourth or early fifth century.

Until the fourth century most literary works were in the form of rolls, but all the manuscripts now discovered are codices—that is to say, they consist of sheets and pages after the manner of a modern book. "This find carries back the use of the codex to an earlier date than has previously been known." Indeed the interest of the find is to no small extent bibliographical.

As regards the Old Testament, no portion of the material now discovered equals in interest the thirteen leaves of the Book of Daniel. Unfortunately some part of each leaf is missing. It is a well known fact that the Septuagint translation of Daniel was superseded by one made by Theodotian in the second century of our era. So completely did Theodotian's version of Daniel supplant the Septuagint version that hitherto only one copy of the latter has been known, a manuscript of the eleventh century. Now we possess a copy of the Septuagint version of a large portion of Daniel that is far earlier, for the newly discovered manuscript is not later than the first half of the third century.

### PARTS OF THE GOSPELS AND ACTS

In the New Testament one of the codices contains parts of the four gospels and of the Acts of the Apostles. The interest here is largely bibliographical, for it has hitherto been an article of belief with students of the text of the New Testament that before the fourth century the four gospels were never found together in one volume, inasmuch as they were written on rolls. This supposition has had, of course, a bearing on the study of the text. Here, however, is a codex which cannot have been written later than the third century, but which, when complete, contained the whole of the four gospels, as well as the Acts of the Apostles! This new witness to the text of the gospels and Acts is, apart from tiny fragments, perhaps a hundred years earlier than any other copy we possess. The type of text represented is that which Canon Streeter believes to have been the text current in the church of Caesarea even before Origen arrived there.

Another item in the find consists of nine leaves from a codex which originally contained all the epistles of St. Paul except the Pastorals. These few leaves that have survived contain portions of Romans, Philippians, Colossians, and a tiny scrap of First Thessalonians. The writing is good. One leaf was reproduced in the *Times* (London), and the Greek was perfectly legible. There are also ten leaves of the Book of Revelation. These belong to the latter part of the third century, and are written in a rough hand.

The importance of the new material now brought to light will be recognized by all who are interested in the study of the Scriptures. We must be as patient as we can until it is made available for us.—*Prof. J. Hugh Michael of Emmanuel College. Selected by Lilian Railton.*

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"ONE resolution I have made, and try always to keep, is this: To rise above little things."—*John Burroughs.*

## THE MILLENNIAL AGE

*Continued from front page*

is predicted by Zechariah (14:4-11). The Lord is represented as standing 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, and half of the mountain shall remove toward the north and half of it toward the south."

The details and results attending this sudden splitting of Mount Olivet and the opening of a great valley which will reach unto Azal (or Ascalon) on the Mediterranean coast, are too numerous for an article of limited space. Suffice it to say, that the great valley spoken of will connect the Mediterranean Sea with the Dead Sea, and then will take place a change resulting in the healing of the waters of that monument of God's anger, which is supposed to cover the cities of the plain—Sodom and Gomorrah. Now no living thing exists in its waters; but then, owing to the entering in of the Mediterranean flood, by way of the connecting great valley, myriads of living fish will sport in its depths, and fishermen will stand on its banks "from Engedi even unto Eneglaim" (Ezek. 47:10), spreading their nets and catching fish, of which there will be an abundance. Not only so, but it is stated on good authority, that there is a valley—an old bed of the Jordan—now filled with loose sands of the desert, which reaches from the southern extremity of the Dead Sea to the Gulf of Akaba, an arm of the Red Sea.

The Dead Sea has a depression of thirteen hundred and eight feet below the Mediterranean, and when the torrent of living waters rushes in, it will not only become alive with fish, and its banks lined with fishermen, but it will become the great pool of Jerusalem, and a harbor for the commerce of the world. The first rush of waters from the Mediterranean will enter the Dead Sea at an angle, and the tumultuous flood, finding no other outlet, will rush down the Jordan's old bed, cleansing it thoroughly of its vast accumulation of sand, and forming a continuous water channel between the Mediterranean and Red Seas. This will obviate any necessity for the Suez Canal, which was built for a like purpose through the ingenuity of man.

Jerusalem will thus be reached from all parts of the world by a splendid waterway, accessible to ships of the largest tonnage, bearing their treasures and tribute to the metropolis of the world—"the city of the Great King."

The land of Israel, also, will be divided, and the promised inheritance, as allotted to each tribe, will far exceed their former possessions. Moses, in Exodus 23:31, partly delineates the future boundaries of their inheritance. But in Deuteronomy 11:24, we have an enlarged description given by the Lord God Himself. This sweeps in the whole of Arabia down to the Sea of Oman. The Mediterranean and Sea of Oman are its boundaries, north and south, and the River Euphrates, Persian Gulf, and the Red Sea, on the east and west.

After the King of the whole earth is seated on His throne in Jerusalem, and the wheels of His matchless government are in motion, one of the customs will be that all the nations shall be represented year by year in acts of worship before the King, Jehovah of Hosts, going there to keep the feast of tabernacles.—Zech. 14:16.

Satan, also being bound for a thousand years, his influence for evil will not be exercised among the inhabitants of earth for that period, and the effect of his withdrawal from active interference in the affairs of men will contribute largely to the increase of temporal and physical blessings everywhere.

Then all will call upon the name of the Lord, and serve Him with one consent. Unanimous worship, and all in one tongue or language, which the Lord will give! What a glorious day that will be, dear reader, when a whole world will raise its voice of melody in worship of Him who hath wrought such wonderful changes in their behalf!

In conclusion, we have briefly enumerated some of the physical and temporal blessings which shall cover the earth when the Lord has returned to Zion and reigns before His ancients gloriously. In imagination our minds look forward to the day when all these promises shall be realities. Then the whole earth will yield abundantly her fruits and grains, as well as flowers of richest hue and sweet perfume, to gladden the heart of man; long life shall succeed the few brief, sorrowful years which are now allotted to a sinful race. The earth will no more vibrate under the tread of mighty armies, nor the air be dimmed by the smoke of battle, but peace and security will be shared by everyone.

The physical changes, converting the desert into a place of Edenic beauty and opening up channels and waterways which shall transform the Sea of death into a Sea of Life, and create a highway to Jerusalem for the ships of all nations, will revolutionize the commerce of the world, and all the earth will become tributary to the King of kings and Lord of lords, sitting upon the throne of His father David in Jerusalem, the metropolis of the whole earth.

Truly, the prospect is glorious, and the consummation is approaching! Already may we discern the light of that day of bliss streaming over the eastern hills, and soon the Sun of Righteousness will arise and deluge the earth with His glory. Blessed day! Soon may it come! Amen.—Selected by R. A. Curtis from *The Last Days*.

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## THE COST OF WAR

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THE world expenditure on all arms is now five billions of dollars yearly, an increase of 70 percent over that previous to the Great War. We stand today with nearly 5,000,000 men actively under arms, and 20,000,000 more in reserves. Because of fear and inability of nations to cooperate in mutual reductions, these vast forces, greatly exceeding those of the pre-war period, still are to be demobilized, even though twelve years have passed since the Armistice was signed.—President Hoover, May 4, 1931.

# National Berean Department

Margaret Lyon, Editor, 325 N. Austin Blvd., Chicago, Illinois

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"WE ARE MADE PARTAKER OF CHRIST, IF WE HOLD THE BEGINNING OF OUR CONFIDENCE  
STEDFAST UNTO THE END."—HEBREWS 3:14.

### NEW SOCIETY AT SPRINGFIELD, LOUISIANA

FOLLOWING in the steps of the Hammond young people, who organized a Berean society at the close of their annual meetings last year, the young people of the Blood River district, near Springfield, Louisiana, met at the home of Mr. and Mrs. Sherman Fauntleroy on the evening of January 12, and organized.

The meeting was called just preceding the preaching service, which was held in the neighborhood, and about fifteen or so were present. A constitution modeled upon the Hammond constitution was adopted at this first meeting, and a temporary president elected. Permanent officers were to be elected at the following meeting, which was set for Sunday afternoon at 2:30. Several who will become members were not able to be present at this meeting, and so the enrollment will no doubt be more than appeared on the first list.

The Hammond Bereans, who had just that week finished Book 1, kindly donated their books to the new society. These people live about fifteen miles from Hammond, and most of them have no way to get into town, and so this new organization makes it possible for them to have the advantage of Berean study in their midst. The interest of the young people in this class is very keen, and we hope that much good will result from this new effort for the Master, and that many will be built up in the knowledge of the Scriptures which leadeth unto life eternal.

M. W. Lyon.

"All things are against me."—Genesis 42:36.

"All things work together for good to them that love God."—Romans 8:28.

FROM time to time it has been requested that contributions to the Berean page be sent directly to the Berean editor, and *not* to The Restitution Herald. There are evidently some who have overlooked this though because we continue to receive copy forwarded from Oregon. We would like to call attention likewise to the editor's change

of address; the new one will be found in the heading of the page.

"Consider the lilies, how they grow."—Matthew 6:28

"I NEED oil," said an ancient monk; so he planted an olive sapling. "Lord," he prayed, "it needs rain that its tender roots may drink and swell. Send gentle showers." And the Lord sent gentle showers. "Lord," prayed the monk, "my tree needs sun. Send sun, I pray Thee." And the sun shone, gilding the dripping clouds. "Now frost, my Lord, to brace its tissues," cried the monk. And, behold! the little tree stood sparkling with frost, but at evening it died.

Then the monk sought the cell of a brother monk, and told his strange experience. "I, too, planted a little tree," he said, "and see! it thrives well. But I entrust my tree to its God. He who made it knows better what it needs than I do. I laid no condition. I fixed not ways or means. 'Lord, send what it needs', I prayed, 'storm or sunshine, wind, rain, or frost. Thou hast made it and Thou dost know'."—*Selected.*

"We trusted."—Luke 24:21.

I HAVE always felt so sorry that in that walk to Emmaus the disciples had not said to Jesus, "We *still* trust", instead of, "We *trusted*." That is so sad—something that is all over.

If they had only said, "Everything is against our hope; it looks as though our trust were vain, but we do not give up; we believe we shall see Him again." But no, they walked by His side declaring their lost faith, and He had to say to them, "O, fools, and slow of heart to believe!"

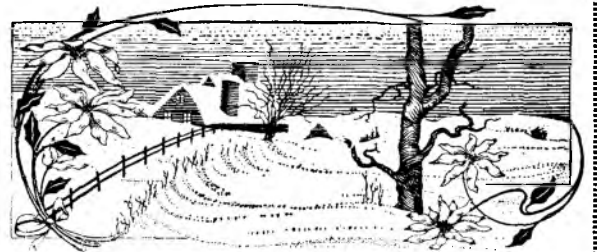
Are we not in the same danger of having these same words said to us? We can afford to lose anything and everything if we do not lose our faith in the God of truth and love.

Let us never put our faith, as the disciples did, in a past tense—"We *trusted*." But let us say, "I *am* trusting."

—Crumbs.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."—Isaiah 35:5*

### JESUS AND THE MAN BORN BLIND

ONE day as Jesus was walking with His disciples in Jerusalem He saw a poor, blind beggar—one who had never seen a flower, a tree, a cloud, not even his own people. The disciples asked who was to blame that the man was born blind. Jesus answered that his blindness had not been caused by sin; but that through his cure the power of God might be shown.

Jesus said that He, Himself, was the Light of the world, and that He must do the work God had given Him to perform now, because a time would come when this particular work could not be done. So He went to work.

Taking up clay from the ground, Jesus put it on the eyes of the blind man, and told him to go wash in the Pool of Siloam. The beggar did so, and immediately he could see. Jesus had brought him light out of darkness.

The neighbors could hardly believe that the healed man was the one who had been blind, but he said, "I am he", and told them just what had been done. They wanted to know where Jesus was, but he could not tell them.

Then the man was taken to the Pharisees, who, after hearing his story, said Jesus must be a very bad man if He did things like that on the sabbath. They did not want to believe even when the blind man's parents said his story of healing was true.

Now the parents were no doubt glad for the miracle, but were afraid they would be put out of the synagogue if they confessed Jesus to be *the Christ*. So they said, "Call the one who has been blind."

He was not afraid. When the Pharisees tried to convince him that Jesus was a sinner, he answered that God did not hear sinners. At this, the men grew so angry that they cast the lone man out.

However, he had one friend—the One that was most worth while. When Jesus heard of his sad plight, He went to him. He asked, "Do you believe on the Son of God?"

The man replied, "Who is he, Lord, that I might believe on him?"

And how glad he must have been when Jesus said, "You have seen him; . . . it is he that is talking to you."

Anyhow, the healed one said, "Lord, I believe," and

worshiped Jesus, accepting Him as his true Light.

ARE OUR eyes open?

DO WE believe?

#### WEEKLY BIBLE READING

February 12 to 18: Leviticus 7 to 22; Mark 15 to Luke 5.

#### SOMETHING TO DO

1. Learn John 8: 12.
2. Did Jesus profane the sabbath?
3. Find stories of other blindness cured.

WE BELIEVE the dead shall rise again and be made *immortal*.

"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. For this corruptible must put on incorruption, and this mortal must put on immortality".—1 Cor. 15:52, 53.

#### AS LITTLE CHILDREN

Matthew 18:1-10.

#### A LITTLE CHILD'S HYMN

Thou, that once, on mother's knee,  
Wert a little one like me,  
When I wake or go to bed,  
Lay Thy hands about my head;  
Let me feel Thee very near;  
Jesus Christ, our Savior dear.

Be beside me in the light,  
Close by me throughout the night;  
Make me gentle kind, and true,  
Do what mother bids me do;  
Help and cheer me when I fret,  
And forgive when I forget.

Thou art nearer when we pray,  
Since Thou art so far away;  
Thou my little hymn wilt hear,  
Jesus Christ, our Savior dear,  
Thou that once, on mother's knee,  
Wert a little one like me.

—Francis Turner Palgrave

# With Our Sunday Schools

LESSON 7. — February 14, 1932

## JESUS AND THE MAN BORN BLIND

John 9:1-41

Devotional Reading: Isaiah 42:1-7

### GOLDEN TEXT

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.

#### A STUDY OF THE SUBJECT

**Topic:** Jesus the Light of the World.

**Basic Truth:** "To give light to them in darkness and in the shadow of death."—Luke 1:79.

**I. Darkness Prevails.** "What that blind man needed was not light but sight," someone has observed with penetration. He was in darkness not because of a lack of light, for the sun had shone as brightly before the miracle restoring his sight had been performed as it did afterward. But he did not know of its existence. He could even feel its warmth but knew nothing of the source from whence it came. So it is with the man whose carnality blinds his eyes to the reality of God. He feels that God is; he enjoys the blessings God sends "on the just and on the unjust"; but he is unable, because of his sin, to see the One who provides for all his needs.

**II. The Light Comes.** In another miracle of a similar nature which Jesus performed in Bethsaida (Mark 8:22-26), the Lord led the blind man out of the town, and having anointed his eyes with spittle He questioned him concerning his ability to see. The blind man said, "I see men as trees, walking." His sight was not fully restored at first. So it was with the spiritual understanding of the man who was born blind. At first he saw in Jesus the One who gave him physical vision, and that was all. But when the Master had sought him out again and questioned him the second time, he cried, "Lord, I believe!" It required a second questioning by Jesus to fully restore the sight of the man in Bethsaida, so that he "saw every man clearly." It is often necessary for one to be repeatedly instructed, led slowly from truth to truth, before he can fully comprehend the glorious possibilities held out in the gospel.

**III. Fulness of Faith.** The man in our lesson had never seen the light: neither the physical nor the spiritual light which was to come to him through the Lord Jesus Christ. And at the first he glimpsed it but dimly in the act of physical healing, and then it burst upon his spiritual vision in glorious radiance. So it is with humanity everywhere. Men can be led at the first to see only the material aspects of the gospel, the richness and prosperity of the future kingdom of God. But after they have grasped these lesser things they may be led into the glorious realities that follow complete union with the Eternal Father through Jesus Christ His Son.

#### PRACTICAL APPLICATIONS

##### WORKS:

The great Example of the church of God said: "I must work the works of him that sent me." What a militant body the church

would be if they followed the example of Jesus. It can be said of Jesus that,

He Was Always

- about His Father's business;
- loving in all His labors;
- considerate of the feelings of others;
- a true representative of the Father.

If all the members of the church of the living God were as energetic, Loving, and faithful in their labors to the Father as Christ was in His, do you think they would have much time to be overcome by the pleasures of this life? Another question that is provocative of much thought is this: If the church pursued its labors in the same spirit as the Master, would there be the spirit of bigotry, unreasonableness, hatred, and contention that is so often manifest in daily pursuits?  
NIGHT:

Our lesson reveals the truth that all are aware of, yet so often disregard or at least give little thought to. "The night cometh, when no man can work." The time when man is able to work is very short. Like the prodigal son, we spend much time in riotous living or at least wasting our time upon things of life that produce nothing worth while. Many great lessons are taught us in Scripture about the profitable use of our time. It is sinful to waste the worth while and usable things of life, even though they can be replaced. How different with Time! It is a necessity; it can never be replaced. Surely it is a sin to waste time.

"Whatsoever thy hand findeth to do, do it with thy might."—Ecclesiastes 9:10.—C. E. R.

#### THE GOLDEN TEXT

"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.

Jesus' "I AM" is peculiar to John's gospel. He expresses Himself in seven different ways in this gospel. Two weeks ago we had, "I am the bread of life"; today, "I am the light of the world"; in two weeks more it will be, "I am the resurrection and the life"; then in 14:6, we find, "I am the way, the truth, and the life"; 15:1, "I am the true vine"; "10:7, "I am the door of the sheep"; and 10:11, "I am the good shepherd."

When we see Christ in these different capacities, how can He be otherwise than "the light of the world"? In all these ways He truly sheds light to those about Him. The sheep follow the Good Shepherd and are protected. We should walk in the light and follow our Leader. Some men love darkness rather than light, because their deeds are evil, but not so with true Christians. They have fellowship with Christ and walk in the light that leads to life.—L. A. R.

#### YOUNG PEOPLE AND ADULT

"In the beginning God created the heaven and the earth." There was no life on the earth; it was void. God purposed to create life, but no life can exist in darkness. So the next thing created was light. Gen 1:3. This principle should constantly be kept in mind—no life without light. Jesus had this in mind when He 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. Darkness is death: "For if ye believe not that I am he, ye shall die in your sins."—John 8:24.

"Light" is used as a synonym for knowledge or understanding. Thus we speak of the "enlightened" age, and explain things in the "light" of modern science. People are living longer today because of the greater "light" of our doctors. People are spared much suffering from epidemic diseases because of the "light" or knowledge of germ diseases. Light precedes life. The typical slum child, surrounded with greed and crime, receives light when he is taken out of those conditions and taught the better way of life. Again, light precedes life. Read Isaiah 59. Notice Isaiah adds, "We wait for light." V. 9. Jesus was the Light that came into the world to "save his people from their sins."—Matt. 1:21. The light that Jesus gave to the world is the greatest ever given to any people by any person. The individuals or nations that have accepted His light are the happiest and most progressive of any people on the earth. They will profit more than in this life alone, for Jesus is the "light of (eternal) life."—H. A. S.

#### PRIMARY CLASS

**Topic:** What Jesus Did for a Blind Man.

**Memory Verse:** "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.

Have the children close their eyes tightly, and then begin to tell them of a pretty picture or flower that you hold in your hand. As their eyes open in curiosity, talk with them of what actual blindness would mean to them.

In the country where Jesus grew up there were many people who had been blind from babyhood. Now, a doctor can sometimes help people to see; but in those days the doctors had not learned to do such fine work. When Jesus found these blind people, He felt sorry for them. If you feel sorry for mother when she is ill, what do you do for her? Now Jesus could do more than we can for sick people. What was it? No wonder He is sometimes called the Great Physician! —G. M. M.



## AMONG THE CHURCHES

### AT WCMA

Bro. Sydney Magaw, pastor at Brush Creek, Ohio, will speak at WCMA, Culver, Indiana, (1400 kilocycles), on Feb. 7, from 6:30 to 7:30 a.m. Bro. Magaw's subject will be, "That Blessed Hope". Some have reported that Bro. Magaw's voice has carried best of all heard so far. Tune in on Feb. 7.

### GRAND RAPIDS, MICH.

The custom is followed in our Sunday school of presenting a Bible to any student in the Junior department who has a perfect attendance record for the year. For the year 1931 there were seven. One of them, Gladys Granstrom, has not missed a Sunday for two years. Since she received a Bible last year, she was given a book this time. The ones receiving Bibles for 1931 were, Stella Wheppler, Marcella Conrad, Phyllis Van Portfleet, Phyllis Jenkins, Gladys Jenkins, and Martha Townsend.

In the senior department Mrs. Townsend was the only one there every Sunday. Mrs. Jenkins missed only one and would have been there then except that she misunderstood a quarantine order last fall. Several others had almost a perfect record. This kind of faithfulness is one of the reasons why we have a good Sunday school.

Attendance at church services recently has taxed the seating capacity of the house, for which we are thankful. F. E. Siple.

### NIAGARA FALLS AND FONTHILL

Last Sunday evening S. J. Shean of Toronto, spoke in interest of the Ontario Prohibition Union.

Bro. and Sr. Arthur Gilbey and Clarke visited at Fonthill over the week end of 22 to 24. They were called back by the death of an aunt of Bro. Gilbey's.

Sr. Railton has been visiting in Toronto. Her mother, living in that city, has recently had a stroke.

Grandma Keenon spent a week in Hamilton visiting with her son just recently.

The annual business meetings of the Falls and Fonthill churches proved to be very harmonious and were very inspirational from a business standpoint. The financial obligations of both churches have been promptly cared for during the past year. We are very grateful to our heavenly Father for this blessing. It is most encouraging when times are so stringent.

### GENERAL CONFERENCE ANNOUNCEMENT

The General Conference of the Church of God will convene (D. V.) at Oregon, Illinois, from August 2, 1932, to August 14, 1932, inclusive. It would be well for state conference boards to take into early consideration the appointment of a delegate or delegates to represent the membership of the several states. Churches unassociated with state conferences are also urged to take action for the appointment of delegates. Matters of unusual importance will be presented for the consideration and action of the brotherhood at this meeting. The counsel and support of the Church of God everywhere is needed in the furtherance of our mutual effort.

(Signed) G. Eldred Marsh,  
Secretary

### KENNARD, NEBRASKA

We have started an adult Bible study class here in Kennard, which meets on Friday night. We have met twice now. The first time there were only seven, and ten last time. Two of them said when they left they were surely coming back and bring someone else.

There has been about three feet of snow on the ground, but we had a good meeting at Blair last Sunday, with 28 present in spite of bad weather and sickness.

Mrs. Wm. Nelsen of Omaha, who recently underwent an operation is recovering nicely and has returned home.

William Patterson and Kenneth McIntosh,

who have been regular attendants at all church services held in Blair for some time past, have returned to their homes at Page, Nebr. We certainly missed them Sunday.

The Bereans enjoyed a very pleasant evening, on Friday, Jan. 22, at the farm home of Howard Appleby. The time was spent in sled riding.

A series of evangelistic meetings are being held by the Pentecostal people in our church at Blair, consequently the Bereans were unable to hold their regular Sunday night meeting at the church. They met at the Thomas Bates home at Kennard.

In the Master's service,

Lucille LeCrone.

## BETWEEN YOU AND ME—

We are glad to be able to tell you that Sr. Crysler, at Golden Rule Home, is improving nicely, but sorry to report that Aunt Mary Renner is not as well as usual.

Sr. Agnes Murrey of Pasadena, California, died on Jan. 13. Funeral services were conducted on the 16th by Bro. S. J. Lindsay, assisted by Bro. McLeod.

Turn to the back page and read about the two booklets we are offering you at low cost. You will appreciate these, both for your own benefit and to loan to a friend.

The Training Class has been enjoying a thorough study of the Book of Daniel, in Bro. Marsh's class, and two of the articles in this issue portray some of their impressions of that prophet. Bro. Harry Goekler has been a member of the class only a week. We predict good work from this student.

Sr. Olive Wood, of Riverside, Calif., is at present in feeble health because of a recent attack of the flu. Sr. Wood accompanied Bro. Marsh and family east this past summer, attended General Conference and renewed old friendships in and near Chicago. We pray for her full recovery to health.

Sr. M. A. Woodward is gaining each day and is now able to take a few steps with crutches. Her Sunday school class of boys, age 8 to 11, met three or four times in her room and learned the books of the New Testament in song, and they gave it in fine style at Sunday school a week ago. They are anxiously awaiting their teacher's return.

Because Bro. Marsh was suffering from a cold, his son, Arlen, spoke to the Oregon congregation on Sunday morning last. He gave them some very valuable thoughts on prayer, and all present were deeply impressed with the service. The pastor was able to speak in the evening and gave a stirring sermon on "Frozen Assets". Sunday evenings' attendance has been very gratifying, both as to membership and friends outside the church. Bro. Marsh has been giving a series of sermons, portraying the momentous events in the East in the light of God's Word, and interest deepens with each sermon.

We are rejoicing with the brethren at Rensselaer, Ind., in their Sunday school work there. They recently sent for thirty Truth Seekers' quarterlies. Our prayers are with them for steady growth and development in all departments.

Bro. James Rogers, who has been a student at the University at Tucson, Ariz., returned to his home here, arriving last Sunday evening. He will finish the present school year at "Illinois".

Bro. Cecil Smead, pastor at Burr Oak, reports increased interest in all of our churches holding services in Indiana. This new enthusiasm has been attributed by many to the radio broadcasting from WCMA, by our ministers. May the good work grow!

The prayers of the brotherhood are sorely needed by Bro. and Sr. B. F. Cook, 2201 Lake St., San Francisco, Calif., as Bro. Cook has been very ill for the past three months. Bro. and Sr. Cook have long been faithful and loyal supporters of the N. B. I. Let us not forget them in our daily petitions.

We have been mailing extra sample copies of The Herald to Bro. John Denchfield, pastor at Eden Valley, Minn., and last week he sold ten of them at five cents each, remitting us the proceeds. He says it is fairly easy to sell a copy at five cents, but difficult to obtain the price of a year's subscription. He leaves a copy at the public library, hotel, depot, etc., thus sowing the good seed wherever opportunity presents.

A letter full of cheer was received at headquarters from Sr. Fannie LeCrone, of Helena, Okla., who just the day after Christmas lost her home by fire! I wish that all of us who murmur because of the hardships imposed on us by the depression, could peep over my shoulder, as I read Sr. LeCrone's letter. Only a few possessions were saved, and Bro. LeCrone, now past 80 years, has been under the doctor's care, but they still find much for which to thank their heavenly Father. Surely, He tenderly cares for us in all circumstances of life.

**AT ELDORADO, ILLINOIS**

Saturday evening and Sunday, Feb. 9 and 10, is the regular appointment at Eldorado. Bro. C. E. Lapp will be the speaker, and a full attendance is urged.

**AT PLYMOUTH, IND.**

A card from Bro. Cecil A. Smead announces regular preaching services each Sunday morning at Plymouth, according to present plans. The speaker's name was not given, however. This is a step forward for the brethren at Plymouth, and we pray God's blessing on their effort, and trust that all will cooperate to the fullest extent.

**NOTICE OF MEETING**

The Los Angeles church has been contemplating having special meetings every three months for the purpose of taking up prophetic subjects, applicable to present day conditions, and Bro. W. R. Young of 3688 Mountain View Drive, San Diego, Calif., editor of "The Anti-type", an undenominational paper devoted exclusively to expositions of chronologic prophecies and signals of the approaching end of Gentile times, has promised to be with us on Feb. 14, to give us a discourse along these lines. His advancer years and the urgency of his editorial work make it inadvisable for him to attempt to speak twice in one day.

It has been decided to omit the afternoon and communion services on the first Sunday of February, and instead hold all these services on the 14th, which is the second Sunday. There will be a picnic dinner in South Park and a number of short talks in the afternoon. All those in southern California who are interested in these matters are urged to assemble and commune with us and enjoy the light of God's Word, as expounded by this aged brother, who has long been a deep student of God's prophets. Let us heed the admonition of the apostle in Hebrews 10:25, for surely, "the Lord is at hand".

Emma C. Railsback, Sec'y.

**CONTRIBUTORS TO DOLLAR-A-MONTH CLUB AND OTHER DEPARTMENTS**

Mrs. Edith E. Miller; Mrs. Wm. Lansbery; Mr. and Mrs. B. F. Cook; Jennie Salisbury; Ethel Walrath Chesnut; Ruchie Alexander; Mr. and Mrs. Glyn Starbuck; Mrs. Herbert Kasper; Mary E. Carter; Mrs. Fannie Le-Crone; Mrs. Mary Calkins; Mrs. A. Moreland; Maurertown, Va., Sunday school.

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**"THE HEBREW PEOPLE"**

The new Junior Berean Book, "The Hebrew People," is now ready for distribution. The price is 30 cents for single copies; 27 cents each for 5 to 25 copies; 25 cents each for 25 or more copies. This book contains an illustration of the finding of the baby Moses.

Send all orders to National BEREAN Society, Oregon, Illinois.

**THE GREAT SABBATH**

"The Great Sabbath, or What Jesus Will Do When He Comes and Restitution Begins" is the title of a new and interesting tract of 28 pages by Elder J. H. Anderson. This excellent little work presents the Sabbath question from a new and refreshing viewpoint. For sale by the author, Elder J. H. Anderson, Michigantown, Ind., or J. H. Stepp, Dana, North Carolina, at Fifteen Cents per copy, postpaid.

**THE RESTITUTION HERALD**

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The RESTITUTION HERALD advocates: the near return 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 to be 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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## F E A R

By C. E. Randall

WE are living in a time when men's hearts are failing them for fear and for looking after the things coming on the earth. People cannot see into the future and discern peace and prosperity. Fear is gripping the world. Civilization is rapidly crumbling; society is so filthy that it is rotting; nations, states, cities, and towns are in or near bankruptcy because of political corruption and graft. It is no wonder that people are revolting against such an order. However, one sin does not right another.

With this political, social, and religious revolt we find in its wake a social order of free love; a religious system that is anti-religious, and a political regime that spreads the seeds and doctrines of hell everywhere; ruthlessly stamping out every form of that which is true and righteous. From a worldly standpoint surely there is cause for fear.

But we are not of the world. The Psalmist has well advised: "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down."—Psalm 37:1, 2.

The devil and all his forces are working night and day, it is true—so is GOD. God has promised never to leave nor forsake us. He has always kept this promise if we were true to Him—He always will. "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."—Rom. 8:28. Sometimes it is hard to see the truth of this in our everyday affairs but time always proves it true. "If God be for us, who can be against us?" Rom. 8:31.

No matter how heavy the clouds, just trust God. Perhaps the clouds are better for you than the bright sunshine. Trust your all in His hand. Don't worry, fret, or murmur; but TRUST. I like the words of David in Psalm 37:25: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Wait on the Lord, keep His way, and He will guide your footsteps along still ways.—In *Church of God Messenger*.

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# THE RESTITUTION HERALD

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## Living Stones in God's House

*By Emma C. Railsback*

DAVID desired to build a house for the Lord. He was informed through the prophet Nathan that his son was to build the house "unto the name of the Lord". Jehovah had covenanted with David that He would set up his seed after him and would establish the throne of his kingdom forever. Solomon was the immediate seed referred to, who built the typical house of the Lord. 1 Kings 6:7: "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor ax, nor any tool of iron, heard in the house while it was in building."

But the greater Son of David is the Savior, our Lord Jesus Christ; and it is He that is building the house of God, which is the church of the living God, the pillar and ground of the truth. (1 Tim. 3:15.) The church is, therefore, "my father's house", to which Jesus refers in John 14:2, in which He says there are many mansions or abodes or permanent places. The Greek word, *monē*, is found only twice in the New Testament, in John 14:2 and 14:23. In verse 23, it is translated "abode", and the concordance gives "permanent place" as the thought of the word.

In Hebrews 3:5, 6, we read, "Moses verily was faithful in all his house, as a servant". Moses' house was the nation of Israel. "But Christ as a son over his own house; whose house are we", said the Apostle, "if we hold fast the confidence and the rejoicing of the hope firm unto the end." Christ, the greater Son of David, the Son of God, is building the household of God 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."—Eph. 2:20, 21.

The stones for this antitypical house of God are being taken from every kindred, and tongue, and people, and nation, by the gospel message, and are made ready for the house of God by rebukes and chastenings of the Lord. The assembling time is very near, when these lively stones shall

be assembled with the Living Stone, which was disallowed of men but chosen of God and precious, to offer up spiritual sacrifices unto God and to become a royal priesthood.

Dear reader, dear moral man, dear friend (of whom I have many still out of Christ), why do you procrastinate in such a vital matter? Can you not see that Jehovah's warnings are in the earth? that the eleventh hour is rapidly drawing to a close? that men's hearts are failing them for fear? that evil men and seducers are waxing worse and worse, deceiving and being deceived? that the inhabitants of the earth are becoming as corrupt as they were in the days of Noah? Oh! Why will you remain out of the House of God, out of the ark of safety and neglect so great salvation? You have heard the good news of the kingdom of God and the things concerning the name of Jesus Christ, and you know that there is none other name under heaven given among men whereby we must be saved. Why do you not yield obedience while there is yet opportunity? The way is plain—hearing, believing, repenting, and obeying,—entering into the typical death, burial, and resurrection, to walk a new life, the begotten, spiritual life in which the flesh is crucified daily and a growth in grace and knowledge is experienced. Then and only then have you the promise of a spiritual birth in the first resurrection or a change from mortality to immortality, from corruptibility to incorruptibility when the Savior comes. Why do you not flee from the wrath to come? For it surely is coming and that right soon.

Many who are totally ignorant of the Holy Scriptures are now realizing that conditions cannot continue much longer as they are at present, and to them the future is dark indeed. But those who love the Lord Jesus Christ and have made their calling and election sure are rejoicing because they know that the Sun of Righteousness is about to rise with healing in His wings, that a brighter day is just ahead, that Jesus is so coming in like manner as He went away to reward every man as his works shall be.

Even so, come Lord Jesus, and come quickly!

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"Blessed are the eyes that see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them."*—Luke 10:23, 24.

## The Editor's Prayer

**O**UR FATHER: At this time we would ask Thy special blessing to attend those who are endeavoring to lift up their voices in warning to the world, and in admonition to Thy people, concerning the portentous events that are now transpiring.

Give unto them, we pray, an appreciation of the serious responsibility that rests upon them as "watchmen on the walls of Zion." Impress upon them the sacredness of their obligation to Thee and to all mankind. Enable them to see clearly, to analyze correctly, and to present understandingly and impressively the truth of the prophetic Word, together with its definite application to the times in which we live, that their hearers may be moved to faith in God, repentance from sin, and obedience to the gospel. Amen.

## He Cometh!

**M**ORE than a hundred years ago, Krummacher, one of the most eloquent preachers Germany ever produced and a thoughtful student of the prophecies, cried to the slumbering church of his day:

"Never did the church witness such a constellation of signs of the near coming of Christ as now. 'The branches of the fig-trees are full of sap; and the summer is at hand.' Assuredly I am not ignorant that a portion of the church has become gradually weary of the long tarrying, and has fallen into doubt. You also shake your head, and are of opinion, that we have long talked of 'the last time.' Well, use this language, and increase the number of the existing signs by this new one. Add that of the foolish virgins, who shortly before the midnight hour maintained 'the Lord would not come for a long time.' They ate; they drank; they wooed and were wooed, and inscribed over the festivity-decorated gate of their dwelling, 'Peace! Peace! There is no danger!' But then, however, the depths suddenly burst open, and the floods rushed forth at the command of eternal wrath. Only Noah and those with him watched, and were preserved; upon every one else destruction came with the swiftness of a whirlwind. The Lord cometh! O, were He already here! How do we long for His revelation in these dark times!"

Should this writer, whose quaint language we have quoted at considerable length, have been permitted to live to the present in the land of his nativity, how much more insistent would have been his cry, "The Lord is at hand!"

Could he have witnessed the happenings of the past few years, the increase of godlessness, the decline of religious interest, and the multiplying of the anti-christian spirit in Germany and throughout the world, he would have been moved to even greater fervency, and with much stronger reason to declare that "never did the church witness such a constellation of signs of the near coming of Christ as now!"

Recently one of our younger preachers, Brother Richard LeCrone, remarked thoughtfully, "How thankful we should be that we are living in these significant days!" We are reminded of the Master's words directed to those who were privileged to witness the events of His day, and we find them remarkably applicable to ourselves: "Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them."

## Christian Emphasis on Death

**R**EFERRING to the intermediate state of the dead in his work on *The Christian Faith*, Dr. Olin Alfred Curtis insists that "the doctrine must be so constructed as to protect the awful Christian emphasis upon death."

An important principle of Christian teaching is involved in the conclusion of this eminent Methodist theologian. The Bible stresses most earnestly the dreadful reality of death. It is presented throughout the Scriptures as the most fearful, the most horrible, and the most repellent of all experiences and conditions.

The reason why so much emphasis is placed upon its appalling nature is apparent to the thoughtful student of God's Word. According to Inspiration, death is the natural result of sin, and the divinely appointed punishment for sin; therefore its frightful character must be clearly revealed, that men may be induced to flee from it.

It is exceedingly significant that Christianity alone places this "awful emphasis upon death." Other religions endeavor to minimize its terrors by teaching that death is not a reality, that it is but a delusion of the human mind. Stephen Phillips voices this widely prevalent but altogether unchristian idea thus:

"The delusion of death shall pass;  
The delusion of mounded earth, the apparent withdrawal.  
Ye shall shed your bodies and upward flutter to freedom."

# The Hope of the Gospel

By George B. Alldridge

WE should at all times avoid indulging in controversy, that is, if it is contrary to the spirit of Eph. 4:15. It is human, or rather fleshly, to desire to get back at the other fellow who may differ with us. This is not the spirit of Christ and we should ever be alert that we are not enslaved by this method. But Jude warns us: "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." And quoting Paul, 1 Cor. 9:23, I may say, "And this I do for the gospel's sake, that I might be partaker thereof with you".

In *The Golden Age* of January 20, 1932, under the caption, "First Resurrection and Better Resurrection", we read, Page 250,

"David will never get to heaven; neither will John the Baptist, nor any faithful prophet and servant of God preceding John's ministry, for none of them will be members of the kingdom of God. Jesus settled that point when He said; 'Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he'. Luke 7:28. It must be, then, that though John the Baptist and all his fellow prophets may be resurrected, it will not be in the first resurrection or to a life in heaven. This raises the question: what kind of resurrection, then, will they have?"

The writer then quotes 1 Corinthians 15:40, 44, seeking to prove that there will be a resurrection of beings who will be spiritual and immortal, and a resurrection of perfected human or natural beings, mortal, but who will enjoy eternal life. In other words, all who died prior to the resurrection of Christ—the patriarchs, prophets, and saints of God, from righteous Abel down to John the Baptist, including of course Abraham, Isaac, and Jacob—will be raised flesh and blood creatures. Quoting 1 Corinthians 15:50, the writer tries to prove by these words, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God," that it excludes all prior to Christ's resurrection.

To point out what a serious position the writer of the above occupies, I will refer you to Revelation 22:19; Deuteronomy 4:2; Proverbs 30:6; Deuteronomy 12:32.

Listen to these words, "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."—Matt. 8:11. Whom must we believe, the editor of *The Golden Age*, or Jesus? Jesus, brethren, every time! Why? Here is the answer, "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 world."—Heb. 1:1, 2.

The writer knows only but one true gospel, taught

and revealed to him in the Scriptures. Paul, in Galatians 1:8, says, "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

What gospel did Paul preach? Let me quote Acts 28:23, "And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening."

Let us turn to Galatians 3:8. We read, "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." In verse 16, we read, "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." And verse 29, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise". Read also Genesis 12:1-7; 13:14-17; 15:13-18; 17:1-8; 22:15-18.

On Page 251, *The Golden Age* quotes Hebrews 11, pointing out who these ancient worthies are, who, he says, are to be raised to the plane of human perfection, receiving an earthly reward, not like the saints to a heavenly reward and existence. Let us see what their faith led them to believe they would receive.

"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, . . . But now they desire a better country that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

The writer in *The Golden Age*, quoting and naming Abraham until he reaches Moses, quotes verses 24, 25, then quotes only part of verse 26, leaving out the part that condemns his theory: "Esteeming the reproach of CHRIST greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward." This is a willful twisting of the Word of God!

Jesus said, "Your father Abraham rejoiced to see my day; and he saw it and was glad."—John 8:56. Now let us read Hebrews 11:18, 19: "Of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead from whence also he received him in a figure." I wish that I could see as clearly as Abraham did all that was involved in the death of his son, Isaac, in figure.

Did Moses see Christ's day and was he glad? "The Lord thy God will raise up unto thee a prophet from the

(Continued on back page)

## ACCORDING TO THY LOVE

LORD, these for whom we are so bound to pray,  
How can we know the secret springs that move  
Their lives; how know just what we ought to say?  
Answer us, Lord, according to Thy love.

We bring Thee needs of which we do not know,  
And problems that we cannot understand.  
We feel so powerless. We can only go  
In faith and lay them in Thy loving hand.

We pray for folk we love the best, and these  
Are dumbest cries of all the prayers we pray.  
Into Thy care we cast the broken pleas,  
Into Thy love the words we cannot say.

We bring thee our own souls. We do not know  
Just what is worst in us or what is best,  
Or where we lack. We come and tell Thee so,  
And wait Thy judgment. And Thou givest rest.

We bring our prayers. So tremulous their wings,  
So tossed by thoughts that this way, that way, move;  
Nestle about Thy heart the fluttering things,  
Answer not them, dear Lord, but Thine own love.  
—From "Words of Life".

—o—

"THE purposes of the Almighty are perfect and must prevail, though we erring mortals may fail to accurately perceive them in advance."—*Abraham Lincoln*.

—o—

## OIL ON TROUBLED WATERS

By Arlen Marsh

FOR almost two thousand years the church of God has been promulgating the gospel, alleviating the suffering resulting from a valetudinary moral sense, struggling to correct the evils of a world indifferent to God. Obstacles apparently insurmountable have been conquered, to be replaced by obstacles far greater. As the centuries have progressed, the resistance to the teaching of the Messiah has become stronger, while the replies to the mordacious arguments of the agnostic and the atheist have come to be less powerful than ever before. In the United States, the American Association for the Advancement of Atheism (known familiarly to its members as the "Four A's") is exerting more and more influence on the lives of the nation's citizens. Conditions similar or worse prevail in other lands.

When faced with such a firm entrenchment of the doctrines of those opposed to God, the Christian must prepare himself for battle. Those who have answered the invitation to immortal life through belief and baptism should en-

deavor conscientiously to assist in the furtherance of the work of Jehovah, even as they confirm the tenets of their faith by renewed zeal in study. Particularly today the disciple of the Christ should emulate the ancient Bereans who won a just commendation from Luke: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."—Acts 17:11.

Times like these cannot successfully be met with a divided front. As an entity, the Chinese Empire existed in the form of a mighty monarchy for nearly four thousand years; today, the disunited dominions of the Tsings fall weakly, though protestingly, before the onslaught of combined Japanese forces. Success came to the Allies only when they copied the combined armies of the Central Powers. Internal decay has been the cause of the destruction of almost every power the world has ever known. Persia, Macedon, Rome, the Moslem caliphate, and Spain bowed to their conquerors in turn only as the dry rot of disintegration *inter se* weakened or destroyed them. Thus must the church of God unite against the militant coalescence of unbelievers; thus must it avoid the weakness of divisions in itself. Disunion cannot but fail.

This strength from union is not a problem for the irenic theologian. The abolition of sects, of creeds, and of dogmas would lead to vacillation and weakness; yet with all these retained, the churches could not become a single organization. Development of power to combat the contentions of the "godless societies" must come from some other source than idealistic theories. Each individual must remain loyal to his own denominational beliefs, and his denomination must cling closer to the doctrines of "one faith, one Lord, one baptism"—the gospel of Jesus Christ as preached by the Apostle Paul.

Certainly, union such as that now needed can never be obtained so long as the members of this and every other church persist in nugatory disputes which end in nothing but mordantly personal controversies. All too frequently do arguments over non-essential problems degenerate into quarrels, and just as frequently do such arguments result in irreparable schisms. Paul was indeed correct when he addressed his warning to Timothy: "But foolish and unlearned questions avoid, knowing that they do gender strifes".—2 Tim. 2:23. Divisions in the church are too dangerous to be permitted to result from contentions regarding minor points. Above all, personal antagonisms should be forgotten: sarcasm is proof of nothing; it has no place in the religion of love.

So, then, every individual of every church should use as his guide the divinely inspired command of the Apostle to the Gentiles: "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. 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 Tim. 2:22, 24-26.



## THE PERSON OF GOD

By C. E. Randall

“Will ye accept his person? will ye contend for God?”

CHRIST in speaking to the woman at the well said: “Ye worship ye know not what”. This is quite true of Christendom of today. They worship God but have a very little idea of God. They know not what they worship. Surely we have a right to search for the answer to the question, “What is the Almighty, that we should serve him?”—Job 21:15.

The quotation at the head of this article is an interrogation by Job. It is not merely a question for information, but is in the form of a positive affirmation of the fact that God is and has a person. To deny the person of God is to deny God Himself. The question is a challenge to the followers of God to accept as a fact and reality the person and being of our God.

Several of the writers in THE HERALD have asserted that the usage of a word determines its meaning. To this, we can agree. “Person” in the quotation comes from the Hebrew word *panim*. We cite a few quotations showing how the word is used:

“That thou go to battle in thine own person.”—2 Sam. 17:11.

“Shall not regard the person of the old.”—Deut. 28:50.

“Ye shall not respect persons in judgment.”—Deut. 1:17.

It will readily be seen from these quotations that the usage of the word has to do with the bodily make-up or corporeal being of the individual and nothing whatever to do with character or attribute. It is used thus in nineteen instances. This same Hebrew word is translated “face” three hundred fifty times and in the majority of instances it is applied to the face of the corporeal being. We do not question the person of man. Why should we question the person of God? There is as much Bible evidence to prove the person of God as there is to substantiate the person of man. The same words that are used to describe the face, eyes, ears, hands, and feet of man are used to describe the same parts of God.

We have collected a few of the hundreds of scriptures that speak of the different parts of God’s person. They read as follows: “For the *eyes* of the Lord are over the righteous, and his *ears* are open unto their prayers.”—1 Peter.3:12. “Thou canst not see my *face*: for there shall no man see me and *live*. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cliff of the rock, and will cover thee with mine *hand* while I pass by: and I will take away mine *hand*, and thou shalt see my *back parts*: but my *face* shall not be seen.”—Ex. 33:20-23. Italics are used to emphasize the different parts of God’s corporeal being.

We have the face, hand, and back parts of God mentioned here. And the back parts imply front parts. Some may say, “I don’t think that was God—it was His angel.” “No man can look upon my face and live.” This is not true of angels, for man has seen angels on numerous occasions. Neither is it true of kingdom conditions, for in the kingdom God is going to dwell with His people and they shall see Him face to face. Man in his sinful and mortal state is barred from seeing God.

We are told in Genesis that man was made in the likeness and image of God. “So God created man in his own image, in the image of God created he him; male and female created he them.”—Gen. 1:27. “In the day that God created man, in the likeness of God made he him.”—Gen. 5:1. If the usage of the word “image” is traced through the pages of Holy Writ, it will be discovered that the word is preponderantly used of the physical being—the corporeal body. The largest usage of a term, not only in number of occurrences, but also in its application, is always the basic meaning. A good illustration of the usage of the word, image, is to be found in Daniel 2:31-35. “Image” in these verses represents the metallic statue, the man of Nebuchadnezzar’s dream. It is also thus used of man—he is the statue and likeness of God’s person.

When it is contended that God has a body composed of all the component parts found in corporeal man, John 4:24 is generally cited as evidence to the contrary: “God is a Spirit: and they that worship him must worship him in spirit and in truth.” This scripture does not preclude God’s having an immortal body. Neither does it prove that God is composed of spirit, nothing more or nothing less; any more than 1 John 4:8 proves that all there is of God is love or Hebrews 12:29 that God is only a ball of fire.

Let us carefully compare these scriptures:

“God is Spirit.”

“God is love.”

“God is fire.”

We have omitted the indefinite article “a” as it is supplied in our text, not being in the original tongue. Each one of these statements contains truth, but no one of them contains all of the truth. A figure of speech is used here, by which an attribute of God is spoken of as God. Spirit is a part or an attribute of God, as is love. Spirit and love, like everything else, must have an origin and this origin is always a corporeal body.

The corporeal being of God is necessary in order to establish the intelligence of God. “Out of the abundance of the heart the mouth speaketh.”—Matt. 12:34. Words are conceived and brought forth from the mind, the seat of all intelligence. The mind cannot be disassociated from the corporeal being, because it is a part of that being. When that being ceases to function the mind stops working. This law of the mind connected with a corporeal being is as true of God according to His Word as it is of man. The wisdom and intelligence of God proceed from the mind of God, as do all His words. “O the depth of the riches both of wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out. For who hath known the mind of the Lord?”—Rom. 11:33, 34.

It can readily be seen from this scripture that the wisdom and knowledge of God emanate from the mind of God. The mind operates only in conjunction with the senses of seeing, feeling, hearing, etc. These senses are located in the corporeal being. God watches over us because He sees us, and He sees us because He has eyes. He answers our prayers because He has ears to hear us. Affections such as love, longsuffering, sympathy, and compassion are produced through the physical being whether mortal or immortal. It is through this medium that God is touched with the feeling of our infirmities. "Will ye accept his person?"

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## WHY CHOOSE THE MINISTRY?

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*By Harvey Krogh*

THERE are many different reasons why a person finds himself at middle age working at a certain occupation. It has been said that a life work is one of the two things into which men *drift*. Though a very large number of people are thrown into their certain line of work mainly by circumstances, yet there are those who definitely and wisely choose their occupation while they still have that opportunity.

Most young men have the ambition to become a person of some note, one who makes a mark in the world, which of course is a very worthy ambition. There are those who are well satisfied with life if they have a comfortable living and enjoy a common life. All are seeking happiness and satisfaction, and there are many different ways and places in which these may be found.

Let us consider the young man who has the worthy desire of really being somebody in the world. There are several occupations which he might choose—for instance, in the realm of science. Great opportunities lie in store for the youth who studies science and learns how to use the great laws of nature for humanity's welfare. A very comfortable living may be afforded and the work is honored. Engineering of some kind might be attractive to some as a professional work. This also will bring suitable returns and there is usually occasion for advancement and for authority.

A more commendable work than these is the medical profession. The person who studies medicine and surgery, if he is successful, will always have a handsome income. He will be doing a noble work for mankind, and his position is respected above that of the average citizen.

The highest calling that anyone may answer is that call to be a Christian. The successful minister may rise to a much higher plane than any other man in the world. He is allied with the Great Potentate who made all that we are and all that we can see. He is the one man in all the world who can master the great things in life. The true minister who affiliates with the infinite God is endowed with wisdom, that power to use all knowledge to the benefit of all.

Some may say that ministers seldom make anything above a fair living and not often become famous. This may all be true, but money and fame often do not bring happiness. True happiness comes from that peace we have with God that "passeth all understanding". Who could ask for more than true happiness?

Someone else says that a minister has many trials and his work is often hard. If people only knew it, they could see that the trials that a Christian has only add to his peace and contentment. The man who lives in comfort soon forgets that he is living in comfort; but if he lives in poverty for a change, he appreciates the better condition. The man who is working hard is the one who is most contented; while the one who does not work gets nowhere.

The joys and pleasures that come to a true servant of God are so superior to the little trials and sufferings that the whole life is sweeter. Then, with that blessed assurance that God is caring for him and all will be to his welfare as long as he is serving faithfully, life is never a burden, but joy, peace, and contentment reign. Before you decide what you want to do, consider your Creator and ask Him what He wants you to do.

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## IMPORTANCE OF BIBLE STUDY

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*By Dorothy Krogh*

*"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.*

THE Bible is probably the oldest book in existence today. It is certain that it is the most widely circulated book and has had a greater and a more important influence on the lives of a larger number of people than any other book ever written. The reason for this is very evident. It is the Word of God written by holy men of old through divine inspiration.

Before the Bible was written, it pleased God to make His will known to man verbally in a direct and personal manner. It appears that He first instructed man concerning many of the laws which were afterwards embodied in the Pentateuch, such as the sabbath (Gen. 2:3) (hence the fourth commandment, "Remember the sabbath day to keep it holy) and the institution of marriage (Gen. 2:24).

Verbal instruction concerning offerings and sacrifices must also have been given from the very beginning, for we read in Genesis 4:4, that Abel "brought of the firstlings of his flock and of the fat thereof", and Noah also took a number of "clean" beasts into the ark (Gen. 7:2) for sacrifice (Gen. 8:20). God also talked with Abraham, instructing him in all that He would have him to do throughout his life. Isaac, Moses, and others of the prophets were spoken to by God.

But God has ceased to speak directly to man in this manner revealing Himself to us now through the Bible,

which He provided for this purpose and has preserved throughout the ages. Indeed, the very existence of the Bible today is in itself a standing miracle. The enemies of the Jews have always been enemies of the Bible, and in all the dreadful Jewish persecutions from Antiochus Epiphanes on, the chief aim of the persecutors has been to destroy the Book that made the Jews what they were.

Infidels have, from time to time, tried to destroy the Bible, and Rome did her best to burn it and its readers out of existence. Yet it rises up from each attack as unharmed as were Shadrach, Meshach, and Abednego by Nebuchadnezzar's fiery furnace. Indeed, the Bible is very much like the Irishman's wall which was built four feet wide and three feet high. When asked why he had so foolishly made the wall wider than it was high, he replied that he had built it that way so that if a storm should come and blow it over, it would be higher afterwards than before. And so it is with the Bible! In spite of all the storms of persecution and criticism it holds a higher place today than ever before.

Sydney Collett in his book, *All about the Bible*, says that the British and Foreign Bible Society alone since its establishment in 1804, has issued over two hundred twenty-nine million Bibles; while in the year 1910 alone, nearly seven million copies were issued in over four hundred languages.

Voltaire, the noted French infidel, who died in 1778, said that in one hundred years from his time, Christianity would be swept from existence and would pass into history. But only twenty-five years after his death the above society was founded. His printing press, with which he printed infidel literature, has since been used to print copies of the Bible, and the very house in which he lived has been stacked with Bibles by the Geneva Bible Society. It has been truly said that we might as well put our shoulder to the burning wheel of the sun and try to stop it on its flaming course as to attempt to stop the circulation of the Bible.

But how many of these millions of Bibles have been studied as the Word of God ought to be? Bullinger in his book, *How to Enjoy the Bible*, says, "The root of all evils which abound in the spiritual sphere at the present day, lies in the fact that the Word and the words of God are not fed upon, digested, and assimilated as they ought to be."

It is recognized that the condition of bodily health is largely determined by the attention paid to the laws of nature in regard to suitable diet. So it is with our minds! The mental condition is determined to a great extent by what we feed our minds. In order to develop spirituality we must feed our minds on the Word of God.

If we will glance for a moment at the life of Jesus, we will find that He had a comprehensive knowledge of the Scriptures from which He drew His answers when questioned on many occasions. For example, in the scene of temptation in the wilderness, Jesus had fasted for forty days when the tempter came to Him, suggesting that He turn stones to bread. Jesus answered, "It is written, Man shall not live by bread alone, but by every word that

proceedeth out of the mouth of God," quoting from Deuteronomy 8:3. Again the tempter suggested that He manifest His sonship by casting Himself down from a pinnacle of the temple. Jesus' reply again drawn from Scripture was, "It is written, Thou shalt not tempt the Lord thy God."—Deuteronomy 6:16. A third time the tempter tried to allure Him with a promise of the gift of all the kingdoms of the world and the glory of them, if He would only fall down and worship him. Again Jesus replied, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Deut. 10:20.

The conversation of Jesus with the two disciples on the way to Emmaus, Luke 24:27, also plainly shows that He had studied well the sacred writings, and His own experience was an example of the lesson He taught the unbelieving Jews in John 5:39, "Search the scriptures, for in them ye think ye have eternal life and they are they which testify of me." The Jews thought that they could gain eternal life through the Scriptures, but if they had searched them without prejudice and with a desire to know the truth they would have known that Jesus was the promised Messiah for whom they were looking.

But they were blinded as to the events of His first coming, even as people today are blinded to the events of His second coming, although both are plainly foretold in the Scriptures. The injunction to "search the scriptures" is needed now as much as it ever was. A good many people read the Scriptures but do not "search" them, that is, they do not study, examine, and analyze them to find their true meaning. The weeks, months, and years that men frequently spend in scientific research, and the persevering industry with which they follow their studies up, should be a burning rebuke to those who professedly believe the Bible but do not investigate its pages to find what it really teaches.

The Bereans of old were commended as being "more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the scriptures daily, whether these things were so."—Acts 17:11.

There is a rich mine of treasure in the Scriptures for those who will diligently and prayerfully seek it. The Psalms are brimful of assurances of God's goodness and of exhortations to trust in Him and rejoice. The New Testament epistles contain instructions and admonitions for every child of God, whether he be newly converted or well grounded in the faith.

Robert McLauchlan in his *Addresses and Miscellaneous Papers on Bible Themes*, says, "The light of God's prophetic Word, can dispel the mists and darkness of error and delusion as no other means can. Scripture teaching can alone give more just conceptions of the Almighty and of His beneficent plans and purposes toward men and nations, than that which now prevails: without a knowledge of which we cannot render to Him the loving and intelligent homage of sons and daughters who shall reflect His image, and this is the homage which He desires."

It is the holy Scriptures which are able to make us "wise unto salvation through faith which is in Christ Jesus."—2 Timothy 3:15.

## HE LEADS US ON

By Alice B. Curtis

He leads us on!  
Through all life's changeful years,  
Through toil and danger, and through joy and fears,  
In quiet ways where the still waters flow,  
Or when through swelling Jordan we must go,  
He leads us on.

He leads us on!  
We need not walk alone  
Life's rugged pathway, to us all unknown;  
He cares for us; His good Word is the light  
To lead us from the gloom of error's night,  
To Truth's bright day—

He leads us on!  
In paths of righteousness,  
He knows our trials and our weariness,  
He is our help and our sufficiency,  
And as our day we know our strength shall be,  
When led by Him.

He leads us on!  
And His all-seeing eyes  
Have traced the pathway that before us lies,  
A path that shall grow brighter day by day;  
And blessed is the man that walks that way,  
The way of life.

He leads us on!  
Soon may the glad day come  
When we shall see the shining hills of home,  
When Zion's King shall reign from sea to sea,  
Ruling the earth in truth and equity;  
Lord, lead us home.

## THE LORD'S SUPPER

By Lottie E. Young

FOR ages the Jews celebrated the Feast of the Passover in remembrance of their wonderful deliverance from Egypt on that awful night when the death messenger visited every Egyptian home, but passed over the dwellings of the Israelites who had obeyed the command of Moses. At this feast they ate a lamb and remembered as they ate it that they owed their deliverance in Egypt under God to the blood of a lamb which had been spread on their doorposts. The lamb eaten at every Passover table pointed back to the one whose blood had been shed in Egypt for them, and it also pointed forward, though they did not

apparently understand it, to the Lamb of God, who was one day to be slain and whose death would result in a more wonderful deliverance—the deliverance of the world from the power of sin.

When Jesus went to Jerusalem the last time, He knew that He was to be put to death at the time of the Passover and that He was the chosen One to effect a reconciliation between God and man. We can picture Him and the twelve disciples gathered in the upper room to celebrate the Passover, the last time they would celebrate the rite of the Old Testament faith together. The church of the New Covenant was now to be set up, and it was meet that it should have a rite answering to the Passover of the Old, and so we read, "As they did eat Jesus took bread and blessed, and brake it, and he gave to the disciples, and said, Take eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it."

The Lord's supper is a memorial of Christ's death, which the Master established for the purpose of keeping the benefits of His death in the minds of His followers, and of helping us to grasp and use them. A Christian should not live in the past, but he can never look back too often at the cross and what it means to mankind. The bit of bread and sip of wine are to help us to see it and to bring before the mind's eye the Lamb of God.

The Savior, however, did not dwell on the intense sufferings He was so soon to endure, giving instead a forward look to His followers, when He said He would no more take of the "fruit of the vine" until He would "drink it new with you in my Father's kingdom." We love to have dear ones sit at our table and enjoy fellowship with them even as we eat, but can we begin to imagine the closeness of the communion we will have in the good time coming, or, as a loved friend often says, "when I can talk things over with Jesus."

The partaking of the supper should have a personal meaning for us. If we were to lay a loaf of bread on a shelf and look at it three times a day, or fall down and worship it the same number of times, would it do us any good? We all know that bread not only has to be put in the mouth but chewed, digested, and passed into the fibers of our body before it does its part in making us stronger. In the same way Jesus tells us that He has given Himself as bread. He says to us, "Take, eat; if you will feed on Me, I will give you nourishment and strength. I will build up the tissue of your spiritual being."

If I want to get the strength of a slice of bread I must give it the right of way in my body. So if I want the strength which Jesus has for me, I must open up my whole being to Him. I cannot say I am willing He shall control my conduct in certain things, but not in others. That I am willing to obey Him today, but wish to have my own way during the vacation season; that I am willing to be guided by Him as long as His commands appeal clearly to my reason and judgment, but no longer. If we want to be like our great Example, we must completely surrender ourselves to Him and let His way be our way in all things.

He said, "My yoke is easy and my burden light." Shall we resolve now to assume them?

## "The March of Eleven Men"

By Jas. A. Patrick

WHEN I read the foregoing caption to an article in the *Christian Herald*, I thought it was the title to a football story; but it had nothing to do with football.

As I read the article, my mind went back nearly two thousand years to the little land of Palestine, to about the time Caesar Augustus issued the decree that all the world should be taxed. If we look back to that time and let our imaginations work, we will be able to see caravans moving hither and yon across this little country; for every person was journeying to the city or village of his nativity.

I seem to see one caravan as it nears the little village of Bethlehem. Among those traveling in this caravan, I see two people, one a man leading a small donkey on which sits a fair young woman. A close observer would notice that the journey, to her, has been a very weary one; she seems almost ready to drop from the little beast, as they reach the inn for shelter. And then they are told that there is no room in the inn! But they make their way to the stable, and there in the manger they find rest.

Did you ever stop to think what that meant? the noise of the eating animals; men moving to and fro; the foul stench! And under these conditions a babe was born, wrapped in swaddling clothes, and laid in the manger. Millions and millions of other children, born under such conditions of poverty, only begin to live, to sink into utter oblivion.

And now if we go forward in our imaginations about thirty years, we see a man named John, preaching to the people, telling them to repent and prepare for one to come. Then he takes them into the river Jordan and baptizes them. As these things are taking place, a Man comes down to John and asks to be baptized; and John says, "Behold the Lamb of God, which taketh away the sin of the world". This is the babe, grown to manhood, that we saw swaddled in the manger.

From this time forward things happen with great rapidity. This man begins to preach and say that the kingdom of heaven is at hand, and tells people to prepare for its reception. He calls to His cabinet twelve men who go about with Him and are taught by Him. His words are like salt in wounds to the self-satisfied scribes, Pharisees, and priests. He lashes them into a frenzy. They decide that He must be gotten rid of, even if they have to kill Him. And so they set about the nefarious business. With the help of one of His cabinet, they take Him and crucify Him. Then the traitor goes out and hangs himself. And there are now eleven.

When He is apprehended His followers become like shadows flitting from one hiding place to another, and so we can hear them whispering among themselves something like this: "Well, I guess we have been fooled. We thought He was a King who would some day overthrow Rome and rule the world. He could do such wonderful things—heal

the sick, make the blind to see, and the deaf to hear, and even raise the dead. Why do you suppose He let the Romans kill Him? Surely with all His power He could have prevented that. Well it's done and our hope is lost."

And so we see them gathered on the seashore, dejected, broken in spirit. I hear Peter say, and it seems that I can hear the despair in his voice, "I go a fishing", and the others say, "We also go with thee." They couldn't seem to realize that He was alive, and so they went back to their various vocations of life. Is that the end? Are we to have no New Testament? Is Peter to go on fishing to the end? Is Matthew to go back to his tax gathering till he dies? No, thank God, no! What happened? They are finally convinced that He is really alive and will in due time do the things He said He would do. The fact of His resurrection finally dawns upon them. He tells them, "Be not faithless, but believing." So they return from their fishing and tax gathering.

Now the eleven begin their march; and what a march! They march into the staid formalism of Jewry and into the pleasure-loving, sensuality of Rome. And now others join hands with the eleven. Soon Stephen is preaching, and his words sting like the bites of scorpions, and Jewry is much disturbed. These fanatics must be stopped at any cost. So they stone Stephen; and as they stone him, they lay their clothes at the feet of a young Jew, who stands and gloats over what he thinks is a good deed well done.

But as he goes on his way to Damascus to carry on the persecution, the Lord meets him in the way and speaks to him, and then he joins hands with the eleven. Now their numbers grow, and the persecution grows hotter. Many like Stephen go down in death; but they are like the Scottish clan, fighting with their chieftain, and when he is wounded unto death, they begin to waver. But with the last of his fast failing strength, he raises himself on his elbow and cries, "Close up the ranks, men, I am looking at you"; and they close up the ranks and fight on to victory. So those fighting on with the eleven hear His words, "Lo, I am with you always, even unto the end of the world." And they close up the ranks and march on.

Has that march meant anything to the world? Do we owe anything to the marchers and their Captain? We have schools, colleges, hospitals, homes for orphans and aged ones, and all kinds of benevolent institutions. Some would ask, "What has this to do with the march of the eleven men?" Well, go to India, China, and darkest Africa where these marchers have not gone, and do you find such benevolent institutions? Do you find people as favorably situated as they are in the lands where the marchers have gone?

In India today when a girl is born into a home, there is mourning in that home; she is unloved at the time of



# National Berean Department

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"HE GIVETH QUIETNESS."—Job 34:29.

"I will be as the dew unto Israel."—Hosea 14:5.

### SPRINGFIELD, LOUISIANA

THE dew is a source of freshness. It is nature's provision for renewing the face of the earth. It falls at night, and without it the vegetation would die. It is this great value of the dew which is so often recognized in the Scriptures. It is used as the symbol of spiritual refreshing. Just as nature is bathed in dew, so the Lord renews His people. In Titus 3:5 the same thought of spiritual refreshing is connected with the ministry of the Holy Ghost—"renewing of the Holy Ghost."

Many Christian workers do not recognize the importance of the heavenly dew in their lives, and as a result they lack freshness and vigor. Their spirits are drooping for lack of dew.

Beloved fellow-worker, you recognize the folly of a laboring man's attempting to do his day's work without eating. Do you recognize the folly of a servant of God attempting to minister without eating of the heavenly manna? Nor will it suffice to have spiritual nourishment occasionally. Every day you must receive the renewing of the Holy Ghost. You know when your whole being is pulsating with the vigor and freshness of Divine life, and when you feel jaded and worn. Quietness and absorption bring the dew. At night when the leaf and blade are still, the vegetable pores are open to receive the refreshing and invigorating bath; so spiritual dew comes from quiet lingering in the Master's presence. Get still before Him. Haste will prevent your receiving the dew. Wait before God until you feel saturated with His presence; then go forth to your next duty with a conscious freshness and vigor of Christ.—*Pardington.*

"Drop Thy still dews of quietness,  
Till all our strivings cease:  
Take from our souls the strain and stress;  
And let our ordered lives confess  
The beauty of Thy peace.

"Breathe through the pulses of desire  
Thy coolness and Thy balm;  
Let sense be dumb, its beats expire:  
Speak through the earthquake, wind and fire,  
O still small voice of calm!"—*Selected.*

On January 17, a group of people of the Blood River section of the Happy Woods Church of God, met at the home of Mr. and Mrs. S. Fountleroy for the purpose of organizing a Berean society.

Brother Warren Landry, of the Hammond Bereans, lead the lesson on "The Gospel". It proved to be a very interesting lesson, in which nearly everyone took part.

A business meeting was called to order by Sister Brunette Lobell, and after informal discussion it was moved and seconded that a Springfield Berean Society be organized to be affiliated with the National Berean Society of the Church of God.

It was moved and seconded that the officers be a president, vice president, and secretary-treasurer. The first officers of the Springfield Berean Society are:

Mrs. Sherman Fountleroy, president; Annie Hutchinson, vice president; Ophie Fayard, secretary-treasurer.

The place for the following week's meeting was set at the home of Mr. and Mrs. Adam Lobell, with Mrs. Sherman Fountleroy as leader. The president appointed Lula Mae Richardson and Bernard Lobell as a membership committee to obtain new members. The officers will meet on Tuesday of this week to make a program for the following lessons.

Thus ended a successful first session. The meeting adjourned at about 4:30 p. m., closing with the twenty-fourth and twenty-fifth verses of Jude as a closing prayer.  
Ophie Fayard, Sec.

### SAINT CLOUD, MINNESOTA

The following report of the Saint Cloud Berean society since the beginning of the year is submitted:

Membership, 17; average attendance, 14; interest good. The class meets every Sunday evening in the church annex.

Newly elected officers are, Herman Erdmenn, president; Lola Skinner, vice president; Irene Sheldon, secretary-treasurer; Bernice Johnson, organist.

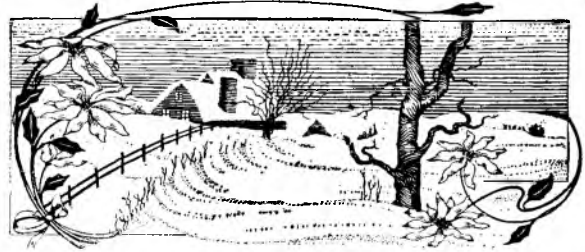
The young people provide the music for the morning worship, with Mrs. T. M. Savage, Jr., as leader.

John Savage.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*"The Lord is my shepherd; I shall not want."*

### JESUS THE GOOD SHEPHERD

**I**N PALESTINE there are many, many sheep. The shepherds who care for them know all the sheep in their flocks and call each one by its name.

Let us visit a sheepfold on a sunny hillside in Palestine. There is only one narrow door in the rough stone wall of the fold. What shall we do if the door is shut? Some small boy will answer, "Climb over the top." Impossible! The tops of the walls are covered with tree branches, prickly brambles, and sharp thorns. Even a wolf coming to steal a lamb doesn't dare jump over. Only a half-starved lion or leopard will leap over the wall and risk getting torn on those thorns.

There! The door of the sheepfold opens and out comes the shepherd. His rough sheepskin mantle is thrown over his shoulders. As the day is hot, he wears the fleece outside. Tonight, if he sleeps on the hillside, he will turn his mantle inside out and wear the woolly side next to him. He carries a sling, a queer looking wallet filled with coarse food, and a long crook or staff.

One by one the sheep come through the gate and follow the shepherd. He knows where there is a fine pasture filled with tempting grass. A sparkling stream of cool water gurgles its way across the green field. It is a long way to the pasture. The sheep will have to travel through a lonesome, rocky valley before they reach it. But the shepherd goes before them. Now and then he calls a straying lamb, and the lamb hears and trots obediently after him.

But the pasture is reached at last! and my! oh my! what a frolic the lambs are having! They kick up their heels and skip about as though they were happy children.

At last the shepherd looks at the sky and calls to his sheep. They are a long way from home and the fold. It is late afternoon and a storm is coming. Off they move homeward. Again they pass safely through the rocky valley.

The gatekeeper opens the door of the sheepfold when he sees them coming. The shepherd stands by the open door with his rod raised. One by one, the sheep and lambs pass under the rod and through the gate into the fold. Hear the shepherd counting the sheep as they pass in, "ninety-seven, ninety-eight, ninety-nine—;" then he drops his rod and exclaims, "Only ninety-nine sheep! One must be lost. I had a hundred with me this morning."

Do you suppose he says, "One sheep doesn't count for much, I have ninety-nine in the fold, and that is enough." Indeed not! At once he does what we all do when we lose something. We go out and hunt for it until we find it.

Off the shepherd goes in the darkness and storm, calling the missing sheep by name as he feels his way along the rough valley. He stops. A faint "ba-a-a" reaches his ear. The lost sheep must have taken shelter in some cave among the rocks. The shepherd follows the sound of its voice. Yes, there it is looking out from between the rocks, and crying "ba-a-a" every time it hears its name called. The shepherd seizes it, throws it across his shoulders, and starts for the sheepfold. He cannot afford to lose one of his sheep. To the shepherd each sheep and each little lamb is valuable and important. As soon as the shepherd reaches the fold in safety, he calls his friends together, crying, "I have found my sheep! I have found my sheep!" And his friends are glad and rejoice with him.

Jesus liked to watch the sheep. He knew that a good shepherd loves each one of his flock. So one day when the scribes and Pharisees complained because the Master talked and ate with sinners, Jesus said, "The shepherd hunts the lost sheep, not those that are safe in the fold. Sinners and people who are ill are like lost sheep. They are the ones who need to be helped and they are the ones I came to help." Thus Jesus is our Good Shepherd, and looks after us.—Seymour Loveland in *Bible Story Book—New Testament*.

ARE WE taking Jesus for our Good Shepherd and helping others to find Him?

ARE WE trying to find salvation through Him, as THE DOOR?

#### SOMETHING TO DO

1. Read about "the door" at top of Page thirty-three in the Truth Seekers' Quarterly.
2. Also read all of Page thirty-five.
3. Be sure you understand what "the door" means.
4. Learn the twenty-third Psalm.
5. Draw pictures to illustrate it.

#### WEEKLY BIBLE READING

February 19-25: Leviticus 23 to Numbers 11; Luke 6 to 12.

## With Our Sunday Schools

LESSON 8. — February 21, 1932

### JESUS THE GOOD SHEPHERD

John 10:1-42

Devotional Reading: Psalm 23

#### GOLDEN TEXT

The Lord is my shepherd; I shall not want. — Psalm 23:1.

#### A STUDY OF THE SUBJECT

**Topic:** Jesus the Good Shepherd.

**Basic Truth:** "Our Lord Jesus, that great shepherd of the sheep."—Heb. 13:20.

**Outline:** I. The Lost Sheep. II. False Shepherds and True. III. The One Fold.

**I. The Lost Sheep.** "All we like sheep have gone astray," declares Isaiah (53:6), and while his words are addressed first to "Judah and Jerusalem" (1:1), they are applicable to all races today, in that the scope of God's salvation is now extended to all men everywhere. We are told that when He "saw the multitude, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."—Matt. 9:36. In our lesson He declares that in addition to "the lost sheep of the house of Israel" (Matt. 10:6), whom He would seek out and save, there were "other sheep" which claimed His sympathy, and them also must He seek.

**II. False Shepherds and True.** Jehovah pours out His righteous indignation upon the false shepherds of Israel in Isaiah 34:1-8. "Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? . . . My flock was scattered upon all the face of the earth, and none did search and seek after them." The false shepherds of Israel led their flock in treacherous paths of sin, and there deserted them to their fate. Such false leaders are now found within the church of God itself. See 2 Peter 2:1, 2; 2 Timothy 4:3.

Jesus is the "chief Shepherd" of the spiritual flock of God. He has issued the following instructions to His under-shepherds through Peter: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock."—1 Peter 5:1-4.

**III. The One Fold.** The fold of which the Son of God is the Great Shepherd embraces all who will submit themselves through faith and obedience in baptism and in service to His control. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus."—Gal. 3:28, A. R. V.

#### THE GOLDEN TEXT

"The Lord is my shepherd; I shall not want."—Psalm 23:1.

Jesus is not the only one that was called a Shepherd. In our text it is the Lord, Jehovah, whom David calls his Shepherd. He it is that is the Great Shepherd. It is He who provides all. David could well say, "The

Lord is my shepherd; I shall not want", for He well knew it was the Lord, Jehovah, through whom he was led in paths of righteousness, and by whom he was comforted.

We look to Jesus as our Shepherd. We are the sheep of His pasture. Since we are His sheep, we will follow Him, for He says, "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, neither shall any man pluck them out of my hand."

The natural shepherd provides food and drink for his flock and protects them in every way. They do not lack for anything. Just so with the Good Shepherd! His sheep are just as carefully provided for or more so, than the natural sheep. He gave His life for the sheep, and so they will not want.—L. A. R.

#### PRACTICAL APPLICATIONS

The plan of salvation is very plainly set forth in the parable of the sheepfold. The outstanding points of the parable and the lesson that follows are set forth in the following sentence sermons:

##### JESUS

- is the Door;
- is the only true Shepherd;
- is a good Shepherd;
- gave His life for the sheep;
- leads His sheep into bountiful pastures;
- protects His sheep from all enemies;
- names His sheep and is known by His voice.

Mankind is likened to sheep. This great flock of sheep has gone astray. The great Shepherd is seeking for them. He is calling. Those He has found have been named by Him. It was the custom of Eastern shepherds to name their sheep, and when the name of a sheep was called it would immediately come to the shepherd. Likewise, the great Shepherd names His sheep, and when He calls them by name they know His voice and come at His call. Another custom of the shepherds was to search the pasture fields and pull up the poisonous weeds before leading their sheep out to feed. How true this is of the true Shepherd! He never leads His sheep where they are going to get anything that will poison their minds or bodies, but always leads them into pasturage where they can feed upon that which will build them up spiritually, morally, and physically.

We can readily tell by asking ourselves a few questions whether we are sheep of His flock. Ponder well the following questions:

- Has He named me?
- Do I know His voice?
- Am I following Him wherever He leads?
- Am I deaf to the voice of strange shepherds?—C. E. R.

#### YOUNG PEOPLE AND ADULT

The shepherds of Israel are noted for their love and devotion to their flocks. The shepherd leads his sheep to the pastures, and then searches the grass for snakes, and the bushes for beasts of prey. When satisfied that no danger is near, he allows them to feed while he searches another pasture. At night he leads them to the sheepfold where they are safe. He then lies down in the doorway to sleep during the night. None can enter without his permission. His body becomes the door to the sheepfold. He must be destroyed or put out of the way before they can be harmed.

With this explanation we can see our need of Jesus, the good Shepherd. He gave His life for His sheep. He is now the Door of the sheepfold. No harm can come to us, unless Jesus is first destroyed. The Son of God cannot be destroyed any more; therefore we are safe if we will hear His voice. Note Paul's confidence: "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. 8:38-39.

Let us turn to our Shepherd, for He alone can give us life.—H. A. S.

#### PRIMARY CLASS

Have your class memorize and say for the school the whole of Psalm 23.

You have all seen sheep in our own country. Tell how the large flocks are cared for. In the far West hundreds of them are cared for by one man with his dogs. But these shepherds in our own country treat their sheep quite differently from the shepherds of Jesus' country. There the shepherd loves each sheep much as you love your own pet dog or cat. He has each one named and teaches them to come when he calls them by name. He will carry the tiny lamb for hours, if it grows too tired to follow the flock. And at night all the sheep are driven into a large fold. There is a high wall all around the fold, with only one door. The shepherd lies on the ground in front of this door all night. If any animal tries to come through the door to kill the sheep, it wakens the shepherd. And if a thief tries to call them the sheep will not follow, for they know it is not their shepherd's voice.

Jesus is just such a Shepherd to us. If we listen to His teachings, and go where He leads us, and do as He tells us, He will watch over us every day to keep us from sin and harm. Sometimes we forget to listen to His voice. Then what is likely to happen? Have the children draw a picture of a sheepfold and show where Jesus stays to watch.—G. M. M.

## AMONG THE CHURCHES

### AT WCMA

Bro. Jas. A. Patrick of Ashland, Ohio, will speak on Feb. 14, from station WCMA, Culver, Ind. (1400 kilocycles) from 6:30 to 7:30 a. m. Tune in and enjoy Bro. Patrick's message next Sunday morning.

### GOOD MEETINGS AT WATERLOO, IOWA

From Jan. 24 to 31 believers in Waterloo and Cedar Falls, Iowa, enjoyed a season of special fellowship and communion together and with our Lord and Savior. He was brought very near to us by the spoken word, and by the spirit of prayer that was manifest in quiet, sincere seeking for guidance and strength, and in outflowing thanksgiving before each service. This spirit of prayer, and Jesus Himself as He came to us through quiet conviction and assurance of Bro. Williams' sermons, were the two outstanding features of the meetings. Perhaps as never before we felt the surety of our Savior's power and wisdom and unflinching love, and feeling this we were drawn to Him. May this nearness so cleanse our lives of selfishness, and self-will, and pride that His love and wisdom and righteousness shall shine through us, His living epistles, to others bringing them into the light and joy of His life. Bro. Williams' thorough and well-balanced knowledge of the Scriptures enabled him to speak to us words of exhortation and rebuke, hope and confidence, and righteousness, and we are grateful to our Father that He has reserved some of the world's students to the study of His Word. There are many such thus fulfilling the Father's purpose, and there is a wealth of unifying light in store for man through their mutual cooperation and helpfulness.

We are sure the services have made some points of contact with the community in which our new church building is located. Both Bro. Williams and Bro. Howe made personal calls at the nearby homes, and Bro. Hedrick, already a believer in Jesus as the Savior and in many doctrines we as a people teach, has expressed his desire to work with us in service to our Master. We welcome him, knowing that he can help us and we him into closer fellowship with Jesus. Bro. and Sr. Phillips were our chief missionaries, since they brought more friends and relatives to services than all the rest of us put together.

The first Sunday was Quarterly Conference, and on that day we enjoyed the fellowship of Sr. Esther Sealine and four of the young folks from Stanhope, and Bro. and Sr. Rhinehart from Gladbrook. The severity of the weather prevented a larger attendance from over the state.

So closed a week of praise, and worship, and mutual strengthening, and we are looking forward to another such season in the near future. Our share in spreading light and truth to dispel darkness and ignorance of God the Father may be small, but it is a gladsome service.

### SPECIAL CONTRIBUTIONS

Mr. and Mrs. D. W. Kirkpatrick	\$25.00
E. T. Renner	25.00
Mrs. Belle Hartman	3.00
Leta and Arthur Johnson	1.00
A Friend in Vancouver	1.00
Leota B. Hanson	9.00
Elder G. A. Brown	50.00
<b>Total</b>	<b>\$114.00</b>

### GRAND RAPIDS, MICH

With the closing days of January winter came on, and the first week in February has been seasonable weather, which many believe will be more healthful than the mushy weather preceding. Quite a bit of mild sickness has been prevalent, and at this writing Grandma Watts, 1840 Union Blvd., S. E., is lying critically ill.

Quite a bit of interest is being aroused by the special numbers planned for the church services each Sunday. A different person is responsible for each Sunday to see that specials are provided for both morning and evening.

The church is working along quietly and earnestly, and a number of people who are not members are attending regularly.

F. E. Siple, pastor.

### A BEAUTIFUL SERVICE AT ST. CLOUD

Sunday we will listen to a musical given by our adult choir, with Mrs. Roy Palmer, director, its theme, "Eventide". This is to be in honor of three birthdays that are close together, Bro. Thos. Savage, Sr.; Bro. Frank Noyes, and Bro. Chas. Thoms. These good men have spent their time and efforts for a number of years in this congregation in hard labor for God and His church. We love them and cherish them. Their silvery hair speaks a life of purity, and consecration to God. They have passed the three score years and ten, and we trust that God will spare them for a continued service for many years.

I note the financial difficulty you are having, and wish I could do something for our work at Oregon, but that doesn't pay the bills. Let us look to God in prayer; perhaps He will show the way.

I was thinking perhaps if a contest for more subscriptions could be had it might help. Why not do this: each state be a group and each group endeavor to double its subscription list to The Herald between now and General Conference. At that time reward the winning state or group for showing the largest percentage of subscriptions, or return to the state a certain percentage of cash subscriptions as a premium. I know it is hard to sell these days. But why give up because of difficulties? Let us work harder, and it can be done. Suppose a business concern would say, "Oh! what's the use?" Instead they demand results from their men; therefore they put it over. Perhaps we preachers are preaching too many hard time sermons, and not enough of the kind that will leave the hearers a happiness that will carry them along. True enough, we are living in strenuous times, but I believe that many are thinking of their own selfish needs too much, and not enough of a sacrificial life. May God help us not to hoard up the wealth of this old world, for we are sure to lose our own souls through our fleshly desires.

I trust that we can, as a people in St. Cloud, do more than we have, and that those of other congregations will do their very best is our prayer.

On Feb. 12th, the Day of Prayer, the churches of this city will meet with us for an all-day service. The ladies will serve a hot lunch at noon. Service will begin at 9:45 a. m. You are invited.

Adna E. Hoskins,

### NEW EFFORT AND INTEREST AT RENSSELAER

Bro. J. H. Anderson began a series of meetings at Rensselaer, Indiana, on Sunday Jan. 10, and continued over a period of three weeks, closing on Sunday evening, Jan. 31.

The attendance and interest were good during the entire meeting. Bro. Anderson gave us wonderful sermons, and the audience listened eagerly for every word spoken. As a result seven people were added to the church, namely, Mr. and Mrs. Korah Eldridge, Mrs. Mae Magnus, Howard L. Parks, Oka Jane Halstead, all of Rensselaer, and Mr. and Mrs. Blackburn Newton of Bloomington, Indiana.

The church at Rensselaer was made sad by the loss of Sisters Harris and Prior, and we gladly welcome the brothers and sisters who are just enlisting in the Master's work.

A Sunday school was organized and opened for work on Sunday, January 31, with an attendance of thirty-six; also a class of splendid young people was organized for Sunday evening study. We ask an interest in your prayers that the Master may bless the work at Rensselaer.

Mattie Scott.

### REPORT FOR JANUARY

Sermons: Pleasant View, 2; Culver, 2; Plymouth, 1; North Salem, 1; Rensselaer, 22. Money received: Pleasant View, \$20.00; Plymouth, \$15.00; North Salem, \$6.00; Rensselaer, \$65.00.

Expense: \$11.00.

Due from Conference Board for December, \$3.18; for January, \$5.00.

Baptisms: 6.

Note: We have just closed one of the most successful meetings we ever held. For the past three weeks the members of the Rensselaer church have been working for the success of the meeting. As a result six were baptized and a Sunday school was organized, with 33 present the first Sunday and 36 on the second Sunday.

My tract, "The Great Sabbath, or What Will Jesus Do When He Comes and Restitution Begins", may be ordered of J. H. Stepp, Dana, North Carolina, or myself.

J. H. Anderson,

Michigantown, Indiana.

### CONTRIBUTORS TO DOLLAR-A-MONTH CLUB

Mrs. W. H. Eidemiller; Silas M. Claypool; Mrs. C. H. Bassett; Norman J. McLeod; C. E. Randall; Leland and Mary Hanson; Hilda Fetters; Ruth M. Bauserman; Vivian Magaw; W. A. Reid; Frances Wynne; Forrest Long; H. J. Stadden; H. W. Stadden; Ethel Stadden; Alice Lindstrom; Leota B. Hanson; Mrs. Arra Hanson; Florence Hanson; Conrad Dickel; Golden Rule Berean Society; Intermediate Class of Golden Rule S. S.; J. W. Lent; Harvey Krogh, Sr.; Mrs. Julia Ordnung and Elizabeth; Mrs. Ray Maysilles; Eva H. M. Fletcher; Helen M. Chisholm; Ida Vogel; Dorothy Magaw; Mr. and Mrs. J. H. Williams; Mrs. Ida Jeffrey; W. E. Boyer; Jessie M. Wilson; Elsie M. Moore; Mr. and Mrs. T. M. Savage, Sr.; Wm. Bowers; Sadie Savage,

JULIA ANN BARBER

# BETWEEN YOU AND ME—

Do not fail to notice the pamphlets which we have listed on back page of this issue. These are low in cost and will prove to be a great aid to the Bible student.

Do not overlook "Exhibit", found opposite the Berean page in this issue. And we enlist the earnest cooperation of all, churches, Sunday schools, and individuals, in this worth while effort which is being put forth by Sr. F. L. Austin and her committee.

By invitation at the Pine Creek Christian church near Oregon, on the evening of Feb. 5, members of the N. B. I. Training School, ably assisted by Sr. Marsh at the piano, gave a musical program which was very well received. Bro. Marsh gave an address on, "The Home Beautiful", which also was much appreciated by those in attendance. Solos, duets, quartet and sextet numbers, as well as a cornet solo and duet comprised the program. This was sponsored by a Sunday school class of this church.

Members of Golden Rule Home who have been ill are a little improved at this writing. Colds are prevalent there as elsewhere, but you will be glad to learn that Aunt Mary Renner, who has been quite ill, is a trifle better; Sr. Crysler rests more easily than she did; Sr. Woodward's smile did not suffer in the least by her accident, and she moves about in her room by the aid of crutches. Bro. Marsh held communion service for them on Sunday afternoon. We are looking forward to the time when these dear ones will be able once more to attend services at church. Bro. Brown, the oldest of Golden Rule Home family, was the only one able to attend last Sunday.

"Importance of Bible Study" found in this issue, is the substance of a sermon which Sr. Dorothy Krogh very ably delivered before the Training School at one of their regular Friday sermon sessions.

Read again the poem entitled, "He Leads Us On", by Sr. Alice B. Curtis. Isn't it beautiful and doesn't it express some of the inmost thoughts of our hearts, which most of us are unable to put into words? Certainly our own poet, Sr. Curtis, ranks with many of the recognized poets of today.

Our hearts are rejoiced to note increased interest at many of our churches over the country. In the several reports in this issue and in those of recent date, we read between the lines, and we see that the hearts of our people are being drawn closer to our heavenly Father, and they are reaching out to bring His truth before those out in darkness during these troublous days. May all efforts be put forth not for the praise of men, but for the glory of God.

Bro. Adna E. Hoskins has been sending us a copy of his weekly church bulletin, which is an interesting sheet and improves with each issue. We note that his sermon topics for Sunday, Jan. 31, were "God's Plan Through the Jew" and "The Seed of the Woman". So we see that Bro. Hoskins is endeavoring to instruct his hearers in the truth in God's Book placed there for just such times as these. Notice in the St. Cloud report Bro. Hoskins' suggestion for enlarging our Herald family. What do you think of his plan? We will be glad to hear from you.

Julia Ann Barber, oldest daughter of J. W. and Catherine Barber, was born in McLean County, Illinois, on October 6, 1849. She died at the McPherson hospital, Thursday, October 22, 1931.

At the age of six years she moved with her parents to Harrison County, Missouri, where she spent her young womanhood. She proved a great help to her mother while her father and a brother Charles served in the Civil War. Three years after her mother's death in 1874, the family moved to McPherson County, Kansas. After the death of her father in 1905, she made her home with her brothers and sisters, returning to the east three years ago from Oregon.

At the age of twenty years she joined the Christian Church of Eagleville, Mo. Later she was baptized and united with the Church of God of the Abrahamic Faith.

She leaves to mourn her departure one brother, Bro. John G. Barber of Harper, Kansas, and five sisters, Mrs. J. I. Shirley of Enid, Oklahoma; Sr. Sarah E. Smith of Portland, Oregon; Mrs. Mary C. Joseph, of Salina, Kansas; Sr. Rachel M. Burton and Sr. Clara M. Hunt of Conway, Kansas. Four brothers and one sister who preceded her in death are: Charles, Lewis, William, James, and Ada W., the two latter dying in infancy.

She had been a great sufferer the past year, but she bore her suffering with patience and Christian fortitude. The kind care of the doctors and nurses was of no avail. The enemy has triumphed, death has gained the victory, but Paul has said, "The dead shall be raised incorruptible," and then the saying shall be brought to pass, "O death where is thy sting? O grave where is thy victory."

Funeral services were held in the Methodist Church at Conway, Kansas, on October 24th, Rev. J. H. Anderson of the Christian Church at McPherson in charge. Interment was made at Wheatland Cemetery.

—From "The Bethany Republican".

## 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, W. H. Wilson, board cloth	96	.25	1.25
Ancient Mysteries, George Johnston	116	.50	
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 Neatly bound, and in clear type,	480	.85	5.00
			2.50

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## THE HOPE OF THE GOSPEL

*Continued from page 291*

midst of thee, of thy brethren. like unto me; unto him shall ye hearken".—Deut. 18:15, 18, 19. Did Job? See Job 14:1-15; Job 19:23-27. Now read Acts 2:25-28, and see how David felt about it; also Acts 3:19-25.

"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."—Hebrews 11:39, 40. So then only Jesus so far has received the promise of "better resurrection" (1 Cor. 15:20), God having provided the better thing that at His coming we shall all be perfected together.

What is the hope set forth in the gospel? Brethren, I cannot find anywhere in the Scriptures that it is in going to heaven. In many places, though, I find that the conditions to be established upon this earth through the gospel will be heavenly. You know Jesus taught us to pray, "Thy will be done in earth as it is in heaven." When

that time comes, then conditions here upon earth will be the same as they are in heaven.

Let us remember always that "thus saith the Lord, The heaven is my throne, and the earth is my footstool",—Isa. 66:1, "and I will make the place of my feet glorious."—Isa. 60:13. No need for the children of men to go to heaven! God will make this earth glorious and a fit abode for those we read of in Revelation 5:9, 10, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for 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.*"

In conclusion, the words of the Psalmist in Psalm 115:16, are impressed upon my mind very forcibly: "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men".

"Blessed are the meek: for they shall inherit the earth."—Matt. 5:5. "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."

## FIRST PRINCIPLES—

The following works on the great essentials of salvation are recommended for general distribution.

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Oregon, Illinois

# THE RESTITUTION HERALD

VOLUME 21

OREGON, ILLINOIS, FEBRUARY 16, 1932

NUMBER 20

## OCCUPY TILL I COME

*By Sarah Manuwal*

*"He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants and delivered them ten pounds, and said unto them, Occupy till I come."*

OUR LORD "added and spake a parable, because they were nigh to Jerusalem and because they thought that the kingdom of God should immediately appear." Christ's disciples had gathered from their Master's sayings that something remarkable was about to happen. They had a strong impression that one great purpose of His coming into the world was about to be accomplished—that the Old Testament prophecies of Messiah's kingdom and glory were about to be fulfilled.

It seems that they had concluded that then was the day and hour when the Redeemer would build up Zion and appear in His glory, when He would assemble the outcasts of Israel and gather the dispersed of Judah, when He would take the heathen for His inheritance and the uttermost parts of the earth for His possession, when He would reign in Mount Zion and in Jerusalem and before His ancients gloriously, when the kingdom and dominion and greatness of His kingdom under the whole heaven would be given to the saints of the Most High.

They did not realize that before the prophecies could be fulfilled Christ must suffer. They did not perceive that the sacrifices and ceremonies of the law of Moses were to receive their fulfillment in a better Sacrifice and a better High Priest and a shedding of blood more precious than that of bulls and goats.

They failed to comprehend that before the glory Christ must be crucified and an elect people gathered out from among the Gentiles by the preaching of the gospel. This was dark to them. They had in mind the crown and glory, but not the cross and shame. Such was their mistake.

Beware lest we fall in error parallel to our Jewish brethren and less excusable, because we have had more light than they. Beware lest we interpret the first advent literal and the second advent spiritual. I believe that we do not

all understand "all that the prophets have spoken" about the second personal advent of our Lord, any more than the Jews did about the first. Let us beware how we use our pound.

It is time for Christians to interpret unfulfilled prophecy by the light of prophecies already fulfilled. The curses on the Jews were brought to pass literally; so will be the blessing. The rejection of Israel was literal; so will be the restoration. The first advent was literal, visible, personal; so will be the second. At His first advent the least prediction was fulfilled to the very letter; so also will be His second. The shame was literal, and visible; so will be the glory.

### PRESENT POSITION OF OUR LORD

The parable in Luke 19, answers that question in the twelfth verse. "A certain nobleman went into a far country to receive for himself a kingdom, and to return."

Like the nobleman, our Lord has gone into a far country to receive for Himself a kingdom. He has not yet received it in actual possession, though He has in promise. He has spiritual power and is King over the hearts of His believing people, who are His faithful subjects.

He is King of kings and Lord of lords, but His real, literal, visible, complete kingdom He has not yet received. For we see not yet "all things put under him". He sits on the right hand of the Father till His enemies are made His footstool.

The vast majority of the inhabitants of the earth choose worldly pleasures more than the things that please God. So fearfully true is it that the world is not yet the kingdom of Christ. The Lord Jesus during the present dispensation is like David between the time of his anointing and Saul's

*Continued on page 314*

# 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.  
G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn."*—Proverbs 29:2.

## A Prayer of George Washington

ETERNAL and everlasting God, I present myself this morning before Thy Divine Majesty, beseeching Thee to accept of my humble and hearty thanks, that it hath pleased Thy great goodness to keep and preserve me the night past. Direct my thoughts, words, and work; teach me how to live in Thy fear, labor in Thy service, and ever to run in the ways of Thy commandments. Preserve and bless our rulers in church and state. Bless the people of this land; be a father to the fatherless, a comforter to the comfortless, a deliverer to the captives, and a physician to the sick. Let Thy blessing be upon our friends, kindred, and families. Be our guide this day and forever; for Jesus Christ's sake. Amen.—From the manuscript, *Prayers of George Washington*.

## The Prayer of the Patriot

WHEN considered in the light of Inspiration, patriotism assumes a meaning that is both profound and sacred. Interest in the welfare of our country becomes a matter of Christian obligation and of deep spiritual devotion.

Among the admonitions of Paul none are more emphatic than those which have to do with the Christian's attitude toward the government affording him freedom of worship.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."—1 Timothy 2:1, 2.

It is not only expedient, but a Christian duty, for the disciples of the Lord to carry the needs of the nation to the throne of grace in prayer. This was a regular practice of our first president. It is said of him that he never entered in any pursuit of serious import without first calling upon God for guidance.

The Scriptures clearly teach that in the fulness of time the kingdoms of this world shall become the kingdom of our Lord and of His Christ; but until that day shall dawn the faithful follower of Jesus Christ will continue to invoke God's blessing upon his nation, and upon its rulers, "for this is good and acceptable in the sight of God our Saviour."

## George Washington

MEN of almost every race and nation, political party and religious faith, unite in this, the second centenary of his birth, in acclaiming the name of the revered first president of the United States, *George Washington*.

Happy indeed is the people who can focus the light of world attention without fear upon the leading figures of their national history! To no people does such an opportunity come frequently, for there are but few men whose biographies are recorded in the annals of nations, whose lives will bear the revealing glare of public scrutiny. But Washington was such a man.

On the occasion of his death, which occurred March 4, 1797, John Marshall, then a member of Congress from Virginia, introduced a resolution in the House calling for an adjournment of that body in honor of him who "was first in war, first in peace, and first in the hearts of his countrymen." The exalted position there ascribed to Washington has remained his crowning glory unto the present day.

The deeply religious character, manifested in so many ways by our first president, was not a mere form of words, not a pious gesture designed to appeal to the religious sensibilities of the people. It was a part of his innermost nature.

In the conclusion of his first inaugural address, delivered on April 30, 1789, the president said: "Having thus imparted to you my sentiments as they have been awakened by the occasion which brings us together, I shall take my present leave; but not without resorting once more to the benign Parent of the Human Race in humble supplication that, since He has been pleased to favor the American people with opportunities for deliberating in perfect tranquillity, and dispositions for deciding with unparalleled unanimity on a form of government for the security of their union and the advancement of their happiness, so His divine blessing may be equally conspicuous in the enlarged views, the temperate consultations, and the wise measures on which the success of this Government must depend."

Throughout his life he recognized and acknowledged the supreme authority of God over all men and over all nations. His respect for the Bible was unbounded. He accepted it as the veritable Word of the Almighty. Speaking of its value to humanity he said: "Above all, the pure and benign light of Revelation has had a meliorating influence on mankind, and increased the blessings of society."



## THE CHURCH

By H. A. Sheets

**I**NDIFFERENCE has caused us partially to turn our attention away from the world's most important organization. Few have studied about the church sufficiently to realize its importance. Long familiarity has caused this indifference. We accept the church as a heritage without seriously questioning its origin, purpose, or name.

In general the term church, means merely an assembly. We find the word so translated in Acts 19:32, 39, 41. In these three instances the church is not referred to. Stephen speaks of the encampment of Israel as "the church in the wilderness". (Acts 7:38.) In a specific sense the term, church, refers only to the body of baptized followers of Jesus Christ. With this understanding we approach the study of the church.

When we were convinced of our sins we repented and joined the church. That was easy. But we become members of the church only when we are selected by God. It is essential that we recognize this point. There are doubtless many whose names are on church records who were not called by God, and who, therefore are not members of the true church. This is evident from Matthew 7:21-23: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

That God makes the final selection is evident from the following scriptures: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And the Lord added to the church daily such as should be saved". Acts 2:39, 47.

"Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name".—Acts 15:14. "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."—1 Corinthians 1:9. "As the Lord hath called every one, so let him walk." 1 Corinthians 7:17.

God not only calls out those that He desires for His church but He places them in the church as it pleases Him. "But now hath God set the members every one of them in the body as it hath pleased him." 1 Corinthians 12:18. Jesus recognized the supreme authority of God in the matter of placement. James and John came with their mother and requested the privilege of sitting "one on thy right hand, and the other on thy left hand, in thy glory". (Mark 10:37.) Jesus' answer is well known: "To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father". Matthew 20:25. In John 14:2, we read: "In my

Father's house are many mansions". It should be noticed that it is the Father's house (household).

When the Lord added to the church daily, to what church did He add? This question becomes more important when we stop to consider that today there are several hundred Protestant churches alone. The Scriptures state that He added to the church but that doesn't identify by name. The Scriptures give us the name: "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.

"Unto the church of God which is at Corinth".—1 Corinthians 1:2. "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God."—1 Corinthians 10:32. "But if any man seem to be contentious, we have no such custom, neither the churches of God. Or despise ye the church of God?"—1 Corinthians 11:16, 22. "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."—1 Corinthians 15:9. "Unto the church of God which is at Corinth".—2 Corinthians 1:1. "Beyond measure I persecuted the church of God, and wasted it".—Gal. 1:13. "For ye, brethren, became followers of the church of God".—1 Thess. 2:14." So that we ourselves glory in you in the church of God."—2 Thess. 1:4. "For if a man know not how to rule his own house, how shall he take care of the church of God? But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth".—1 Tim. 3:5, 15.

In the twelve scriptures that have just been given we find that the church is given the name of the church of God. It is the only name that has been given to the church. If God is visiting the Gentiles to take out a people for His name (see Acts 15:14), should not we expect Him to give them His name? Can we claim to be Gentiles thus called if we refuse to take His name? Think on these things.

The churches are referred to in Romans 16:16, as "the churches of Christ". We find a very similar statement in Gal. 1:22, "the churches of Judea which were in Christ." We do not believe that the churches of Christ is a title, but more of a reference to the author of their faith. This would seem more evident from 2 Thess. 1:1: "The church of the Thessalonians in God our Father and the Lord Jesus Christ." (See also 1 Thess. 1:1.)

The church is referred to as "churches of Galatia" (1 Cor. 16:1), "churches of Asia" (1 Cor. 16:19), "churches of the saints" (1 Cor. 14:33). It is evident that these are not names or titles of the church. There is but one name given and that is the church of God.

We find churches today that are named after men, methods of living, principles, ideas, etc. One says he is a member of this church, another a member of that church, and another a member of still a different one. This condition reminds us of the words of Paul: "For ye are yet

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## A PRAYER

Take my impatient, anxious spirit, Lord,  
And bathe it in Thy seas of lasting calm,  
And let its turbulence flow softly by,  
As ebb and surge in waves of olden psalm.

Unravel, Lord, with loving touch and sure,  
My heartstrings, tangled over many things;  
Draw out the snarls and make a shining lute,  
That thrills to angel note and waking sings.

O teach me how to build these shafts of pain  
And sharp-barbed cares, into a trellis grown  
With rose, and carpeted with white heart's-ease,  
Where sorrowing souls may rest till grief has flown.  
—Shirley Henderson

“Wait not to be backed by numbers. Wait not till you are sure of an echo from a crowd. The fewer the voices on the side of truth the more distinct and strong must be your own.”—Emerson.

## IS SUDDEN DESTRUCTION COMING SOON?

By Mrs. H. H. Kent

“While they are saying, ‘Peace and safety’, then in a moment destruction falls upon them”.—1 Thess. 5:3 (Weymouth).

WE are in the midst of the greatest cataclysm that the world has ever known, outside of the flood of the Noachian period. There is trouble everywhere, for which there seems to be no solution. Will this trouble rock and shake the foundations of our present systems and prove to be the means that will lead to the destruction of all that which has not a foundation upon the Word of God? It looks as if it will, for the world is engaged in one of the most gigantic economic, political, social, and religious upheavals ever known. And it is those who have placed their faith in the present order of things who are on the anxious seat and who will go down when the crash comes.

In the midst of the greatest cries for peace that have ever been known, we are faced by what seems to be another world war. Peace conferences, peace treaties, and the efforts of the many organizations to keep peace which they have been stressing for some time, have not maintained peace. Those who are familiar with their Bibles know that peace can never be permanent except through the intervention of Divine Power. How could the kingdom come without the coming of the King? How can man who has made all this trouble bring peace? For mankind is to

blame for our present conditions of distress, privation, and suffering. In fact, men are beginning to see it themselves quite plainly now, for they seem to be agreed that it must either be peace or chaos. The Bible says, “They (the nations) are saying peace when there is no peace.”

We are glad that nothing is hidden from God's eyes. He has seen the structure that would be built in human strength from the beginning, and the writers of the Bible who were inspired called it Babylon. There are three Babylons mentioned in the Bible, and the fate of the last one which is very near, is indeed bad. The Lord through Jeremiah says, “Spare no arrows”, but shoot at Babylon. Read Jeremiah 50:14. Its structure, which has been so magnificent to human eyes, is an abomination to God, and He has commanded all Christians to come out of Babylon, for its sandy foundation is to be completely destroyed. Revelation 18:4; 2 Corinthians 6:17. God is calling His children unto Himself and has long been doing so.

Our leaders, the greater men of Babylon, have forgotten God and they have, consequently, neglected their responsibility and duty to man. For most of them have feathered their own nests, and their extreme selfishness has led to great corruption in all worldly dealings.

This week news comes over the radio from Geneva, Switzerland, where they are holding a Disarmament Conference. The great need of peace is being discussed, and it has been announced that they have experts on peace from all over the world. They are sure that they can stop the trouble in China from being a world catastrophe, for they have representatives from about sixty nations who are interested. No war has been declared, but the greater nations are on the scene with all readiness, which they are trying to use as the “big stick” to keep peace; while at the conference arbitration is being used, and all the world is watching with great interest as they proceed.

God has been long-suffering these many years, which has meant salvation to many. He has watched over His own, chastening them and preparing those who permit Him, for His coming; while the rich and mighty of this earth have been permitted to carry out their own plans and desires without the guidance of God. They have been duped by Satan and have worshiped mammon instead of God. As a consequence, man has deceived himself into believing that to have and to hold is to be blessed. But the Bible tells us to withdraw from those who think that gain is godliness. Read 1 Tim. 6:15.

It looks as if the time is here when the long-suffering of God will be changed to wrath, which will be revealed from heaven upon all ungodliness and unrighteousness of men. (Rom. 1:18.) God is angry with those who have forgotten Him and in His justice, He could not let them go on corrupting the world as they have been doing, for we believe it is time for the kingdom to be established upon earth.

For some time, big business, big politics, and big religion have had about everything their own way. Perhaps the latter has just recently begun to show its earmarks, but the former have long been with us. Huge corporations and

*Continued on back page*

## IDLE WORDS

By Arlen Marsh

*"But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking."—Matt. 6:7.*

BY these memorable words in the sermon on the mount, the apostles were introduced to Christian prayer. Following His exhortation to secret and unassuming communion with God, the Messiah adjured His disciples to avoid the senseless tautology of the pagan. He pursued the thought further: "Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him."—Matt. 6:8. Frequent reiteration of a single plea to Jehovah, the Christ declared to be useless, for He knew that the infinite wisdom of the Deity could foresee and comprehend man's problems long before man himself came to a realization of them. This fact is as true today as in A. D. 33: God does not change; He is immutable, "the same yesterday to day, and for ever."

Despite the command thus issued by its Founder, the church has used as an established ritual for nearly two thousand years the prayer taught by Jesus to the Twelve. Every Christian denomination in the world has employed the petition that has become known as the Lord's Prayer, which forms the only common ground upon which Catholic and Protestant, Jew and Gentile can meet. In fact, these words of the Messiah, many of them having been taken verbatim from an old Hebrew formula, have been so generally and so consistently employed that they have come to be in many instances the very thing against which the Savior warned. Although, as one eminent ecclesiastic recently declared, this is the only perfect prayer, nevertheless its constant repetition has caused a loss of meaning in its terms for many people: it has degenerated into another convenient form.

The prayer given the followers of the Christ by their great Teacher indicates clearly the relationship between God and man. It is not addressed to "My Father," but to "Our Father," and this form of salutation predicates a personal Deity who created us and our environment. Such an opening recognizes the interest of Jehovah in His children as represented in mankind; it acknowledges the parental authority of the Supreme Being; it establishes the succeeding paragraphs as the conversation of a son with his own Father, whom the son is honoring and revering by the expression, "Hallowed be thy name."

The second clause of the petition constitutes one of the oldest supplications in the world, a supplication that antedates all the other parts of the prayer. Abraham, Isaac, and Jacob, and all the other early fathers of Israel, sent up a plea for the establishment of the kingdom of God on earth. The woes of the world, brought upon it by man's sin, had created so great a desire for the setting up of the promised throne that by the time of the Christ, "Thy kingdom

come," had become a fixed part of the Hebrew ritual. Jesus borrowed the term directly from an ancient prayer of Israel. "Thy will be done in earth, as it is in heaven," expresses precisely the same thought with an immediate application to passing events. God's will should be the satisfactory answer of every Christian's prayer.

Matthew 6:11 acknowledges man's dependence upon his Deity. Regardless of human discoveries and inventions, regardless of the superiority of the human mind over the brute mind, man is unable to exist without the action of Jehovah's laws. Everything we have comes from God; our very life and the things required to maintain it are derived from God. The tithes paid by the Israelites and by many followers of the Messiah are not gifts—they are debts, which belong, as does all the material we have, to the Lord. To God we can give nothing.

Verses 12 and 13 of Matthew 6 form an earnest plea for the remission of sins. Without the help of Jehovah, we can do nothing, least of all evade the multitude of temptations that stand in the way of every one. But this is not merely a request that the penalty for the breaking of God's law be removed; it is also a petition for guidance, in order that we may overcome the trials confronting us, in order that we may judge between good and evil, in order that we may have the strength to pursue the paths of righteousness. Beyond this, too, it is a statement that we forgive those who sin against us—and this is undoubtedly the clause that is least considered and least meant of all the parts of this wonderful prayer. Too often as we repeat these words do we forget the fact that, "if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6:15.

The last verse of the supplication contains recognition that God is, that He rules, and that His is the glory for every accomplishment. Even as these words are automatically conceived, many Christians are thinking of the honor they have won by their work in school or in business. Like Nebuchadnezzar, and with less reason, they proclaim themselves the rightful possessors of the honor and the creators of the works about them. The penalty is as great as that inflicted upon the Babylonian monarch, although it is postponed. This brief conclusion should, above all other sections of the prayer, be taken at its full value.

Repetition for the sake of repetition is useless. An empty form receives an empty answer. Only when it is truly meant, when it is inspired by actual devotion, should the Lord's Prayer be employed. It is all too easy to think of something else—the new neighbor, the new hat a friend has, the Japanese question—during the mechanical repeating of the words. The vain reiterations of the heathen should be avoided as the plague. Lightfoot's declaration that it is greater sin to offer an unmeant prayer than not to pray at all is undoubtedly true. Hypocrisy was ever condemned by the Messiah.

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"To THE distinguished character of patriot, it should be our highest glory to add the more distinguished character of Christian."—Washington.

## OUR BLESSED HOPE

By M. A. Woodward

WHAT is it, beloved? You have it; do you ever tell others what it is? Do you realize its blessedness enough to tell others what it means to you? Do you love it well enough to speak of it when you call on that sick neighbor? Do you leave that house with a feeling of joy that you have left comfort behind you? something to give them consolation in the thought of a soon coming Christ who will relieve them of all pain or heartache, and give eternal life with all its joys in place of present conditions.

We often hear it said, "Live right and you will be right." But we cannot live right unless we live with God's Word blossoming out in our lives. And the "blessed hope" is the sure remedy for living right. Right living means more than living at peace with our neighbors or attending church regularly. We all have a personal standard of what it might mean to live right; but God's standard is, "Love the Lord thy God with all thy heart." If we do that we cannot help but live with the "blessed hope" ever present in our thoughts and our lives. Then we will tell it to others, and they will rejoice in sickness or health, consecrating their lives to Him who gave us His dear Son to show us the path of life and help us to walk therein.

When we realize how few people out of the masses know of this hope, we should be very anxious to tell them, for Paul says that it is the anchor of the soul, and if we do not have the anchor to guide us we are lost and have no hope of a safe journey. How brave Paul was; he knew his message to the church was a very sacred thing and must be told, though he would be persecuted when the people heard it. "But I am not ashamed of the glad tidings; because they are the power of God for salvation to every one believing." (Diag.) He was talking where the enemies of the cross of Christ would hear and be angry with him when they heard him acknowledge his belief in this Christ; but he also knew that, "the wrath of God is revealed from heaven in regard to all impiety and injustice of those men who through injustice suppress the truth." (Diag.)

Men are suppressing God's truth yet, and teaching the old pagan doctrine of the immortality of the soul, when God has so plainly told us in 1 Timothy 6:15, 16, that the King of kings and Lord of lords is the only one possessing immortality. (Diag.) If He is the only one possessing that inestimable gift, how can we poor mortals ever receive it only at His hands and in His own good time at the resurrection? O how the world is deceiving itself by listening to the fables of men!

Paul dared to openly defend the gospel of Christ—the good spell, good news, God's gospel given to Christ to save men. What better news could we have had come to us or any weary traveler of earth, to any anxious learner of truth, than the blessed hope of Christ's soon return? This is indeed the "blessed hope" to all God's true loyal workers in His vineyard.

Sometimes we have to see things before we can believe. Jesus found this to be the case. While He was teaching in a certain place, having wonderful success, many believing on Him, this word came, "Lord, behold he whom thou lovest is sick." We would have expected Him to go with all haste to the sick one, but he tarried two days.

Then He said, "Let us go into Judea again." What could He mean? go back where they had tried to stone Him, do every mean thing they could to trap Him, and now going back! What could be His object? His object was to teach you and all mankind a wonderful lesson.

They had not reached the end of the journey when Martha met them on the way, and in much sorrow she said, "Lord, if thou hadst been here, my brother had not died."

Jesus gave her the only comfort she or anyone can have at such a time, "Thy brother shall rise again."

She answered, "I know that he shall rise again in the resurrection at the last day."

But Jesus assured her, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live," and they walked on until they reached the grave.

Mary had reached the sad place with her Jewish attendants, and she stood weeping. As Jesus met her, He groaned in spirit and was troubled; tears fell from His eyes, as He approached the grave. Why did He groan in spirit? Why did He weep? Was it not because He realized their unbelief? They knew their Deliverer was nigh, but they could not believe He could raise their brother when he had been dead four days. They had to see before they could believe.

Jesus said, "Take away the stone." And Martha still doubting began to caution Him. Hush, Martha, and listen. "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? She had to listen now, for He was praying. "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." And when He had finished praying, He cried with a loud voice, "Lazarus come forth." And he that was dead came forth, bound hand and foot with graveclothes and his face was bound about with a napkin. Jesus said, "Loose him, and let him go."

They had seen and believed. Where did Jesus call that brother from, heaven, or the grave? Lazarus was where your beloved dead and mine are—in the grave waiting the Master's call. Are you still doubting? He that doubteth is damned, for whatsoever is not of faith is sin. If you still doubt God and His truth, read John 11:1-45.

What mattered the length of time the lad had slept, four days or four centuries? God's power is just the same. Why doubt such a God? It only took three words to make that household a happy one, "Lazarus come forth," and he stood before them alive and went home with them, for Jesus ate supper with them a little later. O how I wish the story had been just a little longer! I would love to hear

their conversation on their way home. They must have wept for joy all the way, for he was their all. It meant so much to them to have the Master there that day.

Six days before the Passover He was there again at another supper and Lazarus was one that sat at the table with Him, and while there Mary took the box of oil of spikenard, very costly, and poured it on the feet of the Christ, wiping His feet with her hair. She was so grateful to the Christ for all He had done for them that she could show her gratitude in no better way. Judas reproved her for waste; but Jesus said, "Let her alone: against the day of my burying hath she kept this." What a beautiful illustration we have here of the hope of the resurrection! If Lazarus had not been a believer in Christ's love and power, he would not have been raised from the dead. For listen, "Said I not unto thee, that, if thou wouldest believe thou shouldest see the glory of God?"

Beloveds, if we believe God's Word we, too, will see the glory of God in bringing us to resurrection life. Dean Church of Oxford (as quoted in *The Dawn*) said that there are reasons for looking forward to the future with solemn awe. Signs are about us which mean something. We dare scarcely breathe. The only safe resting place these days is to be firmly grounded in a Savior's love and to build for time and eternity on the infallible Word of God. The times now before us will call on every ounce of faith and love and patience we may possess. And then, only with God's unfailing help, can we weather the terrible events upon us. But He has told us before they come to pass, that we might believe, and has said, "When ye see these things begin to come to pass, then look up and lift up your heads: for your redemption draweth nigh."

May God help us to be true and loyal to Him, always rejoicing in the "blessed hope."

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## THE CHURCH

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carnal: for whereas there is among you envying, and strife, and divisions (margin says: factions, meaning sects), are ye not carnal, and walk as men? For while one saith, I am of Paul; another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are labourers together with God: ye are God's husbandry (tillage), ye are God's building".—1 Cor. 3:3-9. It is evident from Paul's reasoning that denominations are a sign of carnality. In the beginning there was but one church and that was the church of God.

Brethren, we have the scriptural name, but let us not be satisfied with that alone. It will require more than

the name alone to acquire salvation for us. The name is important, and we should never be willing to exchange it for any other. Let us guard it zealously, and be proud of it.

Paul writes that the members of the church of God are those "that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord". He then adds his benediction: "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ".—1 Cor. 1:2, 3.—In *The Gospel Searchlight*.

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## CURRENT EVENTS

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*By C. E. Randall*

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A GREAT disappointment is due the world. Millions are praying for disarmament and are anticipating that out of the present disarmament conference will come a new era of peace and righteousness. These fond dreams of universal brotherhood of mankind, peace and tranquillity among all, the beating of swords into plowshares and spears into pruning hooks will never come true in this age. These hopes are going to be blasted.

True hope is a wonderful thing; it is a mighty motivating force. On the other hand, false hope, when realized that it is false, is one of the most degenerating forces in existence. The hope of peace in this age is a false hope. It is established on false premises.

We are witnessing the greatest "peace and safety" cry of all time. This great peace movement is not due to memories of the trenches of the last great war with their mud and blood; but people see the imminence of another struggle mightier and greater than the last one. People do not cry for peace until they see trouble nearing. There is plenty of trouble ahead, yes plenty! "For when they shall say, Peace and safety; then sudden destruction cometh upon them".—1 Thess. 5:3.

It should be evident to all that carnal questions among carnal men cannot be settled with spiritual weapons and methods. It is useless to try and get a non-christian world to be guided in its dealings by Christian ideals. People must believe and live Christianity before they are going to employ its principles in their daily business affairs.

This is equally true of nations and individuals. As long as man is guided by carnal ideas, he is going to settle all his problems and disputes by carnal means. Instead of nations disarming and employing the golden rule in their international affairs, they are going to arm and prepare for war.

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong."—Joel 3:9-11.

## “AS LITTLE CHILDREN”

“I’m too tired to trust and too tired to pray,”  
Said one as the overtaxed strength gave way,  
“The one conscious thought by my mind possessed  
Is ‘O, could I just drop ALL and rest;’  
But will God forgive me, do you suppose,  
If I go to sleep as a baby goes,  
Without even asking Him if I may,  
Without even trying to trust or pray?”

Will God forgive you? Why think, dear heart!  
While language to you was an unknown art,  
Did a mother deny you needed rest,  
Or refuse to pillow you on her breast?  
Oh, no! but she cradled you in her arms,  
And guarded your slumber against alarms.  
And how quick was her mother love to see  
The unconscious yearnings awake in thee.

When you’re grown too weary to trust or pray,  
When your overwrought nature has given away:  
Then just drop all! Give up and rest,  
As you used to do on your mother’s breast;  
He knows all about it; the dear Lord knows;  
So just go to sleep as a baby goes,  
Without even asking Him if you may,  
God knows when His child is too tired to pray.

He judges not wholly by uttered prayer!  
He knows when the yearnings of love are there.  
He knows you do pray; He knows you do trust,  
And He knows the limit of poor, weak dust.  
Oh! the wonderful sympathy of Christ  
For His chosen ones in the midnight hour tryst,  
When He bade them sleep on and take their rest,  
While on Him the guilt of the whole world pressed.  
You’ve given your life up to Him to keep;  
Then rest in Him and go to sleep!

—Selected

## PIONEER WORK FOR CHRIST

ROBERT ARTHINGTON, of Leeds, a Cambridge graduate, lived in a single room, cooking his own meals, and he gave to foreign missions five million pounds on the condition that it was all spent on pioneer work within twenty-five years. A slip of paper was found after his death on which he had written these words: “Gladly would I make the floor my bed, a box my chair, and another box my table, rather than that men should perish for want of the knowledge of Christ.”

A little more faith in the literal truth of our Lord’s words would work a revolution. “When the Puritans made their fortunes,” Lowell remarks, “they lost their religion.”—*Christian Life Missionary*.

## THE PERIL OF THE TIMES

By M. W. Lyon

WE are living in days of awful import. No man knows what the future will bring forth. The world of nations hangs between peace and war. And this at a time of all times when peace and reduction of armaments is imperative to relieve the crushing burdens of taxation under which every nation is already staggering. A great industrial panic which has thrown millions out of work, the most disastrous in the memory of living man—crime and violence increasing to such an extent that there is little security of life or property anywhere—flagrant flouting of the law of the land by small and great alike—courts of justice as well as administrative officialdom reeking with graft and corruption—is it any wonder men’s hearts are failing them for fear of the things that are coming on the earth? We are reminded of that poetic prophecy which seems to be startlingly significant today:

“Ill fares the land, to hastening ills a prey,  
Where wealth accumulates and men decay!”

Ye drunken lords of Babylon, take heed to an ancient writing, which once before warned a perishing civilization: MENE, MENE, TEKEL, UPHARSIN! It is written again today, “God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting.”—Daniel 5:22-28. Scorn not the handwriting which would warn you of coming doom, for ye have sown the wind, and ye shall reap the whirlwind (Hos. 8:7). Judgment lingers but a little, and will ye still defy the God of justice and decency?

And is there no deliverance? Ah, yes! But that Book which reveals the way to deliverance men have cast aside. They have turned a deaf ear to its counsels because it condemns their hard-hearted sins. But if we, like Jeremiah, must preach doom and not deliverance, let the events that shall come to pass judge which is the Word of God and which that of the false prophets.

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.”—Galatians 6:7. And, “All they that take the sword shall perish with the sword.”—Matthew 26:52. And again, “Except ye repent, ye shall all likewise perish.”—Luke 13:3. O turn ye, O turn ye, for why will ye die? “Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him.”—Isa. 55:6, 7.

My dear friends, it is appalling when I see the sheer indifference of most people, and the carelessness of even the best, in the face of this great crisis, and almost despair of adequate words with which to warn you before it is too late! O hearken, ye men of much business, ye whose souls are wholly absorbed with the pursuits of things earthly, living carelessly without prayer, without the church, with-

out Christ! "Thinkest thou this, O man, that thou shalt escape the judgment of God?"—Rom. 2:3-6.

Give ear, ye almost Christians, lingering these many years upon the margin of salvation, looking in through the gates but never quite ready to enter, intending but never performing, often wishing but still postponing, hoping without right to hope—the appeal is to you: "How shall ye escape, if ye neglect so great salvation?"—Hebrew 2:3. The gates of mercy are still open for you, but that they still will be for another year, or another month, or another hour, no man on earth or angel in heaven is authorized to promise. To your knees, then, to your Bibles, to the foot of the cross, while it is called today!

For "he that hath the Son hath (promise of) life; and he that hath not the Son of God hath not life."—1 John 5:12.—Editorial in *Golden Rule News*.

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## CHRISTIAN PERFECTION

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*By Harry Goekler*

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*"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."—Heb. 6:1.*

PERFECTION is that state or quality of a thing in which it is free from defect or redundancy. Its general meaning, from both the Hebrew and Greek, is completeness. God alone has completeness and perfection. (Matt. 5:48.)

There is what may be termed a present and ultimate perfection. Present perfection is relative and takes into account present knowledge, strength, and needs. Ultimate perfection is the final goal, the perfection of Christ. No Christian attains perfection in this life, that is, ultimate perfection. But each person may and should strive to attain present perfection.

You may ask how the Christian can expect to attain perfection in this present life amid all the surroundings of sin and temptation. With the exception of Jesus there has never been any person upon this earth entirely perfect, and consequently, when we speak of perfection, we mean just to the extent of our ability to attain perfection. Each of us should live true to our present light, turn from all known sin and use our full strength. Gradually we will attain a more perfect consciousness of sin and a greater bestowal of strength. What we should be will make us humble now. There will be no boasting of sinlessness, only the hunger to be more like Christ. He who lives according to his best strength, lives joyfully with his God, and his life will be more and more conformed to the likeness of Christ.

Those who have reached a stage of perfection above all others are mature, full-grown ones in contrast to babes and children. The Apostle Paul brings this thought out very clearly in Hebrews 5:13, 14, thus, "For every one that

useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, ('perfect', margin) even those who by reason of use have their senses exercised to discern both good and evil."

There are varying degrees in which a state of perfection may be attained. There is perfection of sincerity, whereby a man serves God without hypocrisy. There is also what may be termed comparative perfection, which is ascribed to those who are advanced in knowledge, faith, and sanctification, in comparison with those who are still infants and untaught. (1 John 2:13; 1 Cor. 2:6.) There is still another term which we may use known as evangelical perfection. The righteousness of Christ being imputed to the believer, he is complete in Him and accepted of God as perfect through Christ. (Col. 2:10.)

The individual who has become as nearly perfect as possible has reached that place in life which should be the goal of every Christian. He has attained what every human being should attain: to be a man in Christ. In this sense Paul, in Philippians 3:12-15, claimed to be perfect and in almost the same breath disclaimed the fact. "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 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 . . . high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you."

The verses just quoted bring out the thought also that there is no state of perfectness which excludes the possibility of advance; the full grown man is still in process of growth and like Paul, he will forget the things that are behind and press toward the high calling. Never get the idea that you have reached the limit of your efforts in Christian growth. There is always room for further advancement in all parts of Christian service.

Perhaps the best way of increasing our faith and righteousness is through constant works of love and service. Whenever the will of God is done, there is the growth. Ultimate Christian character is found supreme in Jesus Christ, and thus the daily striving to be like Him, with the whole nature open to God that He may give strength, is to know through experience the deep meaning and profound satisfaction of reaching Christian perfection.

Dear friends, it means a lot to know that our lives are fit examples of followers of Jesus. Let us all strive to reach a state of perfection and holiness such as Paul did. Let us always remember that, even though we fail to be absolutely perfect, there is a day coming when we shall all reach the goal of our desire, the perfection of Christ. Paul expresses this same thought in Ephesians 4:13, where he says, "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 Christ." What a happy day it will be when we reach the fulness of perfection in Christ!



## OCCUPY TILL I COME

*Continued from front page*

death. He has the promise of the kingdom, but has not yet received the throne. He is persecuted by His enemies but is followed by a "faithful few" who will not be destroyed. His kingdom is not yet come; His will is not done except by a "little flock". But like the nobleman, He will return and demand His pounds. This same Jesus, which was taken up "into heaven, shall so come in like manner as ye have seen him go into heaven." His going was real and literal, and so His return will be as literal. Then and not till then will the complete kingdom begin.

He left his servants as a nobleman; He returns to His servants as King. He is now sitting at the right hand of the Father, interceding for His people and adding to their number "such as shall be saved."

### PRESENT DUTY OF THE CHRISTIAN

There are few words more searching and impressive to the Christian than these found in the parable when the nobleman delivered the pounds to his ten servants and said, "Occupy till I come." They are spoken to all who profess His name. They should stir the conscience of every Christian. The Lord Jesus bids you, "Occupy", which means that you are to be a doer in your Christianity and not only a hearer and professor.

You are to "let your light so shine before men that they may see your good works". Have a real living faith that must work by love, and prove your love by keeping your pound. By this He means that He has given each one some opportunity; each one has his own sphere, the poor as well as the rich.

Our health and strength, mental gifts and capacities, money and earthly possessions, rank and position in life, our ability to read and hear and understand the gospel—all these are His pounds, our gifts from Him, which afford an open door to show forth His praise till He comes. You are to be like a man who never knows what a day might bring forth, and puts off nothing till a more convenient season. Rise and go forth in the morning, ready if need be to meet Christ at noon. You are to lie down at night ready if need be to be awakened by the midnight call, "Behold the bridegroom cometh." You are to measure all your ways by the measure of Christ's appearing, and to do nothing in which you would not like Jesus to find you engaged. This is to occupy till Jesus comes.

How instructive are His words to all who are troubled by doubts about mingling with the world and taking part in vain amusements. The question we should ask ourselves is this: Am I occupying as one who looks for Christ's return when I take part in these things? Should I like Jesus to return suddenly and find me at the race course, or in the ball room, or at the theater, or at the card table? Should I think I was in my right place and where my Lord would have me to be? This is the true test by which to try all our daily occupations and employments of time.

**O that men might live as in the sight of Christ.**

## PERMANENT POWER

A MINISTER, when discussing some proposed change in a certain religious enterprise, said, "If this is done, such a one and such a one," naming some wealthy men, "will withdraw their influence from the society and cast it in another direction." The answer given was, "There are some things which money cannot buy;" and the subject was speedily dismissed.

Well has an eloquent writer remarked, "We are told that wealth is power; talent is power; and knowledge is power. But there is a mightier force in this world than either of these; a power which wealth is not rich enough to purchase, nor genius subtle enough to refute, nor knowledge wise enough to overreach, nor authority imposing enough to silence. They all tremble in its presence. It is *truth!* the really most potent element of social or individual life. Though tossed upon the billows of popular commotion, or cast into the sevenfold furnace of persecution, or trampled into the dust by the iron heel of force, truth is the one indestructible thing in this world that loses in no conflict, suffers from no misuse and abuse, and retains its vitality and strength after every assault.

This is the power in which the feeble are mighty; this is the strength in which the weak are strong. And if our feet are but set upon the firm foundation, this everlasting rock, we shall stand when the earth shall totter and abide when the heavens depart. God grant that we may believe and know and feel "the truth as it is in Jesus".—*Selected by R. A. Curtis.*

## GRACE NOTES

GRACE notes are one of the embellishments of music. These little unexpected touches, not strictly necessary in the composition, add an interest and charm that is all their own. So in the song of life, the Great Composer has lovingly sprinkled little grace notes. Fortunately one need not be musically gifted to notice and be thrilled and cheered by these incidental and accidental (?) lesser happenings that would not have been missed had they never occurred. Though one may lack the fine ear for harmony of physical sound, he is not barred from these richer little thrills of melody that touch the spirit and cause the heart to sing. They reach us through every contact of our soul with life; through the glistening dewdrop, the mating butterflies, the whispering leaves, the murmuring brook, the infant's smile, the penitent's tear, the rose of dawn, and the purse of the setting sun. These and countless other incidents are grace notes in the psalm of life. Often they are the sweetest experiences of the day, and their musical echo may linger long in our memory.—*Sunday School Times.*

The little kindnesses which we extend to others serve not only as "grace notes" to them, but also to us. Service makes our own life's song sweeter.—*E. H. A.*

# National Berean Department

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"IN ALL THESE THINGS WE ARE MORE THAN CONQUERORS THROUGH HIM THAT LOVED US."

Have you heard the tale of the aloe plant,  
Away in the sunny clime?  
By humble growth of a hundred years  
It reaches its blooming time;  
And then a wondrous bud at its crown  
Breaks into a thousand flowers;  
This floral queen, in its blooming seen,  
Is the pride of tropical bowers,  
But the plant to the flower is sacrifice,  
For it blooms but once, and it dies.

Have you further heard of the aloe plant,  
That grows in the sunny clime?  
How every one of its thousand flowers,  
As they drop in the blooming time,  
Is an infant plant that fastens its roots  
In the place where it falls on the ground,  
And as fast as they drop from the dying stem,  
Grow lively and lovely around?  
By dying it liveth a thousandfold  
In the young that spring from the death of the old.

Have you heard the tale of the pelican,  
The Arabs' *Gimel el Bahr*,  
That lives in the African solitudes,  
Where the birds that live lonely are?  
Have you heard how it loves its tender young  
And cares and toils for their good?  
It brings them water from mountain far,  
And fishes the sea for their food.  
In famine it feeds them—what love can devise!  
The blood of its bosom—and, feeding them, dies.

Have you heard this tale—the best of them all—  
The tale of the Holy and True,  
He died, but His life, in untold souls  
Lives on in the world anew;  
His seed prevails, and is filling the earth,  
As the stars fill the sky above;  
He taught us to yield up the love of life,  
For the sake of the life of love;  
His death is our life; His loss is our gain;  
The joy for the tear, the peace for the pain.  
—Selected.

## REPORTS FROM ILLINOIS SOCIETIES

THE Rockford Berean Society meets each Friday evening at 7:45 at 1904 N. Main St. Membership, 21; average weekly attendance for January, 19; interest, good.  
Marjorie Mogle, Sec.

The Ripley Senior Berean Society meets at the Ripley church. Membership, 21; average weekly attendance, 20; interest, good. Had three meetings in November and two in December.

Lorene Fey, Sec.  
Florence Howell, Ass't Sec.

The Dixon Berean Society had one meeting during the month of January, as Bro. Conner, our pastor, was conducting special services each evening for the balance of the month. The majority of the Bereans attended these services and derived much good from the Bible truths presented.

Elizabeth Ford, Sec.  
Elizabeth Ford, State Sec.

"A LIFE of love mirrors Christ."

## BEREAN NOTES FROM GRAND RAPIDS

ON FRIDAY, January 29, a Berean class of girls (ages 7 to 11) enjoyed a party at the home of their teacher, Sister Ada Simpson, at Grandville.

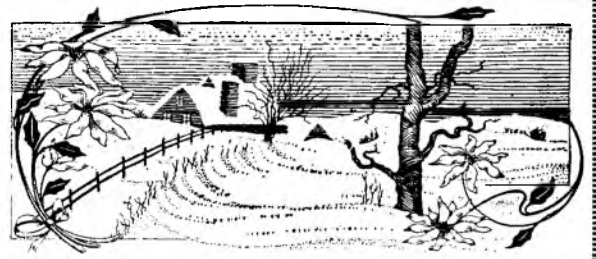
Bible question games and others were played which all seemed to enjoy very much. Fourteen were present. The enrollment of the class is twenty and we have many interesting lessons each week. Girls of this age are the most interesting and well behaved.

Refreshments of popcorn, fudge, and apples were served. Judging from the shouts of laughter emanating from the kitchen, we'd say the "chauffeur fathers" enjoyed the party too.

"A MAN'S worst difficulties begin when he is able to do what he likes."—Huxley.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*"The mountains shall bring peace to the people, and the little hills, by righteousness."—Psalm 72:3.*

### JESUS RAISES LAZARUS FROM THE DEAD

**D**o you know what the shortest verse in the Bible is, and where it is found? "Jesus wept."—John 11:35.

And here is the story: About two miles from Jerusalem, in the little town of Bethany, lived three close friends of Jesus. They were Mary and Martha, and their brother, Lazarus. Jesus spent many restful hours in their company.

One day Lazarus became so sick that the sisters sent to Perea for Jesus. Their message was, "He whom thou lovest is sick."

However, Jesus waited two days before answering the sisters' summons. By that time Lazarus was dead.

Although no word had come of his death, Jesus knew; and He also knew why he had died—that the power and glory of God and His Son might be known.

Jesus said to His disciples, "Our friend Lazarus sleepeth: but I go, that I may awake him out of sleep."

The disciples thought he must be better if he slept; but Jesus said, "Lazarus is dead."

As they neared Bethany, Martha ran to meet Jesus, exclaiming, "Lord, if thou hadst been here, my brother had not died!"—but "that even now, whatsoever thou wilt ask of God, God will give it thee."

Jesus said, "Thy brother shall rise again."

She thought He meant at the resurrection, when everyone will be raised from the grave. But Jesus knew that she would soon be surprised.

Mary was then called, and she came with friends to meet Jesus. Like Martha, she exclaimed, "Lord, if thou hadst been here, my brother had not died."

When Jesus saw her and her friends weeping, He felt so sorry for them that He wept too—"Jesus wept." Some of the Jews, seeing His tears, said, "Behold, how he loved him! Could not this man have saved Lazarus?"

As the company reached the cave in which Lazarus lay, Jesus told them to take away the stone which closed the mouth of the grave. Because of the people standing by He said, "Father, I thank thee that thou hast heard me"—always that little prayer first.

Then He cried in a loud voice, "Lazarus, come forth." And Lazarus, dressed in the graveclothes, came to life

and came forth.

What a happy family that was then!

And just so will there be happiness at the great resurrection.

DO WE put as much faith in Jesus as these sisters did?

DO WE go to Jesus for comfort and help?

#### SOMETHING TO DO

1. Read of another resurrection in Luke 7:11-17.
2. Read of another resurrection in 1 Thessalonians 4:13-18.
3. Did Lazarus ever die again?
4. Tell this story to some one else.

WE BELIEVE that eternal life may be had only in Christ at His coming, "For as the Father hath life in himself; so hath he given to the Son to have life in himself."—John 5:26.

#### WEEKLY BIBLE READING

March 5-11: Numbers 8 to Deuteronomy 7; Luke 20 to John 2.

#### SIGNS OF THE TIMES

"Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land."—Ezekiel 37:21.

#### THE LITTLE SHEEP OF BETHLEHEM

The little sheep of Bethlehem  
Were not afraid that night,  
When suddenly the gentle skies  
Grew strange with song, and bright;  
When swift their shepherds went away  
And left them, small and still,  
All huddled in a woolly heap  
Upon a lonely hill.  
A peace was on the earth that night,  
Oh, very wide and deep,  
Perhaps they knew they need not fear;  
Those blessed little sheep.

—Elizabeth Thornton Turner

# With Our Sunday Schools

LESSON 9. — February 28, 1932

## JESUS RAISES LAZARUS FROM THE DEAD

John 11:1 to 12:11

Devotional Reading: 1 Corinthians 15:50-58

### GOLDEN TEXT

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. — John 11:25.

#### A STUDY OF THE SUBJECT

**Topic:** Jesus the Life-Giver.

**Basic Truth:** "He that believeth in me, though he were dead, yet shall he live."—John 11:25.

**I. Appealing to Jesus.** Unlike Asa, king of Judah, who when "his disease was exceeding great, . . . sought not to the Lord, but to the physicians" (2 Chron. 16:12), Mary and Martha, when illness entered their home, sent at once to the Great Physician, Jesus Christ, who accomplished His miracles of healing by the power of God. John 5:19. When they had apparently exhausted all human means of relief, they turned to Him of whom they could say, "Who forgiveth all thine iniquities; who healeth all thy diseases" (Psa. 103:3) by the authority which God had given Him.

**II. Delayed Answer to Prayer.** We have never been commanded to pray to Jesus, but to the Father in His name, for the granting of our prayer is always in the hands of God. Mary and Martha sent to Jesus because in Him reposed the power of Jehovah, and the Father always heard His petitions. (V. 42.) The Lord delayed responding to their appeal for two days, and then proceeded but leisurely toward Bethany. When God does not answer our prayers immediately, we may rest assured there is a reason for it that is consistent with divine wisdom and for our good. What was the reason here?

**III. Human Sympathy of Jesus.** The Son of God was perfectly human in His attitude toward the emotions of men. He was always moved to "rejoice with them that do rejoice, and weep with them that weep."—Rom. 12:15. One of the most striking examples of Jesus' tender sympathy is found in this lesson: "Jesus wept!"

**IV. Life From the Dead.** The Bible recognizes the reality of death. It defines it in terms consistent with the conclusions of science, and with our own observations and experience. "Thou shalt die, and not live" (Isa. 38:1) is the definition of death given to Hezekiah, and which caused him to pray earnestly for deliverance from it. Death is the exact opposite of life. God brings to us through the resurrection of Lazarus a picture and a proof of the manner in which He will confer life everlasting upon His children, i. e., by a literal resurrection from the dead.

#### PRACTICAL APPLICATIONS

**JESUS BROUGHT COMFORT:**

Jesus brought comfort to the sorrowing sisters when their brother had been felled by the enemy death. Jesus and the hope which He gives always bring comfort to those who trust in Him. No trouble so terrible or sor-

row so great but what the promises of God's Word can comfort. In the case being studied today, Jesus comforted by removing the cause of sorrow. Many of the troubles of life which bring so much sorrow to the heart would be banished if we but came to Jesus with them.

One of the most comforting promises given us in the Bible is found in Matthew 11:28: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The trouble with most people is that they don't turn to Jesus only when trouble comes and then for only a short time, and the result is that they never get in close contact so they can really enjoy that rest and peace which He gives unto His own.

#### JESUS

- gives rest;
- bestows peace;
- comforts His own;
- delivers.

#### POWER OVER DEATH:

Jesus has conquered death, and through His victory He has received the keys to death and the grave. If Jesus had been present, Lazarus would not have died. When Jesus returns to earth He is going to destroy death, and then the inhabitant of that land shall not die. The resurrection of Lazarus was used to teach the resurrection at the last day. The lesson is full of hope, and if the teacher or pupil fails to find in this lesson the hope of resurrection, the central theme is lost.

#### JESUS

- will be death to death;
  - has promised resurrection;
  - will destroy the cause of death;
  - is the only hope of life beyond the tomb.
- C. E. R.

#### THE GOLDEN TEXT

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."—John 11:25.

"He that believeth", to such are the promises made! The Father sent His Son that "he that believeth" might not perish. The gospel is the power of God unto salvation to him "that believeth". Jesus said, John 6:40, "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."

Jesus is the Resurrection and the Life. "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, 17.—L. A. R.

#### YOUNG PEOPLE AND ADULT

**The Christian's Assurance of Immortality**

The greatest argument for resurrection is the resurrection of Jesus. The greatest argument for the possibility of immortality is the immortality of Christ. But still the question might be asked: "Are we, if faithful, given any positive assurance of immortality?" Paul tells us to seek for glory and honor and immortality. (Rom. 2:7.) We would not be requested to seek for the impossible.

Again: "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. For . . . this mortal must put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. Oh death, where is thy sting? O grave, where is thy victory?"—1 Cor. 15:51-55.

John writes: "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."—1 John 3:2.

"For our conversation (polity) 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.

It would seem from the above statements that immortality is assured those that are His at His coming.—H. A. S.

#### INTERMEDIATE CLASS

**Topic:** Jesus the Giver of Life.

What a wonderful Savior is Jesus! He is everything to us—Leader, Guide, Comforter, Friend, and even the Giver of life itself! A touching story is found in John eleven. Death had come into a home which Jesus loved and where He had often been cheered and refreshed. Read the story carefully and select those verses which show that the sisters had firm faith in their Savior; that they loved Him dearly; that they had learned many lessons from Him; and that He, in turn, loved them and had come to serve them just when they needed Him most.

Now read the account given of the raising of Lazarus, verses 38 to 45. Did Jesus have perfect confidence in His Father that He would answer His prayer and give Him power to awaken His friend?

Jesus is as much our Life Giver as He was that of Lazarus, and more so, for the life He will give us, if we are faithful, will be eternal. It's worth our every effort.—M. G.

## AMONG THE CHURCHES

### AT WCMA

Bro. Cecil Smead, pastor at Burr Oak, Ind., has been conducting the Truth Seekers' Class each Monday evening over WCMA (1400 kc), Culver, Ind., from 10:30 to 11:30 p. m. He has just finished a series on the Abrahamic promises and is now starting a series on the nature of man. Tune in on this class and enjoy the study with them. On Feb. 21, Bro. J. H. Anderson speaks from 6:30 to 7:30 a. m. A word to Mrs. Louise La Munion, Culver, Ind., telling her that you have tuned in on this station, will be much appreciated.

### ACTIVITIES AT DIXON

It may be of interest to many of the readers of The Herald to know something of the progress of the Dixon church during the current year.

We launched the New Year by electing William Ford as our superintendent. Every one who knows him knows the attitude "Bill" takes. He is always thinking of some way to get new members, make lessons more interesting, etc. He has provided banners for attendance and new members. Each person is working vigorously to hang the banners in his class. February 7 was Promotion day. There were several members in our seven classes that needed to have the distinction of a higher degree. I am sure if we all cooperate with the superintendent, our Sunday school will proceed to grow larger than ever before.

The series of special meetings met with phenomenal success. These lectures were given by Bro. Conner, who worked very hard to obtain the simplicity that was found in his talks. He talked upon what he thought the Bible taught, and the visitors could not help but go away with splendid new thoughts.

These meetings were well attended each night, especially by our own people. Those who have cars called for those who do not, thus every one was in his or her regular place each night. Besides the music furnished by our own senior and junior choirs, members of other churches aided all they could by furnishing special selections.

On January 29 thirteen were baptized. Owing to the fact that we do not have a baptism in our own church, the Christian people very kindly opened their church for that purpose. On the evening of February 4 a fellowship service was held for the new members. A song service was first held in the auditorium; then every one went to the basement where the rest of the evening was spent in games and various other entertainment. Light refreshments were also served.

I will list the names of those who gave their lives to Christ, and if any of you would care to drop them a line, I am sure it would be appreciated. These names can be reached by just Dixon, Illinois.

Glen and Glea Rutherford; Robert and Alice Myers; Jean and Jane Ford; Darrell and Frederick Reis; Dale Drew; Loyd Wagner; Mr. and Mrs. Lester Pain; Mary Jane Eckert.

May God bless each one of these to walk closely by the Master's side. There seem to be so many things to interfere with this that at times it is quite hard to do. Strengthen them to overcome the vicissitudes of this life to gain the great reward of eternal life, is our prayer.

F. Rossiter, Sec.

### GRAND RAPIDS, MICHIGAN

The program of having some one in charge of providing special music for the services each Sunday has started well. Some very fine numbers have been given already. This creates interest on the part of the workers as well as the audience in general, and sometimes talent is discovered which is not connected with any church work and can be directed toward ours.

Sister Rhoda Watts, a pioneer in the cause in Michigan, died on Feb. 8, and was buried on the 11th, with funeral services at the church. Obituary appears separately.

Quite a number of the Sunday school students have been suffering from the flu and similar ailments, but most of them are improving at this writing. F. E. Siple.

### MOOREFIELD, NEBRASKA

Bad roads and sickness have kept many from attending the services for the last few Sundays. Only 97 were present at Sunday school last Sunday, February 7, and two Sundays before only 50. Attendance at prayer meeting has been rather low for the past few Wednesdays. We generally have from 30 to 40 in attendance.

Wilsie McKnight led the prayer meeting last Wednesday. His subject was, "The Nature of Man," and the Scripture reading, 1 Corinthians 15. Wilsie is a young man of about 17 years. He was baptized last summer one year ago, and is a devout student of the true faith which is all so new to him. Some of you Bereans drop him a line some time.

Miss Fern Hosick, 13, will lead prayer meeting on Wednesday evening, February 17.

Mr. Maurice Stephenson has organized a band at Moorefield, and they are making some real music. Maurice is now teacher for the young people's class, and they all like him and his method of teaching. Subject next Sunday morning: "Divine Love Covereth." 1 Peter 4:8, "Love covereth a multitude of sins."

E. E. Giesler, Pastor.

### SPECIAL CONTRIBUTIONS TO N. B. I.

Mr. and Mrs. Albert Siple	\$150.00
Lawrenceville (Ohio) Church of God (monthly)	10.00
John Sweet	3.00
Leona Marsh	15.00
Mrs. E. Dauterich	5.00
Sarah Manuwal	10.00
Total	\$193.00

### CONTRIBUTORS TO DOLLAR-A-MONTH CLUB

Faye L. Brown; Mary M. Renner; Mrs. Robbins and daughters, Opal and Dollie Mae; Mr. and Mrs. M. Fetters; Mrs. Ida Marsh; Margaret J. Donaly; Mrs. Mae Mercer; Albert Siple; Ella Siple; Mrs. M. A. Woodward; Mrs. Gladys French; Loren L. Burnett; Mrs. Wm. Hanson; Louise Brewer; Paul and Ethel Johnson; Leila E. Whitehead; Virgil Claypool; Ruchie Alexander; R. H. Judd; Hilda Fetters; Mrs. R. A. Robinson; Mrs. M. Shea; Ellison Shea; Mrs. Sarah Emms; Marian R. Richards; Mr. and Mrs. Chas. Netts; Mrs. David Beck; Sunshine Class of Lawrenceville (Ohio) Church of God; Harold and Esta Starbuck; Kathryn Lansbery; Mrs. Earle Mogle; Mrs. Martha Walls.

### SERVICES AT PLUM RIVER

Next Sunday, Feb. 21, is the regular appointment at the Plum River (Ill.) church. Bro. C. E. Lapp will speak in the morning on, "What Must I Do to Be Saved?" His evening theme will be, "Man." Those living in the vicinity are urged to be present and hear the interesting messages Bro. Lapp has for you.

### FONTHILL - NIAGARA FALLS

Bro. Wm. Moore, who suffered with a carbuncle and then underwent an operation at Memorial Hospital, is recovering nicely. We will rejoice when our senior elder is able to fill his place in our church work again.

We regret that we are unable to report Bro. Rennard as recovered from his stubborn attack of neuritis. He has been suffering for months and still is, and all efforts thus far on the part of the medical profession have failed to bring about a permanent cure. Sr. Rennard suffered with a light attack of pneumonia, but through the splendid care of her daughter Grace, she was able to smother the attack and is up and around again.

Sr. Tamma Davis of Norwich, Ont., is visiting at the home of Bro. and Sr. Weldon for a few weeks, and of course that means an extra worshiper in our Fonthill congregation.

Some of our "little women" of the Niagara Falls Sunday school have been the victims of various diseases. Shirley Yates has been in the pest house for several weeks with scarlet fever, Betty Peterson and Bernice Moore in darkened rooms with measles.

### MRS RHODA WEST WATTS

Rhoda West, daughter of Thomas and Rhoda West, was born in South Butler, New York, on June 14, 1844, the youngest of thirteen children, and died on Feb. 8, 1932, the last of the family to survive, being eighty-seven years of age. On April 8, 1867, she was married to Chas. Watts, with whom she lived as a faithful wife and companion until his death on April 5, 1911. To this union two children were born, both of whom survive: Mrs. George Holly, of Grand Rapids, and Maurice, of Moline.

Sister Watts was of a devoted, religious temperament, and early in life gave her heart in service to her Lord. Throughout her long years she manifested a steadfast faith in God and in the coming of Christ.

After the death of her husband Sister Watts maintained her home in Moline alone, until six years ago when a stroke so affected her health that the home was discontinued. Since that time she has been carefully and tenderly taken care of in the homes of her daughter and her son. During the last several weeks she failed rapidly, and the end came quietly on Monday night, February 8, at the Holly home in Grand Rapids. She fell asleep in full assurance of the resurrection of the dead when Jesus comes.

Besides the two children there are five grandchildren and four great grandchildren who remain to respect her memory. Funeral services were conducted on February 11, by the writer, from the home and at South Lawn Park Church, after which she was quietly laid to rest in the cemetery near Dutton, to await the Savior whom she loved.

F. E. Siple.

## SISTER DEBORAH PEARSON

Deborah Davis was born on September 25, 1849, near Reading, Pa. When three years of age she came with her parents to Miami County, Ohio, and resided near Frederick all the rest of her life.

In 1866 she was united in marriage to Davis Pearson of near Frederick. To this happy union six children were born, four boys and two girls—Emma, Fayette, and Calvin, who preceded their mother in death, Lanora May, Estey Clyde, Howard D., and Leslie Earl, all of near Tippicanoe City, Ohio.

In middle life she was baptized by Elder Davis into the Church of God, to which faith she remained a devoted member until death. Sister Pearson always took an active interest in the church activities, and in late years she entertained in her own home the weekly sewing circle.

Death came on Monday afternoon, February 8, as a result of a fall on the basement steps of her home. Following the fall she was unconscious only a few hours when death claimed her. Her husband, Bro. Pearson, preceded her in death in September of 1928. Besides the four living children there are twenty-seven grandchildren and eighteen great-grandchildren who survive Sister Pearson. A brother, John Davis, and a sister, Joanna Beard, both of Bradford, Ohio, are also left to mourn her death.

On Feb. 11th funeral services were conducted by the writer from her home and the Brush Creek Church of God, where for many years Sister Pearson had been a member. Portions of 1 Corinthians 15 were used for a scripture lesson, and the text was the words of David found in Psalm 17:15, "As for me, I will behold thy face in righteousness, I shall be satisfied when I awake in thy likeness." Following the service Sister Pearson was placed at rest near the side of her husband in the cemetery at the Brush Creek church.

The church and community unite in sympathy toward the bereaved ones. We will all miss "Grandma" Pearson.

Sydney E. Magaw, Pastor.

## HERALD RECEIPTS

Fred N. Patterson; Mrs. C. H. Bassett; Norman J. McLeod; Grover Gordon; Helen D. Porter; T. J. Stinnette; Otto M. Stinnette; C. H. Horton; E. T. Renner; Mrs. John Cochran; Mrs. E. Thorene; Elizabeth Louise May (for another); T. V. Blyth; Mrs. Albert Logsdon; H. W. Stadden; Angeline Lent; Arnold F. Sealine; Harvey Krogh, Sr.; Henry M. Daniels; Mrs. Belle Hartman; J. Arthur Johnson; Alma Orr; Mrs. L. H. Ralston; Mrs. H. M. McInturf; T. M. Savage; O. H. Berry; F. F. Upton.

Otto H. Momsen; Mrs. C. M. Southwick; Mrs. Amy Weaver; Mrs. Mary Calkins; Mrs. Frank Henry; John F. Williams; Helen D. Porter; Mrs. Helen Pier; J. H. Pier; Samuel E. Hane; H. W. Patterson; S. Logan; Leila E. Whitehead; John Sweet; Ada C. Simpson; Mrs. Isaac Fish; S. G. Elton; Mrs. A. T. Spindler; George O. Renner; Mrs. Ida Marsh; Alice B. Haupt (for others); James Moore (self and another); Albert Siple; Mrs. L. C. Margrave; Leona Sharp; Edwin Dopp; Sarah Manuwal.

## THE GREAT SABBATH

"The Great Sabbath, or What Jesus Will Do When He Comes and Restitution Begins" is the title of a new and interesting tract of 28 pages by Elder J. H. Anderson. This excellent little work presents the Sabbath question from a new and refreshing viewpoint. For sale by the author, Elder J. H. Anderson, Michigantown, Ind., or J. H. Stepp, Dana, North Carolina, at Fifteen Cents per copy, postpaid.

GENERAL CONFERENCE  
ANNOUNCEMENT

The General Conference of the Church of God will convene (D. V.) at Oregon, Illinois, from August 2, 1932, to August 14, 1932, inclusive. It would be well for state conference boards to take into early consideration the appointment of a delegate or delegates to represent the membership of the several states. Churches unassociated with state conferences are also urged to take action for the appointment of delegates. Matters of unusual importance will be presented for the consideration and action of the brotherhood at this meeting. The counsel and support of the Church of God everywhere is needed in the furtherance of our mutual effort.

(Signed) G. Eldred Marsh,  
Secretary

## THE RESTITUTION HERALD

Published by  
National Bible Institution  
Oregon, Illinois

The RESTITUTION HERALD advocates: the near return 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 to be 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.

## BETWEEN YOU AND ME—

A full report of the splendid addition to the church at Dixon as a result of Bro. Conner's recent series of meetings, is given in this issue. We rejoice with them in the blessing that will result from the cooperation of these new members. May they be the means of bringing still others to accept Jesus as their Savior.

"The Church of God Messenger", Bro. Randall's little church paper, tells us that Bro. Rennard is still far from well, and Sr. Rennard has been ill but is now improved. Bro. Moore and Sr. Angeline Lent are also much improved. Bro. Randall calls attention to our Dollar-a-Month Club in a very effective manner. His "Messenger" presents an attractive appearance.

All at Oregon are rejoicing over the gradual recovery of "Aunt Mary" Renner, of Golden Rule Home, who has been ill with an attack of appendicitis. Many were the prayers that ascended for Aunt Mary, now 88 years of age, who is dearly beloved by all. Other members of the Home who have been ill, Sr. Chaffee, Sr. Crysler, and Sr. Williamson, are also improving.

I wonder sometimes if some of us do not pass over the kindly, thoughtful things we have the opportunity of doing for each other as we rush along from day to day. Often we find that the busiest persons, the ones with the real burdens of life on their shoulders are the ones who take the time to do those little things that sometimes mean so much to a friend who is discouraged or ill or perplexed by the problems of life. Let's look about us and send a ray of sunshine into some one's heart today.

"Gospel Searchlight" is the name by which Bro. H. A. Sheets' church bulletin will be known, being chosen from among 17 different names which were submitted. We note that work in Virginia is taking on added interest and enthusiasm. A Sunday school has just been organized at Dry Run, and a Bible class at Maurertown, meeting every other week in the homes. The brethren at Maurertown are all subscribers to The Restitution Herald, and many are members of the Dollar-a-Month Club of the N. B. I., part of which may be attributed to the enthusiasm and hard work of Bro. Sheets, who, being a former member of the Training Class, is a booster for the N. B. I.

On a dark and dreary day last week, when it looked as though momentarily the skies would weep, a bit of the sunny southland found its way to the desk of your associate editor in the form of a beautiful bouquet of jonquils and roses. These were the kindly thought of our friend, Sr. Lou M. Lyon of Citronelle, Ala., gathered from her own lovely garden.

Sunday evening services find the church comfortably filled at Oregon. Bro. Marsh has been giving a very able series on current events in the light of God's Word. On Feb. 7 his theme was, "Out of the Dragon's Mouth," and on Feb. 14, "The Bear That Walks Like a Man," showing China and Russia in the plans of God. This series has created wide interest among friends of the church who have been attending regularly.

Your heart will be stirred by the article from M. A. Woodward on a subject so dear to us all, "Our Blessed Hope". We appreciate the messages from Sr. Woodward, because of their timeliness and the interesting manner in which she writes. May she live to add many more to her eighty-two years, in fact, until her beloved Master comes and says, "Well done, good and faithful servant."

From Bro. Lyon's "Golden Rule News", that neat four-page monthly church bulletin, we learn that the Sunday school at Cleveland has an orchestra of ten pieces, which, we are sure, adds much to the attractiveness of the opening services of the school. Have you ever noticed how children love an orchestra or a band? It's a great drawing card with them, and to be a member of an orchestra confers well deserved distinction. What other schools of our number have an orchestra?

We cannot refrain from quoting, in part, from a letter from Sr. E. Dauterich of Baltimore, Md., for she sends us such a fine message for these latter days. She says: "Gentile times are closing, and soon, yea, I believe, very soon, the King of Glory will come and deliver us from this present evil world and from this body of sin and death. What a blessed hope it is to be looking forward to such a glorious day to come. Whether we wake or sleep, if our names are in the book of life, all will be well". How fine it will be to meet with the faithful laborers in His cause on that day, at the feet of our beloved Master! May we prove worthy of that privilege.



## IS SUDDEN DESTRUCTION COMING SOON?

*Continued from page 308*

mergers have so grown in extent that they now control almost everything in the business line that is of any value whatever. Business and politics usually go together. But since the depression, they tell us that most of them are facing bankruptcy. When the trusts first began, they were more or less independent of the government. In fact, it is said by some that the government tried to break them up at first, but not succeeding, they grew stronger and stronger, getting more and more control, until it was found that the same men who were controlling our government were the ones who were promoting these mergers. And it was also found that many of these financiers were at the head of our large institutions which control the smaller ones. Before the stock market crash, it is said that these leaders foresaw the looming up of the unemployment situation when the crash should come. But they did not see that it would lead to world-wide depression, if the wages of the consumers of their products were cut off. Hence, they did not see that the depression would reflect upon them, and if they did not change the conditions which they were responsible for that in time, they, too, would be put out of business because of overproduction and underconsumption.

Two cartoons in one of our dailies recently expressed the existing condition clearly, it seems. In the first picture, big business was represented by a proud gentleman living on an estate. His gestures to Uncle Sam were such that he wanted him to stay out of his business, possibly fearing that his corruption would be exposed should the government investigate affairs. In the second picture, "big business" was represented by the same man as in the first, only, he was shown with a look of terror on his face. The wolves were after him, and he fled, panic-stricken to Uncle Sam, who was waiting for him and was most willing to help him. And it is known that these corrupt corporations are in just such a condition today. In fact, it is so bad with them that our government has appropriated two billion dollars for the stabilization of industries, which includes the "poor" railroads, and other public utilities and banks, many of which are closing their doors. The taxes have not been coming in as they should since the depression. Many are losing their homes, and the salaries of our public officials and magistrates are at stake. Millions of dollars are needed in some of our larger cities in which the number of these who are destitute has run into the hundreds of thousands. In this emergency the rich will be called upon to give "until it hurts."

Should there be another world war, as it seems there will be (although real war has not yet been declared), there will be many problems added to our present distress. All nations have been so closely connected since the last war because of rapid communication that it would be impossible for any serious trouble to come up without all of them getting into it. It may be found out, as some statesman said

lately, that the great wall of China may prove to be the Bolshevik army. It has long been said that it will be a serious time for the white-skinned races when the dark-skinned races awaken to civilization. It may also be a bad time for those who have money interests in the Orient. The population of China and India are each about three hundred fifty millions, and they outnumber the whites possibly ten to one.

Just recently, H. G. Wells, the world's greatest historian of modern times, said that if the ships of state (the governments) were still sailing in 1934, it would be a great surprise to him, for he thought they were headed for the rocks. This means something coming from a man like Mr. Wells, who is one of our best authorities on history and who has a keen business sense.

In November 1931, this following statement was made: "Unless drastic measures are taken to save it, the capitalistic system throughout the civilized world will be wrecked within a year. I should like this prediction filed for future reference." So wrote no less authority than Gov. Montague Collet Norman of the Bank of England to Gov. Clement Moret of the Bank of France several months ago.

And now if we did not see something very essential in the way of fulfillment of prophecy in the ecclesiastical world to substantiate our faith, we would not feel so sure that the end of all things were so close at hand. Big religion is also to play an important part in this last day program. We do not know how near we are to the end of this age, but surely it appears to be very close when all things are taken into consideration. For some time it has been evident that many of the churches are fast losing out with God, inasmuch as they are mixing more and more with the world, which the Bible calls spiritual adultery. James 4:4.

We are not altogether surprised, however, for there has been a tendency for some time to throw away all doctrinal truths and have union meetings of Catholics, Jews, and Protestants on certain occasions. The writer has noticed one thing about such meetings. Their main object is to promote a good spirit of fellowship, which they think is good for business. Religion has not mingled much with business until recently, when all the bars have been let down and everyone is welcome, no matter what he believes. A certain kind of modern religion is becoming very popular in commercial circles, for business and religion have locked arms.

As we near the end, we will notice that religion will become stronger in society. Modern preachers have to fit into society to hold their jobs. They have just enough truth to appeal to the masses to hold them, and plenty of error to please them. The modern preacher does not teach prophecy; hence the coming of the Lord to him and his flock will be a surprise and they will not be ready.

With the present perplexity of nations, their fear as to what is about to take place, the rich beginning to howl as James said they would, surely it is time for the Judge to stand at the door, and we should be ready for translation, if we will truly welcome the coming of our King.



# THE RESTITUTION HERALD

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## CONTACT WITH GOD

*By Arlen Marsh*

PRAYER is defined by James H. Hoppin, in his book on *Pastoral Theology*, as being "the drawing nigh to God for one's own spiritual guidance, health, and salvation. Prayer is the actual contact of the soul with God, with that divine personality who is the source of its life, from contact with whom springs new strength. Much has been written on prayer, but no one has ever solved its dynamics, for it belongs to the unrevealed mysteries of our relations with God; but, however mysterious, prayer is a real application of the soul to God for aid, with the perfect confidence of a child, laying open the most secret thoughts, the inmost wants, to the heavenly Father." Such an explanation, although remarkably complete, nevertheless leaves open the question of an accidental definition—a definition of the causes and effects of the "contact of the soul with God."

It has been said of Michael Angelo that he was one

"Who never moved his hand

'Till he had steep't his inmost soul in prayer."

Washington, whose second centennial we now are celebrating patriotically, was described as having entered no serious military engagement or as having made no important political decision without preceding his act with prayer. Lincoln, the great Emancipator, hero of many a boy, has been noted for the last six decades as a man who prayed. Nor were these the only famous characters of history who used communion with God as a method toward success; chronology records a multitude of them. Today, the Chamber of Commerce of Los Angeles is appealing to its members and to the citizens of the city to pray for the alleviation of the depression, declaring that man's sin is responsible for present conditions and that only God can remedy them.

If those ostensibly in the world find it advisable to pray to the God of Abraham, it is certain that there is some clear, logical reason behind their petitions. The modern business man is too efficient to waste his efforts in useless

appeals to an unhearing Deity. Like the Bible characters of old—like Abraham, Joseph, David, Daniel, and Hezekiah—these men must expect some direct and literal benefit to result from their communion with Jehovah. The spiritual contacts resulting from such communion would be insufficient to cause them to spend hours before God; only the expectation of a tangible reply to their requests would lead to this.

Nowhere in the Scriptures is there any record of the Christ's having taught His followers anything that was not necessary for their own well-being and salvation. That Jesus would have taught His disciples to pray without good reason is inconceivable. If prayer did not bring about lasting, important, beneficial results, it would not have paid the apostles to have engaged in it; for their work of teaching was too important to be needlessly interrupted.

Andrew Fuller, eminent Baptist clergyman of the eighteenth century, once declared, "Leave not off praying to God: for either praying will make thee leave off sinning; or continuing in sin will make thee desist from praying." Both theoretically and practically, this statement of the doctor is undoubtedly true.

Perhaps the primary purpose of prayer is stated by David in the thirty-second Psalm, verses 5 and 6: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. . . . For this shall every one that is godly pray unto thee in a time when thou mayest be found." The Psalmist not only provides a purpose for prayer—petitioning for the forgiveness of sin—but further offers assurance that prayers for that reason will be answered.

But supplications for the remission of sins play only a small part in the entire act of prayer. In the words of the renowned John Lightfoot, as laid down in a sermon de-

*Continued on page 326*

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*“Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.”*

## A Prayer for the Times

O God! Our Father—we are glad that we are Thy children, safe under our Savior’s atoning blood; but glad also that Thou hast called us into Thy wonderful service, given us a share in Thy eternal business; and we do pray that we may appreciate this privilege and be wise, faithful, and efficient servants. This up to date prophetic knowledge to be widely disseminated! This “meat in due season” which Thy family requires at this present time! We are so few, so weak, so incompetent; some of us so aged, worn out, failing in strength!

O Lord, raise up a band of younger, stronger workers; open their minds and hearts to understand, not only that the great deliverance is at hand, but that *the time is fulfilled!* Set them on fire with this timely message and send them forth as flaming torches . . . to set others on fire with the same great truths. Helpers are needed now, more than ever before. Courage and strength are needed; wisdom and opportunities are needed; money is needed; fresh fillings of Thy Holy Spirit are especially needed. Send these things, O our gracious God, in blessed fulness.

*The above appealing petition, so timely in its nature, so deeply expressive of the desire of every faithful servant of God in these days, is abridged from the original in The Antitype.—Selected by Sister M. A. Woodward.*

## Challenge of the Times

THE stirring and significant events occurring throughout the world in these days present a powerful challenge to the Church of God to continue, and to greatly strengthen, its evangelistic efforts. First, because people are thinking about these things that are coming to pass on the earth, and questioning as to their meaning, and are, therefore, more ready to listen to the warnings of the prophets than ever before.

Second, because these events point unmistakably to the coming of our Lord Jesus Christ, and we would be found zealously engaged in His service when the great call to meet Him in the air is issued. May God help us to make good use of our opportunity! The time is exceedingly short in which we may plead with the erring, warn the indifferent, and encourage the faltering ones to stand fast.

## The Open Forum

AS ALL are aware who have attended the General Conference of the Church of God, an extended opportunity has been provided at each of these annual gatherings for the public presentation and open discussion of any and all biblical questions which any individual or group of individuals might wish to bring before that body.

Furthermore, it is also well known that no rules or restrictions have at any time been imposed for the governing of these open meetings, except such as had to do with the manner in which the discussions were to be carried on and the time that could be allotted to each speaker and to each subject.

As a result of this continued practice many interesting questions pertaining to the Bible and its interpretation, better methods of church work and organization, and problems of practical Christian conduct, have been considered with much profit to all.

While the results thus far attained have been satisfactory in a degree, even greater benefit could have been derived from them had more of our able students of the Word availed themselves of the opportunity to present the fruitage of their original researches in the Scriptures to the brotherhood in this way.

## Ministerial Conference

MUCH interest is being shown by our workers throughout the country in the proposed ministerial conference, which in all probability, will be held immediately after the next General Conference, at Oregon, Illinois.

Nearly forty have responded to the circular letter which was addressed to all ministers of the Church of God whose names and addresses we had listed, and almost without exception they favor such a gathering.

That a meeting of leaders is desirable is apparent to all. There are certain questions which have to do especially with ministerial activity, questions which are of particular interest to active workers only, which should be considered carefully and prayerfully by those whose duty it is to direct the thought and work of the various groups of believers connected with the Church of God everywhere. Further developments will be announced from time to time.

## THREE UNCLEAN SPIRITS

By George B. Alldridge

*"Then I saw three foul spirits, resembling frogs, issue from the mouth of the Dragon, from the mouth of the wild Beast, and from the mouth of the false Prophets. For they are the spirits of demons working marvels—that go out to control the kings of the whole earth, to assemble them for the battle which is to take place on the great day of God, the ruler of all."—Rev. 16:13, 14, Weymouth. "And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end".—Dan. 12:9.*

A WRITER, who endeavors to explain prophecy, should never be ambiguous, but always express himself in words that convey his exact meaning; that whether he be right or wrong, his readers should be able to understand his meaning. A teacher should avoid details; the point he should endeavor to make, is to impress the mind of the student with given thoughts, that the student by the exercise of his own thinking faculties, should develop unto maturity. We note, that in the scriptures above quoted there are three sources from which these unclean spirits proceed. Who are they? Well as we look abroad over the whole world today, we observe there exist three divisions: The civil power—political; the ecclesiastical—hierarchical; the skeptical—anti-christendom. The Dragon—government, comprising, the executive, the judiciary, and the legislative. The Beast—the Roman Catholics, the Greek church, and Protestantism in general. The False Prophet—Mohammedanism, Buddhism, and Communalism. A careful study of Daniel, chapters 7 and 8, reveals who are represented by the two little horns. Today the papal and Mohammedan powers seem to meet the description outlined by Daniel, and which both secular and religious history corroborates.

It is a remarkable fact, amply confirmed by historical fulfillment, that both the papal and Mohammedan systems arose into power in the same era. Both being politico-religious systems, they have been for twelve hundred and sixty years contemporaneous, and strange to relate, loss of territory has been simultaneous.

A map lies before me, as I note the extent of the Turkish Empire in 1683, and her position among the family of nations today. I ask, who dare say that Revelation 16:12 is not fulfilled? As in my mind I review the power of the papacy during the medieval ages and even up to the year 1798, when Napoleon conquered Italy and Rome, the papal sun began to set. For in that year the pope was dethroned and expelled from Rome, and in the year 1870 his humiliation and loss of temporal power was complete, following the Ecumenical Council's confirmation of the dogma of papal infallibility. Are we not now on the eve of Revelation 16:17-21 being fulfilled?

In Revelation 5:6, there is a very significant statement,

"A Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." Why? To gather out of the earth a vast number of redeemed ones. Verses 9 to 11 will tell you who they are, and the message or power which gathered them. Revelation 16:14 reveals to us the counterfeit of this. These spirits also are to gather together; the seven gather unto the Lamb; the three to make war against Him. Hence then, "where sin abounded, grace did much more abound."—Romans 5:20.

God having in mind the class described in Psalm 50:5, lovingly in type intimates what He intends to do in the future, as the antitype is fulfilled. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3:7.

We go back to 1 Kings 22:20-38, where God asks, "Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so." Read the following verses and see what happened to Ahab.

In Revelation 18:2 (resulting from these unclean spirits' activity among the nations) we read, "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

This is getting interesting, brethren. What are these spirits like? The record says, "frogs". The plague of frogs back in Egypt was duplicated by Pharaoh's magicians (Ex. 8:7; 2 Tim. 3:8). What does Revelation 16:14 say? "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and the whole world". Who deceived Pharaoh? His magicians! Who deceived the kings of the earth? Unclean spirits like unto frogs! We know about the three frogs upon the French standard; but we are now living in the year 1932, and so we must be up to date.

Open your Bibles, brethren, and let us read 1 Timothy 4:1, 2. "Now the Spirit speaketh expressly, that in the latter times (right now) 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."

May I ask again, when do you chiefly hear frogs? during the day? No sir, you hear them when the day is closing and the night is creeping in upon us. This reminds me that Zechariah 14:6 confirms this thought. "And it shall come to pass in that day, that the light shall not be clear, nor dark."

Speaking of this time God says: Blow the trumpet in Zion, sound an alarm in my holy mountain! Let all the inhabitants of the land tremble, for the day of the Lord cometh, a day of darkness and gloominess . . . And the

*Continued on page 330*

## THE MASTER IS COMING!

The Master is coming! He's coming again!  
Our Savior and Lord is returning to reign!  
Then they who are waiting in faith shall rejoice,  
And loved ones asleep shall awake at His voice.

As Lazarus came forth by the word that He spoke,  
As the daughter of Jairus, the ruler, awoke,  
As the son of the widow of Nain was restored,  
So they shall revive at the call of their Lord.

The saints who are living, and those who arise,  
All caught up together—with love-lumined eyes  
Their King shall behold, in His beauty and grace,  
And find in His presence, forever, a place.

When earth has been freed from its sorrow and sin,  
The Golden Age promised so long shall begin,  
When swords into plowshares the nations shall beat,  
And peace open paths for the world's weary feet.

So then, as we know that our Lord shall appear,  
To set up His standard of righteousness here;  
Let us watch for the dawn of that glorious day,  
And pray, as He taught the disciples to pray:

Our Father in heaven, may Thy kingdom come;  
Thy will upon earth, as in heaven be done!  
For Thine shall the power and the glory be then,  
And Thine the dominions forever! Amen.

—G. P. M'Kay in *Words of Life*.

## “THE SABBATH WAS MADE FOR MAN”

By Alexander D. Donaldson

**I**N THE twenty-seventh verse of the second chapter of Mark we have the above quotation. It was uttered by Jesus in answer to the taunts of the Pharisees regarding the plucking and eating of corn by the disciples as they passed through the fields on the sabbath day, an act that violated both the letter and the spirit of the fourth commandment.

The commandments were a purely Jewish institution, and Jesus was a Jew. But He was more; He was the Son of God, the Christ, the Redeemer of all those who would come unto God through Him. As Jesus, the mortal man, He fulfilled the law in every particular. Therefore He became altogether righteous, perfect and pure, and we, through faith, being covered by His righteousness and perfection, are not under the Jewish law, but under grace.

Being of Scotch extraction (perhaps that's the reason) I always have held Sunday in high reverence as a day of

Christian worship. Please do not misunderstand me. I do not claim, nor do I think that we are commanded to observe Sunday in any particular way. As Christians, we are commanded to observe all days alike—that is, to honor and worship God every day. Still, Sunday is the day when business generally is suspended; churches are open for worship, and our minds more drawn to the things that are spiritual. We, therefore, will write a few lines on the above quotation, substituting the word, Sunday, for sabbath.

Yes, Sunday was made for man, the whole man, not only for that fraction of man that is most pleased with a bountiful dinner followed by a two hours' nap. The dinner is all right, and the nap cannot be found fault with, for man is a physical being, and Sunday should offer physical rest and renewal. But this physical rest should not be carried so far as to prevent him from meeting with the brethren and engaging in church services.

Man is part mental, and there should be provision on Sunday for mental enrichment. A part of the day profitably can be spent in reading anything that has an elevating tendency, such as poetry, history, biography, and above all, the Book of books. If on Monday morning we find our minds as sluggish and petty and poverty stricken as they were on Saturday night, then our Sunday has not been spent aright.

Man is part affection, and Sunday has been given us so as to keep our affections in good repair. On Sunday, usually, it is possible for father, mother, and the children to be together. Sunday is a day for strengthening family ties. When sons and daughters are away from home, what better way could one spend a few hours than in letter writing? On Sunday, if no other time is available, we can call upon the sick and suffering, offering peace and comfort in the name of the Master. When Sunday has been well spent, the world of Monday takes on a much brighter hue than had the world of Saturday. Being an isolated member of the Church of God, I am spending this Sunday afternoon writing to my friends—the readers of THE RESTITUTION HERALD.

But man is more than body, mind, and affection. Man was created by God and has a capacity for worshiping his Creator, for deepening acquaintance with God. If Sunday was made for man, then man does not spend it aright unless part of the day is spent in worship, and thanksgiving, and prayer, in thinking of God and the things of God, in reading and studying God's holy Word, in correcting the faults which such experiences reveal in our lives, in setting our course aright on the voyage of life.

A host of people who prate that “Sunday was made for man,” seem to forget that man's spiritual life is the most important, and therefore, on Sunday, worship and praise should have the right of way. It was Oliver Wendell Holmes who said, “The reason I attend church is because I have discovered that in my heart there is a little plant called reverence, which needs to be watered at least once a week.” The pity of it is that in the hearts of so many the “plant of reverence” seems withered nigh unto death, because they fail to remember that Sunday was made for man in the fullness and completeness of his being, and that it

cannot be spent aright simply in selfish amusement and pleasure.

How shall we then spend Sunday aright? Not by a host of prohibitions and negatives, but by resolutely and positively putting first things first. On the first day of the week—on Sunday—put God first; with your brethren worship Him in the church; with the family praise Him in the home; consider the things pertaining to the “kingdom of God and the name of Jesus Christ” over an open Bible. And the way to spend the rest of the day very largely will take care of itself.

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## SHOUT FOR JOY

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By *Ida Lapp*

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*“But let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield.”*

LEFT up your heads and rejoice, because “God that cannot lie” has promised. Who has promised? God in heaven. But, are we sure that He will keep these promises? In Titus 1:2 we read that He (God) *cannot lie*, therefore every promise that He makes to us *must be true*.

“But,” you say, “how can we be happy in such a time of trouble as this? How can we rejoice when destruction and hunger face us on every side? How can we rejoice when such depression is sweeping our land from coast to coast and we are facing perhaps another terrible war?”

Ah! dear ones, have we no faith in our heavenly Father? Is not God still on high, overseeing everything, or, is God dead? If we believe the Bible is God’s own Word to us and if we believe that God is *alive*, then we, as Christians, have every reason to rejoice and no reason to fear.

Isaiah in praising God said, “Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.”—Isaiah 26:3. Are we in perfect peace or are we constantly worrying and fretting about something which may never come to pass? Why are we unable to have our mind stayed, or propped, or supported by God? Because we don’t believe His Word. However, when we come to the place where we will believe His Word, trust Him and depend upon Him, then we will have perfect peace. We will not fret about the little things which come before us, for we will have perfect confidence to leave them all in God’s hands and He will work them out for us.

Peter gives us this instruction, “Humble yourselves therefore under the mighty hand of God . . . casting all your care upon him; for he careth for you.” When we cast our care upon another are we still to carry it ourselves? No! If we still feel the burden heavily bearing upon our shoulders we have not *cast all* upon Him but have taken it to Him and then taken it back, to worry and fret over.

Oh, that we might all learn the lesson of trust as Hannah did. Sad of heart because she had no child, she prayed most earnestly unto God, that He would give her a son. And when she had poured out her heart’s desire to Him, “she went her way, and did eat, and her countenance was no more sad”. She had cast her great burden of sorrow off on Him and knew that whatever He willed to come to pass for her future would be best.

God has given us many promises which should cause us to rejoice. In Psalms we read, “The angel of the Lord encampeth round about them that fear him and delivereth them.” If we fear God, in that we serve and reverence Him, we have the assurance that He has placed His angel round about us to deliver us from dangers. And many are the dangers on every hand, but if we are servants of God and really depend upon Him we know He will protect us even as He did Daniel in the lions’ den. How beautiful when we learn to fully trust Him to keep us even in times of danger.

Marion Eason Wakeman, a home missionary in the mountains of Kentucky, tells of her miraculous deliverance from danger by God. She lived in a small cottage alone and one night while writing letters great fear came upon her as if some terrible thing was going to happen to her. She dropped her pen and began singing songs of praise to God for deliverance. It was not long until this feeling of fear left her and she continued her writing.

The next morning when Miss Wakeman was making calls, two different women asked her what the lights were around her house the evening before. She said there were no lights around her house, but they both emphatically declared they had seen lights the night before, and that they were bright like stars. Upon further investigation, she learned that that night the young men had started to her house to “shoot the house all to pieces”, but upon seeing the lights, they turned and ran. One said he had never run so fast in his life before; and another said, “If you lay a finger on that woman God will strike you dead.” She learned that the lights had appeared at the very time when she had sought deliverance of God. How marvelous are the ways in which God protects His children.

Other promises which God has given to us for our encouragement and strength are these: “Many are the afflictions of the righteous; but the Lord delivereth him out of them all.”—Psa. 34:19. “I will never leave thee, nor forsake thee.”—Heb. 13:5. God has promised to always be near, in joy or sorrow, never forsaking us and leaving us alone.

“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 Corinthians 10:13.

These are only a few of the great provisions God has made for us in our everyday life, if we will but believe Him and accept them. As we meditate upon these great promises, then only will we realize what a loving Father we have and the real value of our inheritance as sons of God and then will we be able to rejoice and “shout for joy.”

## CONTACT WITH GOD

*Continued from front page*

livered at St. Mary's, Cambridge, on February 24, 1655, "We had need pray because of our wants. This is the only way for our supply. This is the bucket to draw our water." The Lord's Prayer, the only common ground upon which all Christian denominations can meet, contains a petition for the daily necessities of life: "Give us this day our daily bread." Surely the Messiah would not have taught His followers so to pray if their petitions were not to be answered.

Jesus, moreover, did assert definitely that prayers for our personal needs would be answered; indeed, He said that prayers for every need would be answered. As recorded in John 16:23 and 24, He declared, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

Even as He taught them to pray, the Savior told His disciples, "Your Father knoweth what things ye have need of, before ye ask him."—Matt. 6:8. Lightfoot establishes three reasons for the necessity of prayer regardless of God's infinite wisdom, however. He believes that communion with Jehovah provides a means for offering the homage and respect due to Him, that it enables the petitioner to recognize his own limitations, and that it results in the spiritual development which every Christian must have.

The Oriental monarch caused his subjects to grovel on the ground as they approached him; the lords of mediaeval feudalism demanded a formal act of homage from their vassals; the entire nation bows in respect before the tomb of its first President, giving him the consideration that belongs to him as one of the country's fathers. Prayer furnishes a method by which the homage which is owed to God in far greater degree than homage is owed to any human being may be given Him. Spoken or unspoken, prayer conveys the thought of humbleness before the Almighty.

John substantiates Lightfoot's second reason for prayer by quoting Jesus in Revelation 3:17 and 18: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me 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 eye-salve, that thou mayest see." All of these things come from answered prayer, prayer which is intended not so much to acquaint God with our problems as to make us comprehend them ourselves, and to recognize that in God alone lies the solution of them.

The definition of prayer already given from Hoppin presents the third reason for prayer as outlined by Lightfoot. As is said by *The Universal Bible Dictionary*, "The very act of praying brings us into communion with God, which is the best answer to prayer. By (it) we realize that God is a person, with love and will and mind, to whom we

can be drawn by a companionship closer than that of David and Jonathan, whose 'hearts were knit together.'"

Robert Verrell Foster, in his *Systematic Theology*, comments, "Some have supposed there is a great 'hidden law' of miracle, and that under its provision prayer is answered by miracle whenever and wherever a miracle is needed. An ancient or modern Elijah prays for rain, and in answer to the prayer it rains when it would not otherwise have done so. This is the only miraculous feature present in this instance, for God does not cause it to rain out of a clear sky or independently of the usual natural processes. The laws are not violated or suspended, but used." He continues, "The question"—that of miraculous answers to prayer—"will probably never receive its final answer in this world."

Sometimes, however, we pray for something which is not good for us to have. Occasionally, even prayers such as these are literally answered, doubtless with the purpose of teaching us lessons. More frequently, they are answered in a different way from that requested, in a way that will be for our good. Since every true Christian prays with the thought Jesus held as He talked with His Father in Gethsemane, "Nevertheless not my will, but thine, be done" (Luke 22:42), such a reply, or no reply at all, is the answer to an apparently ignored supplication. God's will should be the satisfactory response to every Christian's prayer. Only those who do not accept His will as best believe that their prayers are unanswered when no indications of the particular things they desired are seen.

## THE HOLY SPIRIT

*By M. W. Perrine*

WHAT does the Bible teach about this very important subject? Is the Spirit of God, spoken of in Genesis 1:2, which moved upon the face of the waters, and the Holy Spirit which was poured out on the day of Pentecost as a rushing mighty wind filling all the house, the same Spirit? Surely it is; for the Apostle Paul declares, "There is one body, and one Spirit, even as ye are called in one hope of your calling." When Christ sent the apostles out to preach the gospel, the record declares that they went forth and preached everywhere, the Lord working with them and confirming the word with signs following. From the evidence I get from the Word, I am forced to conclude that the power of God and that which is manifested in the miracles and signs all emanate from the same Source, one and the same Being, and that Being is God.

I will call your attention to one portion of Scripture to prove that God and His Holy Spirit are one and the same power, only this, that God is a person and the Spirit of God or Holy Spirit is the power that emanates from and is manifested as coming from God. I refer you to Acts 5:3, 4, "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? . . . Thou hast not lied

unto men, but unto God", showing that the power all centers in one and the same personality, that is God.

Now with reference to the power conferred upon those baptized with the Holy Ghost, would it have been necessary for Peter or John on the day of Pentecost to have put up an argument to convince the people that were there and witnessed it, that they had received that wonderful power that was conferred upon them by reason of the baptism? The miracles, gifts of tongues, and wonderful works which they were able to perform, was evidence enough to convince the most skeptical.

Some churchmen today claim the same powers. A teacher in a popular Bible class only last Sunday made the statement that those powers and gifts of the Spirit could be received and manifested to the world, the same as at Pentecost, if we only believed and had the same faith. I said we evidently did not have the faith. He admitted that he had it. If we had the Spirit, the same cause would produce the same effect.

Do you doubt that if the Holy Spirit were poured out upon a company of believers today, as it was on the day of Pentecost, that it would be followed by the same demonstrations and that the same gifts and powers would be bestowed upon them? God is the same in all ages: "For I am the Lord, I change not".—Mal. 3:6. His Spirit has the same power today, when given in the same degree and in the same measure.

Jesus was given the Spirit without measure. That would give Him the same power that His Father had. Look at the wonderful power that Jesus possessed! He could cause the blind to see; the lame to walk; the deaf to hear; the dead to be raised to life, and could perform many other miracles. Some claim to have that power today. In all my long life of over fourscore years I have never witnessed a single demonstration of it, but I am open to conviction.

That God's Spirit is in His true church I verily believe. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."—Rom. 8:9. God was in Christ reconciling the world unto Himself. "For as many as are led by the Spirit of God, they are the sons of God."

The different manifestations of the Spirit depend upon the measure with which God gives the Spirit. Jesus received the Spirit without measure. God is holy; therefore His Spirit is holy, whether the measure be great or small. David said, Psalm 51:11, 12, "Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit." And we have no reason to doubt that it was holy.

The Holy Spirit was in God's prophets of old. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

We have record of but two baptisms of the Holy Spirit, one at Pentecost upon the Jews, and one upon Cornelius and a company of believers, the first Gentile church. In His early ministry Jesus breathed on His disciples and said,

"Receive ye the Holy Spirit." That was not a baptism. We see the purpose that Jesus had in mind in conferring that particular gift upon them, as we notice in Mark 16:20, these signs and miracles were for the purpose of confirming the word and sealing it as the Word of God.

Now that we have God's Word, confirmed and sealed, which He declares is truth and is able to save our souls, is profitable for doctrine, reproof, instruction in righteousness, that the man of God may be perfect, why pray for a baptism of it? When God's Word was completed and confirmed, and the disciples that were inspired passed away, then miracles ceased. (1 Cor. 13:10.)

I cannot conceive that it was in the purpose of God to confer upon men the power to ameliorate the condition of the members of the human family all down to the end of the age, since He had permitted sickness, disease, and death to afflict them for four thousand years. That is left for Christ and the saints to subdue and eradicate in the age to come. That will be accomplished by means of the powers of the world to come—thank God!

No doubt the completion of Joel's prophecy of a pouring out of God's Spirit upon His people will come in the latter days, as in Ezekiel 39:29, where God declares by the Prophet that He will pour out His Spirit upon the house of Israel, which will occur after He has gathered them out from the nations and the countries whither He had driven them.

If there is a baptism of the Holy Spirit promised to the Gentiles of this generation, we certainly would desire it and would not hesitate to pray for it. That there shall be wonderful manifestations of God's Spirit when our Lord is here in the earth, we are led to believe. In reading Joel's prophecy we can readily see that Pentecost was only the initial fulfillment of it, just a foretaste of what is to follow at the end of the age.

"I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit." But whosoever shall call on the name of the Lord shall be delivered.

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## GROWING NEW WOOD

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WHEN Longfellow was well along in years, his head was white as snow, but his cheeks as red as a rose, an ardent admirer asked him one day how it was he was able to keep so vigorous and write so beautifully. Pointing to a blossoming apple tree near by, the poet replied, "That apple tree is very old, but I never saw prettier blossoms upon it than those which it now bears. The tree grows a little new wood every year, and I suppose it is out of that new wood that those blossoms come. Like the apple tree, I try to grow a little each year." And what Longfellow did, we all ought to do. We cannot stop the flight of time; we cannot head off the one event that happeneth to all; but we can keep on "growing new wood," and in that way keep on blossoming until the end.—*Selected.*



## 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.

## PROPHECY

PROPHECY is the headlight of Christianity flashing its rays o'er the track of time. It is the lighthouse of faith sending its warning beams of light o'er the billows of humanity. It is God's fire alarm announcing the conflagration of the world. It is God's political weather bureau forecasting a coming storm. It is God's alarm striking the hour of judgment. It is a danger signal for the church of God to heed. It is the advance agent of restitutional glory. It is the herald note of the jubilee trumpet proclaiming liberty to the captive. It is the telescope of faith revealing the glories of the future world. It is the banqueting house of hope. It is the watch-tower of love. It is the Mount Pisgah of faith.

Prophecy is inspiration tonic for faint hearts. It is a staff for weary pilgrims to lean upon as they journey toward the kingdom. It is a pillow of comfort for sorrowing souls. It is the sword of truth for the Christian soldier in his battle with infidelity. It is the x-rays of Omniscience photographing history. It is the seal of inspiration. It is Divine eye-salve imparting sight to the blind. It is the handkerchief of consolation wiping away tears. It is the voice of God speaking through human history, for the voice of time is the voice of God. God always honors the man who honors His Word. The man who is interested in God's plan of salvation is interested in its consummation.

What the soldier is to his country, the watchdog to his master, and the police to the city, that prophecy is to the church—it is a protector. What the lighthouse is to the storm-tossed mariner, the red signal light to the engineer, and the alarm bell to the fireman, that prophecy is to the saint—it is a danger signal. What the lock is to the door, the fence to the field, and the wall to the park, that prophecy is to the people of God—it is a defence. What the anchor is to the ship, the brake to the car, and the bridle to the horse, that prophecy is to the true Christian—it is a

check—it serves as a religious bridle. What the sun is to the day, the moon and stars to the night, and the electric lamp to the house, that prophecy is to the Bible student—it is a light-giver.

What rain is to the ground, tonic to the sick, and hope to the despairing, that prophecy is to the watching ones—it is a vitalizer. What the steam is to the engine, sails to the ship, and the mainspring to the watch, that prophecy is to gospel workers—it is a motor power. What a foundation is to a house, capital to a business, and facts to a proposition, that prophecy is to faith—it is a solid basis. What bread is to the hungry, water to the thirsty, and shelter to the outcast, that prophecy is to hope—it is an absolute necessity. What beauty is to the lover, money to the miser, and fame to the ambitious, that prophecy is to the genuine conditionalist—it is an object of love.

Prophecy stimulates ardor, fires zeal, kindles enthusiasm, and arouses activity. Prophecy gives an upward look and a forward look to humanity. The upward gaze is the largest and longest in its scope of vision. The earthward look is limited; the horizon shuts out the view. What a sweep of vision when you turn your face upward!

Utility is the watchword of our age. Use is governed by result. Profit regulates investment. Methods are judged by their effects. The "does it pay?" of the business world is echoed by the church. Methods have to pass muster. Inspiration is up before the bar of inspection. Reason criticises Revelation. The pew sends out its challenge to the pulpit. Doctrines are being dissected. Valuation gauges appreciation. The cry today is, "Save men!" and all methods to attain this end are open to criticism. Conditionalists have been denounced as unspiritual and lacking in evangelical zeal, because they devote their time to prophecy and its exposition, rather than to the modern methods of rescuing perishing humanity. Can they defend themselves from a Bible standpoint? Can they answer the *cui bono* of the public? We think they can.

There is a Divine utility in prophecy. The Bible, as a revelation from God, is an essential whole. An essential whole cannot be made out of non-essential parts. But prophecy is a part of the Divine revelation; therefore it is essential. Whatever is essential is useful. Infinite wisdom never devised an unessential thing. Omniscience reveals no useless truth. Deity is not engaged in building cob houses. Prophecy confirms Divinity, sanctions Inspiration, proves the Messiahship of Jesus, establishes faith, strengthens hope, quickens love, serves as a safeguard for Christians, a warning message to the ungodly, a cordial for sorrowing saints, and reveals the whole plan of salvation.

Just as we may learn from the architect's plan what the building will be when finished, so from prophecy we may discover what the finished work of redemption will be like. Amid the rush and bustle, the greed and strife of today, may reader and writer both be kept from being drawn away from the principles of the gospel of Christ, and be counted worthy of a home in the kingdom of God when Jesus comes, is my earnest prayer.—Selected from *Words of Life*.

## EROS IS DEAD—MARS REIGNS

*By Richard LeCrone*

IN HIS tale of the Christ, "Ben Hur," Lew Wallace paints a picture of two lads in a Roman garden and permits us to listen to their conversation. As we listen we learn that formerly they had been close friends and that one of them, a Roman of noble birth, had just returned from five years of schooling at the imperial city of Rome. The other lad, his former companion, a prince of Judah, upon hearing of the return of his friend had called to renew the friendship, only to meet with bitter disappointment. The young Roman was no longer the loving companion that he had known as a boy. His schooling at Rome had made him proud and boastful, and where formerly he had revered Jehovah he now blasphemed and cursed. It soon became evident to the young Jew that his boyhood companion had changed and that they could no longer be the friends that they had formerly been. He sadly took leave of him, telling him that a true prince of Judah could not associate with those who blasphemed Jehovah. As the young Roman stood watching him departing, there gleamed for an instant in his eyes a wistful look which he quickly dispelled with a straightening of his back and a toss of his head, remarking as he did so, "Be it so. Eros is dead, Mars reigns."

In this young Roman, so recently returned from five years of schooling in the imperial city was mirrored the attitude of Rome itself. Let us examine his statement and see if we can discover from this remark the philosophy that Rome at the time of Christ was teaching to her young men.

Turning to our history we learn that according to the religion of Rome, Eros was the goddess of love. She it was who prompted man to love his fellows. To her the Romans attributed the promptings of pity and of tenderness. In short, according to their pagan religion, Eros was responsible for all of the deeds of charity and kindness which men did.

On the other hand, Mars was their mythical god of war. To Mars they attributed their success or failure upon the field of battle. Mars it was who prompted them to take the lives of their neighbors in order that they might gain thereby. It was Mars who instilled into their hearts the lust to kill and the desire for temporal power at the expense of the freedom and happiness of other men. To them Mars represented the force of arms and all that could be gained thereby.

Thus we understand that when the young Roman said so haughtily, "Eros is dead, Mars reigns," he was saying in effect, "Love no longer rules, force has taken its place." That, dear friends, was the philosophy of the world when Christ made His first appearance upon this earth. Such also is the philosophy which we may expect to see influencing the powers of this world when He appears the second time to set up the kingdom of God.

Do we see any evidence of such a philosophy at work in the world today? How many times have you heard some one say, "Business is business. Friendship is all right in its place, but I can't let friendship interfere with good business principles." Over and over again we have seen friendship and even love and all that it means sacrificed upon the altar of temporal gain. To allow friendship to in any way affect our financial standing is considered as highly unethical.

The Apostle Paul, in his letter to Timothy, warns of the philosophy which is to rule in the latter days in these words: "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, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."—2 Timothy 3:1-5.

We have learned from our study of civics to expect that as the individual is so shall the nation be. Let us see. "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these things are the beginning of sorrows."—Matt. 24:6-8. In fact, Mars is to reign so completely that "except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."—Matt. 24:22.

Into the very midst of the dominion of Mars is to come a new Ruler. "There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust."—Rom. 15:12. In the heart of a kingdom of hatred and distrust He is to teach love and faith. Hear Him, "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.

For proof of the effect of such a creed upon those who accept it we have but to turn to 1 Thessalonians 2:8, where we find Paul speaking to those who he is training for a place in Christ's kingdom in this loving manner: "But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." And in Romans 12:10, he admonishes, "Be kindly affectioned one to another with brotherly love; in honour preferring one another."

By such shall the kingdom of God be ruled. "If we suffer, we shall also reign with him; if we deny him, he also will deny us."—2 Tim. 2:12. Men shall recognize the rulership of love as vastly more desirable than that of force and shall voluntarily place themselves under its pro-

tecting influence. "And 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."—Isaiah 2:3. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Daniel 7:27.

Let us for a moment imagine ourselves in that glorious kingdom, and that Jesus Christ has already made us "kings and priests" unto God (Rev. 1:6), and "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."—Rev. 11:15. Surely in the midst of such a kingdom of love we can say with confidence, "Mars is dead, Eros reigns."

"FOR him who feels not God in himself, and in all the spheres of life, you will not succeed in demonstrating God by proofs."—Rueckert.

### THREE UNCLEAN SPIRITS

*Continued from page 323*

Lord shall utter his voice from Jerusalem: and the heavens and earth (political, of course) shall shake. For the Lord will be zealous for his land and pity his people".

We do not need to detour, dear brethren; the light is shining for us, and the road is clear before us. Note again in the type in Egypt: the frogs were ubiquitous, Exodus 8:3, 4, so in the antitype, "the whole world".

The Bible teaches three things, which, if men would heed and obey, would bring salvation. First, man's fall (Rom. 5:12); second, man's redemption (Heb. 2:9); third, man's restoration (Acts 3:19-21). These three lying unclean spirits are deceiving the nations by telling, for propaganda purposes, fearful lies: that man is an immortal being; that heaven, purgatory, or hell is his final destiny; that patriotism and nationalism are the chief duties of man.

The supreme court by a five to four decision confirms this statement, that patriotism is compulsory before we can obey our conscience respecting our duty to God and obligation to our neighbor. Wells and most all modern writers on political economy declare that the doctrine of nationalism is the curse of the world today and it is hastening toward the final cataclysm ending in Armageddon.

Note the effects of these unclean spirits, entirely anti-christian in character and propaganda, in China, Japan, Russia, India, Arabia, and Africa. Even before this is set up for printing, we may be plunged into war in the Orient. Germany refuses to pay her debts; other nations who are our debtors will do likewise. Then what? Japan took but

a small part in the "Great War". She realizes the jealousy existing among the nations, their almost bankrupt condition, and the industrial depression. Great Britain is a friend of Japan; the United States, since the days of Secretary Hay, is pledged to "the open door" policy in China. Secretary Stimson is feeling out Great Britain regarding the use of her powerful navy in enforcing this doctrine. Suppose she refuses and isolates the United States.

Brethren, these frogs are croaking pretty loudly in the Orient, and are beginning to get quite noisy in Europe and America. The ecclesiastical is the greatest liar of all three, for man is immortal, they say, and can never die. Just now they are opposed to war, which does not mean anything. Paul had their measure when he wrote 1 Thessalonians 5:3.

The nations, including Japan and China, both signatory to the "Kellogg treaty", are having a lovely meeting in Geneva, similar, I suppose, to the Czar's peace meeting at the Peace Palace in 1908. Already statesmen see the handwriting on the wall: "God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting."—Daniel 5:26, 27.

And, brethren, what do we see as the outcome of all this? "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."—Daniel 2:44.

During this time, while the unclean spirits are getting in their work among the nations, I hear the warning: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame."—Rev. 16:15.

Jesus comes for His own, it seems, during this period. And then follows: "And the seventh angel poured out his vial into the air." Why in the air? Just because the Bible is up to date, and God said, "Fear ye not, neither be afraid; have not I told thee from that time, and have declared it? Ye are even my witnesses. Is there a God beside me? Yea, there is no God; I know not any."—Isa. 44:8.

My learned brethren of a past generation taught that this meant a pouring out upon the governments. Well, for that matter so were the other vials. But you see, God, knowing the end from the beginning, knew all about airplanes and dirigibles. Even H. G. Wells in his "*Coming War in the Air*," saw this also. Read on, and if you can improve the language descriptive of a "bombing attack", verses 18 to 21, then you may take the head of the class. "In the air," this is the sphere of the final battle.

"For thus hath the Lord spoken unto me, Like as a lion and the young lion roaring (can you hear the motors?) on his prey, when a multitude of shepherds is called forth against against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof. As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it."—Isa. 31:4, 5.

## National Berean Department

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"FOR THE PROPHECY CAME NOT IN OLD TIME BY THE WILL OF MAN: BUT HOLY MEN OF GOD SPAKE AS THEY WERE MOVED BY THE HOLY GHOST."—1 PETER 1:21.

WHAT do great thinkers, statesmen, and writers have to say concerning the Bible? We have selected a few comments of men who are known to us all. Do you agree with them?

"The teachings of the Bible are so interwoven with our whole civic and social life that it would be literally impossible for us to figure what life would be if those teachings were removed. We should lose almost all the standards by which we judge both private and public morals; all the standards toward which we are now trying to raise ourselves. All these we owe to the Bible."—*Theodore Roosevelt*.

"Read your Bible, making it the first morning business of your life to understand some portion of it clearly, and your daily business to obey it in all that you do understand."—*John Ruskin*.

"We account the Scriptures of God to be the most sublime philosophy."—*Sir Isaac Newton*.

"Everything that I have written, every greatness that has been in any thought of mine, whatever I have done in my life has been simply due to the fact that when I was a child my mother daily read with me a part of the Bible and daily made me learn a part of it by heart."—*Ruskin*.

"I speak as a man of the world to men of the world; and I say to you, 'Search the scriptures'. The Bible is the Book of all others to be read at all ages and in all conditions of human life; not to be read one or twice or thrice through, and then laid aside, but to be read in small portions of one or two chapters every day, and never to be intermitted unless by some overruling necessity."—*John Quincy Adams*.

"We search the world for the truth; we cull

The good, the pure, the beautiful,  
From graven stone and written scroll,  
Immortal words to guide the soul;  
And, weary seekers of the best,  
We come back laden from our quest,  
To find that all the sages said

Is in the Book our mothers read."

—*John Greenleaf Whittier*.

"If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

—*Daniel Webster*.

"In the Bible there is more that finds me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being; and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit."—*Samuel Taylor Coleridge*.

"The most original book in the world is the Bible. People imagine that the place that the Bible holds in the world it owes to miracles. It owes it simply to the fact that it came out of profounder depths than any other book."

—*Ralph Waldo Emerson*.

In his last illness Sir Walter Scott asked his friend, Lockhart, to read to him. "From what book shall I read?" asked Lockhart. "There is but one book—the Bible," Scott replied.

"It's the Bible's classic English that has given shape to American literature. Its spirit has influenced American ideals in life and government."—*President Taft*.

"The farther the ages advance in civilization, the more will the Bible be used."—*Goethe*.

"If all literature was to be destroyed, and it was left to me to retain one work only, I should save Job."

—*Victor Hugo*.

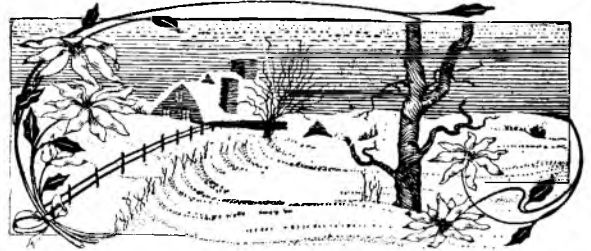
"It is impossible to mentally or socially enslave a Bible reading people."—*Horace Greeley*.

"The vigor of our spiritual life will be in exact proportion to the place held by the Bible in our life and thoughts."—*George Mueller*.

"There never was found in any age of the world either religion or law that did so highly exalt the public good as the Bible."—*Lord Francis Bacon*.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*“He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.”—Psalm 72:4.*

### JESUS WASHES THE DISCIPLES' FEET

JESUS had almost finished the work on earth, for which God had sent Him. However, there was one lesson yet which He wanted to teach His disciples; for He loved them very much.

Not long before, the question as to who should be greatest in the kingdom had arisen, and James and John had asked that they might sit, one on each side of Jesus in the kingdom. Jesus had replied that it “is not mine to give, but it shall be given to them for whom it is prepared”.

“Whosoever will be great among you, shall be your minister: and whosoever of you will be chiefest, shall be servant of all”, He also said.

Jesus chose the time of the passover feast, which He and the twelve observed together, as the time to show them an example of real loving service.

It was the custom in Palestine to wear sandals, and leave them at the door. Then a servant or child would pour water on the dusty feet of the guest.

Now, no disciple had performed this humble task. Each had waited for the other. So, when the supper was ended, Jesus arose, laid aside His outer garment, took a towel and “bason” of water, and began to wash the disciples' feet.

But when He came to Peter, Peter objected, saying, “Thou shalt never wash *my* feet.” He felt that he should be washing Jesus' feet instead.

Nevertheless, when Jesus said, “If I wash thee not, thou hast no part with me”, Peter immediately was willing to be washed all over, for he wanted to be with Jesus. He was to understand better at another time just what the cleansing was for.

Then Jesus gave them another thought. He said, “Ye are not all clean.” He meant there was one among them who did not have a clean heart. Who was it? Judas! Why? Because he was planning to sell Jesus to the chief priests.

After all the disciples' feet were washed, Jesus resumed His seat, and asked of those at the table, “Know ye what I have done to you?” In other words, “What lesson have I given you?”

The lesson was, “If I, then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.” That is, people who are worth while or great, do not need to tell others how great they are; but they show their greatness by loving and helping others—even in the humblest service.

ARE WE trying to serve Jesus, even in a humble way?

#### WEEKLY BIBLE READING

March 12 to 18—Deuteronomy 8 to 23; John 2 to 9.

#### SOMETHING TO DO

1. Act out this story.
2. Where was Judas at this time?
3. Why did Peter object to Jesus washing his feet?
4. Read “Intermediate Class” in the Quarterly.

WE BELIEVE that we can get into Christ through belief and baptism—“He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.”  
—Mark 16:16.

#### GOD

Jesus was like God—“Who being the brightness of his glory, and *the express image of his person*, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high”—Hebrews 1:3.

#### SNOWFLAKES

Soft white snowflakes are falling down  
Through the darkness of the night,  
Whirling swiftly 'round and 'round,  
’Til mother earth is covered quite.  
Filling the air, and on the ground,  
Where tiny plants are sleeping sound;  
They are making a blanket soft and warm  
To protect them from the winds above.  
The snowflakes falling one by one  
Help to tell us of God's love.

—M. M. Moon.

# With Our Sunday Schools

LESSON 10. — March 6, 1932

## JESUS WASHES THE DISCIPLES' FEET

John 13:1-15

Devotional Reading: Isaiah 52:13 to 53:6

### GOLDEN TEXT

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:** Jesus Teaches Humble Service.

**Basic Truth:** "Whosoever will be chief among you, let him be your servant."—Matt. 20:27.

**I. Pride versus Humbleness.** The disciples and apostles of our Lord were human like ourselves. They were moved by ambition and worldly pride. The mother of two of the apostles in her natural love for them, desired the Lord to place her two sons in positions of honor in His kingdom (Matt. 20:20, 21); and Peter asked, "What shall we have?" Matt. 19:27. It was necessary to remove all carnal pride of position from the hearts of His apostles in order to prepare them for the world-service they were soon to render.

**II. Humble Service.** The washing of another's feet was the most servile task that could be assigned to anyone. Yet the Lord did not hesitate to perform that service. Whatever needs to be done is not too lowly for the greatest to undertake. "The true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way."

**III. The Greatness of the Humble.** True greatness consists in ability and willingness to accomplish any necessary purpose. Pride must be set aside if one would be really great. "Jesus has stooped lower than to wash our feet. The filth of the human heart is something unspeakably more offensive than any material defilement," and "the Lord hath laid on him the iniquity of us all."—Isa. 53:6. It is an indication of greatness of spirit to "condescend to men of low estate" (Rom. 12:16) and to engage in menial service for others.

**IV. The Spirit Versus the Letter.** Paul declared himself to be a minister of "the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."—2 Cor. 3:6. To recognize in the humble service rendered by the Master to His disciples nothing more than a formality would be to deprive it of its richest value. "There are two ways of imitating the example of a person. One is to imitate the form of his example. The other is to imitate his spirit."—Hallock.

### THE GOLDEN TEXT

Nowhere do we find Jesus the Christ asking or demanding His disciples or any one else to do things for His personal comfort; but we do find the Son of man almost constantly doing something to alleviate suffering and distress. He did more for humanity than all humanity put together can do for Him. But that should not prevent people from doing what they can for Him; for He said, "Inasmuch as ye have done it unto one

of the least of these my brethren, ye have done it unto me."

He gave His life a ransom for many. The price was high, but He paid it, and had He not done so, there would be no life beyond the grave. He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2:14.—L. A. R.

### PRACTICAL APPLICATIONS

#### SERVICE:

It can be said of Christ that He came to serve rather than be served. No task needing to be done was too lowly for the Master. He was ever mindful of the needs of others. He was touched by the feelings of mankind's infirmities. His mission was to alleviate, to soothe, to save. We can truthfully say He

- came to bless;
- came to serve;
- showed that better way.

#### A RIGHT SPIRIT:

The spirit of the Master was an exemplary spirit. He treated all alike. He was not a respecter of persons. Wealth could not influence Him, prestige of the influential could not persuade or divert Him from duty's path. Indeed, the essence of truth found its full expression in His life, action, and conversation. He was the embodiment of all that was good. His work was largely with the poor, and it can be truthfully said of Him that He was a great social Worker, not like the majority of social workers of this day and age, who think because they are welfare workers they are Christian, but He was a welfare Worker because He was a Christian.

#### A RIGHT SPIRIT

- is never found in a brawler;
- is absent in the conversation of a bluffer;
- never interferes with other people's business;
- is not possessed by the man who is always right.—C. E. R.

### YOUNG PEOPLE AND ADULT

Christianity can be summed up in one word—"love". "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law."

The greatness of love is again emphasized in Colossians 3:12-14. "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 (love), which is the bond of perfectness."

Peter admonishes the brethren in much the same way. "Seeing ye have purified your

souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

It is this love—the spirit of Christianity—that has caused the nations of the world to look to the United States whenever they are afflicted with famine, flood, or disaster. Unchristian India, China, or Africa turn deaf ears to the wail of their perishing numbers, but the nations that are classed as Christian always hear their cries and come with assistance. It is the spirit of Christ, even if it is called "love".

Paul taught that the church could be served by prophets, teachers, workers of miracles, and those possessing "tongues", but "yet shew I unto you a more excellent way." 1 Cor. 12:31. Then he follows with his most excellent lesson on charity (love). To further impress the greatness of love, he concludes: "And now abideth faith, hope, love, these three; but the greatest of these is love." —H. A. S.

### PRIMARY CLASS

**Picture:** Christ Washing Peter's Feet.—Brown.

The teacher, by questioning, should teach the children that the one they like best is the one who does the most for them. Again, that the one who is most likely to be promoted at school is the one who has his lessons best. Show them that if they would have good friends they must do something for them—serve them. Mention how even John's pet dog serves by amusing John. In return, John serves by feeding the dog.

Jesus, although He was greater than any one else, spent all His life in serving others. He healed them; He told them how they might have eternal life; and He never asked for any more help than they had. But sometimes one disciples wanted more than another. They would argue about who would be closest to Jesus in the kingdom. So Jesus did a strange thing to teach them humility.

It was the custom in that country, when a guest arrived, to have a slave wash the guest's feet. After a long, dusty walk this was restful. On the last night that Jesus was to be with His friends, He washed their feet. Although He was greater than any of them, He did this for them just as though He were a common slave. And then He said, "Now, you know I am your Master. If I do such a lowly thing for you, don't you think you ought to help each other?" Should we always ask for pay when we do something for others? Should we refuse to let others have part of our candy because they have none to give us?—G. M. M.



## AMONG THE CHURCHES

### THE RADIO SERVICES

For the past two months the Church of God has been doing something it had never done before—it has been on the air. The voices of our own ministers have gone out with the glad tidings into homes which had never before heard the truth.

The extent of the broadcast has been much better than had been expected or even hoped for. The station, WCMA, at Culver, isn't a very strong station, but the hour is very favorable to long distance reception. Listeners have reported from New York, Michigan, Minnesota, Nebraska, Illinois, Arkansas, Wisconsin, Kentucky, Louisiana, South Carolina, Ohio, Indiana, Canada, and various other places. Not only have they heard, but the reception in general has been excellent. Of course at times weather conditions, radio interference, and other factors have prevented perfect reception.

The present contract will expire with the first Sunday in March. Shall it be renewed for another three months? We need right now the financial assistance of all interested in order to do this. Rather than make an appeal over the radio and thus use valuable time, we thought it better to advertise the need through The Restitution Herald and by letter. We appreciate the printing of this by The Herald, because we realize the N. B. I. itself needs more funds. But we are appealing to you who have listened in for your assistance over and above what you send the N. B. I. Help this as you would your local work or your evangelistic work. The isolated ones should be especially able to do this; and to those who are members of local churches, we wish to remark, has it not increased your own attendance?

We are thankful to those who have contributed so generously during the present contract—thankful to all whether your contribution has been money, time, or effort. In order that you may know it has been well spent we point out to you the facts. Many isolated ones have been enabled to hear again their own ministers; many shut ins have listened to the message of hope and cheer once more; by the grace of God lost ones away from the fold have heard the gospel of salvation and are being led to the Fountain of Life. I have only to refer you to Bro. Anderson and his recent experience at Rensselaer for proof of the last statement. You may know, this work is going to leave its mark on eternity.

Now if you want to see it continued for the next three months, send a contribution—large or small—so we can use it in the work at once. If you cannot send any right away, write and tell us what you can do, so that we may depend upon it. Address Mrs. Louise LaMunion, Culver, Indiana. May God bless whatever you do, whether it be large or whether it be small.

Cecil A. Smead.

### SPECIAL CONTRIBUTIONS

Mr. and Mrs. Jos. H. Williams	\$15.00
Mr. and Mrs. F. L. Austin	10.00
Mr. and Mrs. E. C. Railsback	10.00
A Sister from Vancouver, Wash.	1.00
G. E. Coats	3.00
Jessie W. Donaldson	1.00
<b>Total</b>	<b>\$40.00</b>

### MARRIAGE BELLS IN WASHINGTON

On January 26, 1932, at the home of the bride's mother in Wenatchee, Wash., occurred the marriage of Lyle Rankin, son of J. C. Rankin of Puyallup, and Joyce Chadbourne of Wenatchee. None but the immediate family of the bride and groom were present at the ceremony, but soon afterward, when the news had spread to nearby members of the church, they were greeted with hearty congratulations and well wishes for their future success and happiness. The intended marriage had been kept a secret, from even near relatives and friends. So it was a great surprise to all, although it was known that the event was in the near future.

Those who were present from Puyallup were Bro. and Sr. J. C. Rankin, their sons, Forrest and Earl, and the writer and wife.

After the ceremony a delicious wedding dinner was served in cafeteria style. On Thursday evening following, the young people of the Wenatchee church came to offer their congratulations to the happy couple.

On Friday they journeyed from Wenatchee over the beautiful mountain passes to the home of the groom in the Puyallup valley. Here they received a hearty welcome from the members of the Puyallup church. They are both earnest Bible students, and Lyle has been taking his turn in filling the home pulpit here in Puyallup, and is well versed in the Scriptures. Joyce was one of the leaders of the young people in the Wenatchee church, who will greatly miss her, as will her immediate family. All who know them intimately wish them happiness in this life, and an abundant entrance into the soon coming kingdom.

A. L. Corbaley.

### OUR THANKS

To many who have so earnestly petitioned the dear heavenly Father on behalf of the sick and helpless ones at Golden Rule Home, we send this thank offering. And while they have prayed they have remembered us with flowers, oranges, and several other dainties, which have been greatly appreciated. We are glad to tell you that Aunt Mary Renner is now able to sit up a little each day, and she takes a few steps. Sr. Cryster is not gaining as fast as we could wish but is a little better than last week. Sr. Chaffee is up again, using her added strength for the good of others. What would I do without her to be feet for me? I am doing fine, and can now walk with one crutch, and if I had any pep, I might sew or patch, but it will come with added health. I am thankful my hip was only bruised and not broken.

So many things we have to be thankful for, among them our good, patient, Christian matron, Mrs. Johnson, who waits on each one so patiently. She has had five trays to bring upstairs for several weeks, and always now three trays, three times a day. But they come without a frown or complaint. May God bless her. We would not forget the splendid sack of English walnuts sent the Home by Bro. Woolf of Washington. O Bro. Woolf, they are good! Many thanks from each of us.

And now we ask the Father's continued love and care over the Home and its members who are all striving to please and worship Him.

M. A. Woodward.

### REPORT OF MEETING IN LOS ANGELES

That the brethren are intensely interested in the subject of the soon coming of the Savior was proven conclusively on Sunday, Feb. 14, when Bro. W. R. Young of San Diego came to the chapel on Forty-second Street and held the interest of the audience for over an hour in an earnest effort to set forth the results of his study of the prophetic scriptures. Two dozen additional seats had been procured for the occasion, and yet some were compelled to stand for the service. A frail little man of eighty-four years in a very clear and concise manner, set forth his reasons for his convictions that the antitypical seven (year) days of Genesis 7:4, are rapidly drawing to a close.

Brother Young is convinced that Jehovah is giving him strength, clearness of vision, funds, and willing helpers to send out this message through the little paper he is editing. His last issue was for ten thousand copies, as different localities are asking for hundreds of them to distribute.

Long Beach was well represented at this meeting, there being sixteen present, including our recently baptized members, Bro. Rich and family; also Lynwood, Anaheim, Riverside, and Pomona were well represented. The Pasadena church dismissed their services in order to hear Bro. Young's message. After a picnic dinner which was held in the chapel, because of bad weather, an interesting meeting was held in the afternoon in which Bro. S. G. Elton gave an appropriate talk on preparation for meeting the Savior, followed by short talks by other members, including Bro. J. E. Hammond, Sr. Jessie Kauffman, and Sr. May Moore. Bro. N. J. McLeod, our pastor presided at all services and directed our minds to the coming of the Savior in the communion service.

Altogether it was a very profitable meeting. Anyone desiring to learn what Bro. Young is teaching can obtain copies of the "Antitype" for the asking by sending their address to W. R. Young, 3638 Mountain View Dr., San Diego, Calif. There never was more urgent need to search the Scriptures to learn what they reveal of the "times and seasons" and we are hoping to have another prophetic meeting in the near future.

Sr. Mildred Stantial who has been ill for the past two weeks was able to attend services again on Sunday.

Mrs. Mabel Ward, wife of Bro. W. B. Ward, is convalescing at their home in Compton, having recently undergone an operation at Sea-side Hospital, Long Beach.

Sr. May Moore, of Bartley, Neb., has been spending the winter with a friend in Long Beach.

Sr. Elizabeth Frier of Long Beach and Bro. D. B. Jackson of Los Angeles were prevented from attending the prophetic meeting by failing health and unfavorable weather conditions.

Norman John McLeod, Jr., began attending church services on Feb. 7th, age 2 weeks and 3 days. His parents believe in following the advice of Solomon in Proverbs 22:6, and he seems to appreciate their efforts.

Bro. J. A. Squires, who has been in feeble health for some time, was able to attend services on the fourteenth.



## BETWEEN YOU AND ME—

The Oregon brethren were very happy indeed to have among their worshipers last Sunday morning and evening their beloved former pastor and wife, Bro. and Sr. F. L. Austin of Chicago.

Present members of the Training School of the N. B. I. are frequent contributors to the columns of our paper for two reasons. One is that a theme is required on each Friday as part of their English work, and the second is that some of these themes are too good to be regarded merely as assignments. It is part of your associate editor's duties to make up the "dummy" for The Herald, and if you find occasionally that in your opinion the themes of the students occupy too prominent a place, please blame her, not our editor-in-chief. But, they are good, now, aren't they? If young people of the ages from 18 to 25 can write as they do about prayer, God's promises to His faithful, His warnings to us in these latter days, we may expect a bounteous harvest from their labors ten, twenty or more years hence, may we not? Let us pray that they may always be faithful laborers in His vineyard, forgetful of self, giving the glory to God.

Readers of The Herald will be glad to see once more the name of Alexander D. Donaldson among our contributors. Bro. Donaldson was at one time editor of the young people's page of The Herald, and he will be very kindly remembered by those of us who were young, as well as the older ones of that time. Read his message to you; you will find it of much value. Come again soon, Bro. Donaldson.

Again we desire to thank those who have been sending in renewals for their own subscriptions to The Herald, as well as many who are paying for the paper to be sent to friends whom they wish to interest or who are unable to remit for themselves. Will the rest of you please look at your labels again? If you are in arrears we will appreciate a line from you with your subscription, or just tell us when you think you will be able to remit. Thank you.

As you drive along the highways of your own state or another, have you ever read with interest a sign by the side of the road advertising the services of a certain church a few blocks away? Hasn't your interest been caught, as you read, and haven't you decided

that sometime you would visit a church that felt its services worthy of such notice? Our Grand Rapids enterprising church folks are planning for just such a medium to arrest the eye of the public. It pays to advertise.

### GRAND RAPIDS, MICHIGAN

A church business meeting was held on Tuesday night, Feb. 16, with large attendance. A number of matters relative to the welfare and growth of the church were discussed, and committees were appointed to consider a proper sign on Division Avenue directing to the church, also to investigate the possibility of getting new song books, and to arrange for a musical evening soon.

Following the business meeting a social period was spent in the basement, closing with a delicious oyster stew which had been prepared by our gentlemen chefs.

Plans are being made now for a full day on Easter, honoring our risen Lord.

F. E. Siple, Pastor.

### CONTRIBUTORS TO THE DOLLAR-A-MONTH CLUB

Mrs. Seraphine Cleek; Mr. and Mrs. G. E. Marsh; Mrs. Geo. Siple; Mrs. Eva L. Page; Mrs. J. H. Adams Ethel Johnson; Mrs. Mary Doll; Mrs. Tennie Long; H. S. Bell; Mrs. H. S. Bell; Jessie W. Donaldson; Lois Hunt; Lydia Railsback; Mrs. F. L. Austin; Samuel J. Smith.

# MINISTERIAL LIST

THE following ministers, upon request, have been officially recognized by the General Conference of the Church of God.

### ARKANSAS

Humphreys, R. A., Bear.  
Jones, Owen, Driggs.  
Weaver, C. E., Havana.

### CALIFORNIA

Hammond, J. E., Anaheim, 735 Zeyn St.  
McLeod, Norman John, Pomona, 1105 Val Vista St.

### FLORIDA

Geiselman, N. H., Tampa, 312 W. Hillsboro Ave.

### ILLINOIS

Austin, F. L., Chicago, 5439 Ohio St.  
Johnson, J. Arthur, Oregon.  
Johnson, Paul C., Oregon.  
Lapp, C. E., Oregon.  
Pope, E. Cedric, Cortland.  
Conner, L. E., Dixon, 610 N. Brinton Ave.  
Hatch, Paul M., Harvey, Rt. 1.  
Marsh, G. Eldred, Oregon.  
Thayer, V. Earl, Rockford, 2626 Knight Ave.  
Woodward, Mrs. M. A., Oregon.

### INDIANA

Anderson, J. H., Michigantown.  
Smead, Cecil A., Culver.

### IOWA

Eychaner, A. J., Cedar Falls.  
Howe, C. W., Waterloo, 1036 Newton St.

Jones, A. M., Eagle Grove.  
Williams, J. W., Gladbrook.

### MICHIGAN

Siple, F. E., Grand Rapids, 50 Cherryvale, S. W.

### MINNESOTA

Daubanton, Fred W., St. Cloud, 1434 Breckenridge Ave.  
Denchfield, John, Eden Valley.  
Hoskins, Adna E., St. Cloud, 12 Eleventh Ave., N.  
Savage, Thomas W., Waite Park.

### NEBRASKA

Cowles, J. E., Ogallala.  
Giesler, E. E., Moorefield.  
Krogh, Harvey, Blair.  
LeCrone, Richard, Omaha, 2813 Ruggles St.  
LeCrone, Lucille, Kennard.  
Gordon, Grover, Holbrook.

### NEW YORK AND ONTARIO

Randall, C. E., Fonthill, Ontario.

### OHIO

Lyon, M. W., Cleveland, 13705 Diana Ave.  
Magaw, Sydney E., Tippecanoe City.  
Patrick, Jas., A., Ashland, Orange Road.

### OREGON

Darby, A. W., Portland, 834 Gantenbein St., N.

### TEXAS

Stewart, E. O., Sweetwater.  
Drinkard, T. A., Kennedale, Rt. 2, Box 99-A.

### VIRGINIA

Sheets, H. A., Woodstock, Rt. 1.

## LUKEWARM OR DEAD?

By C. E. Lapp

SUMMER brings us hot weather, and during the heat of the noonday sun we seek the shade. How refreshed and satisfied we feel when we can draw from the well clear, cold water to quench our thirst. A hot drink on a similar occasion will sometimes produce the same degree of refreshment. But let us take a drink of tepid or lukewarm water, and our whole being rebels against it. Why? Because it is neither cold nor hot; it is neither cooling nor invigorating, and we immediately throw it away.

In Revelation 3:16, there is a similar condition re-enacted in God's message to the church of Laodicea. He said they were neither cold nor hot; and because they were neither cold nor hot, but lukewarm, God said, "I will spue them out of my mouth." A good reason was given for this lukewarmness. The people said they were rich, and increased with goods, and had need of nothing; whereas God said they were wretched, miserable, poor, blind, and naked. The people felt that they were rich, when in God's sight they were poor and destitute. Because of their indifference to God, He threatened to forsake them entirely.

They were then counseled to buy riches that had been tested by fire and made pure. These were to be had from God, not from any works which they themselves might do. God told them to buy white raiment that they might be clothed and hide their nakedness. God also told them to anoint their eyes with eyesalve that they might see.

This church was rich in its own estimation, but very poor in the sight of God. Good works alone can so impoverish a church that it will die an untimely death, and when a church comes to the place where it needs nothing, such as the Laodiceans, we can readily see that its members are spiritually dead. They are clothing themselves in their own righteousness, which, God says, is filthy rags in His sight. They are told to get righteousness that is pure and white from Him and not of their own providing.

We are not entirely different from the Laodiceans in a great many respects. We have good works, but they only go to a certain extent. When we must sacrifice to the extent of doing without the things we desire, our good works cease. We also say of our faith that we have the truth on all of the great doctrines of the Bible. Christ said, "Ye shall know the truth, and the truth shall make you free." Free from what? Free from sin and unbelief.

Oh, yes! We say we are rich in doctrine and truly we are, and we lean back in a self-righteous manner, pointing to our belief as the one thing necessary for the Christian, when in fact, we are miserable, wretched, poor, blind, and naked when it comes to spiritual things. We have good things, but they do not affect our lives in a practical way.

Throughout the entire Bible, God has given us precious promises which we will receive if we only ask for them under the proper conditions. He is able and willing to make our religious life something to be enjoyed rather than

endured. How are we to get these blessings? There is one way, and that is to be an overcomer.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."—Rev. 1:7. How can we be an overcomer? Simply by earnest, honest consecration and close communion with God. How can we have close communion with God? The key to the whole situation is prayer. True prayer will draw us nearer to God and draw Him nearer to us. When we pray, then our eyes will be opened, and we will be able to see how self-righteous we are. We will be able to see our spiritual nakedness and wretchedness before God.

Are we lukewarm? Then let us do as Paul said in Hebrews 6:1—leave the principles of the doctrine of Christ and go on to perfection. We have good doctrine. Why not go on to perfection and get some of the blessings that are waiting for us, if we but ask?

## WHY DELAY?

IF IT is right to seek salvation at all, it is right to seek it today. If it is right to be a Christian on a death bed, it is right to be a Christian now. If it is right to do this, it is wrong *not* to do it. And if it is right to be a Christian now, it is wrong to defer it for a single hour.

God calls for men to come to Him today. When a parent calls a child, every moment of useless delay in answering or obeying is a moment of impudence and disrespect. So every hour you delay your obedience is an hour of insult, presumption, and sin.

Why dream of tomorrow? Tomorrow is an unseen, unknown, and uncertain period. Where is tomorrow? Who will ever see it? What if tomorrow is your day of death? What if it proves to be the day of judgment? But tomorrow *may* rise calm and shine brightly, and you may see it. What then? You will have one day more to repent of, and one day more to repent in. You will be one day further from God, and one day nearer perdition. With such a prospect, dare you take the fearful risk?

Today is not your *best* time to seek salvation; that time has forever passed. It is not the best time you ever *have* seen; but it is the best time you *ever will see*, even if you were to live on earth a thousand years. And today is God's time, His appointed, chosen, precious hour of grace. You have His warrant, His command, His special invitation to come today and find eternal life.

Do not neglect, nor despise, nor refuse the gracious call: "To day, if you will hear his voice, harden not your hearts." When the judgment trumpet sounds, men will decide quickly; but, alas! they will decide too late.

"No more shall bold blasphemers say,  
Judgment shall ne'er begin;  
No more abuse His long delay,  
To impudence and sin."

—Selected by R. A. Curtis from *Readings for Leisure Moments*.

# THE RESTITUTION HERALD

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## PROPHET, PRIEST, AND KING

*By Lottie E. Young*

THE Prophet, Priest, and King of the Holy Scriptures is emphatically Jesus, the Christ. There are many of each office mentioned in the Bible, but He is the only One who has immortality, and it is interesting to note that He assumes these offices in precisely the above order.

From the day of His baptism in the waters of Jordan until the moment of His death on the cross, our Lord was in the exercise of His prophetic office. This position He re-assumed for forty days after His resurrection from the dead. The prophets mentioned in the Bible, splendid servants of God as they were, were only sent to the people of Israel as a reminder that the "chosen of God" had departed from Him, and that they were His voice calling them back to their covenant obligations and privileges.

Their kingdom might be in an outwardly prosperous condition, as in the time of Isaiah, but such prosperity was but a covering for the rottenness of the religious system within, serving, however, to blunt the conscience and blind the eyes of Israel to that prophet's message. And in the Lord's time the deceiving fact was the presence of the revival of the Pharisees. No religionists ever worked harder in their day to get proselytes than did this sect, and their very strictness made them complacent and deaf to the greatest of all the prophets—Jesus Christ.

At the moment of His death our Lord took up His priestly office, offering Himself without spot to God, and this office He will hold until He assumes His kingly post at His second appearing. We know He is now in heaven, pleading our cause before the great Father of all, the Intercessor, the Mediator between God and man, the One who was tried in all points like as we are, and yet without sin. He alone is able to help in every time of trial.

When Stephen was being stoned, just before death came to his relief, he cried, "I see the heavens opened, and the Son of man standing on the right hand of God." He was not sitting, but standing, thus fulfilling one aspect of His great priesthood. As a Priest, after the order of Melchise-

dek whose mission was that of ministering to the servants of God, His work is never finished while His followers are in places of pain and suffering "for righteousness' sake", and Stephen saw Him standing to minister to him in his hour of extreme agony and need.

His kingly office is yet in the future, but it is one which shall know no end. Thousands of kings have reigned on this earth, but the record of all is, "and he died". When the last and greatest of all comes there shall be no more death. He shall reign as King-Priest a thousand years, until the last enemy—death—is destroyed, as we read in Revelation in the vision given to the Apostle John and in Paul's letter to the Corinthians.

The Old Testament predictions concerning a suffering Messiah had been explained away by the rabbis so that the Jewish people were looking only for a glorious and all-powerful Messiah. A like process, but with a precisely contrary result, has been used in the Protestant profession. The churches nowadays teach the literal truth of the Lamb of God led to the slaughter with the sins of the world upon Him, but the part magnified by the Jews of His kingly office is almost forgotten. Few tell of the time when He shall sit on the restored throne of His father David, executing judgment and justice on the earth. And yet passages so stating this fact are to be found in many parts of the Bible, notably second Samuel, Psalms, Isaiah, Jeremiah, Luke, and Acts, which are to be taken literally and not figuratively.

Jesus was crucified under the inscription, "King of the Jews", but He also embodied His other offices. On the way to the cross the *Prophet* said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." On the cross the *Priest* said, "Father, forgive them, for they know not what they do", while the *King* promised life to the penitent thief when He comes in His kingdom.

Let us thank God for this One who lived and died as none other and whose promise is, "*I will come again.*"

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom; preach the word."*

## The Editor's Prayer

**G**RACIOUS GOD our heavenly Father: with gratitude we approach Thee to pour out our hearts in thanksgiving for the warnings and admonitions Thou hast given us in Thy Word. May we receive them as the promptings of divine love. Give unto us, we pray, a clear understanding of the deplorable moral and spiritual condition of the world today. May this knowledge incite us to greater activity in Thy service, that we may continue to "reprove, rebuke, exhort with all longsuffering and doctrine." In Jesus' name. Amen.

## He Lingered

**"H**E LINGERED!" So Moses records the action of Lot in the city of Sodom. Gen. 19:16. The divine warning had reached him of the city's awful doom, but *he lingered!* Though his godly heart was sickened "with the filthy conversation of the wicked", *he lingered!* Realizing the vileness of the people around him, Lot, "that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds."—2 Peter 2:7, 8. Nevertheless *he lingered!*

The virtue of his daughters, the spiritual well-being of his entire family, the very lives of his loved ones were threatened, but Lot lingered within that iniquitous city of doom! It was not until an angel's hand was laid on his, and he was forcibly led without the walls, that Lot ceased to linger in Sodom.

Our Savior predicted that "as it was in the days of Lot, . . . even thus shall it be in the day when the Son of man is revealed."—Luke 17:28, 30. Some living in this, the time mentioned by our Lord, will resemble in their actions the man who lingered in the city of Sodom. Beholding and deploring the godless conduct of their associates, their souls "vexed" with the depravity, the shame, and the unbelief they observe on every side, these "righteous" ones will continue to linger in their midst.

The time has come when the warning of Paul must be solemnly repeated: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Corinthians 6:17, 18.

## The Master Is Come

**T**HE words were spoken softly by a voice choked with tears: "The Master is come, and calleth for thee."—John 11:28. The heart of the speaker had been recently touched by the sorrow which death alone can bring. Four days since she had walked with faltering steps at the side of her sister Mary to the silent resting place of the dead where they had left their brother with a great stone to shut him away from the light of day.

How many times, during those long days of anxious watching at the bedside of their beloved, had the troubled sisters said one to the other, "O, if the Master were only here!" When they could bear their burden no longer alone they "sent unto him, saying, Lord, behold, he whom thou lovest is sick." But even then Jesus "abode two days still in the same place where he was."

And when at last the parting came, when their hearts were wrenched and torn by their awful loss, how frequently had they cried, "If the Master had been here our brother had not died!"

Now He has come! Too late to stop the progress of the disease that has laid hold upon the weakened body of their beloved! Too late for even the great Physician to work His healing power! Lazarus is dead! A stone now marks the place of his burial. Jesus has arrived upon the scene too late!

*But listen!* What is it that He says, as He stands before that silent sepulchre? "*Lazarus, come forth!*" And he that was dead comes forth, wrapped hands and feet in graveclothes. "Loose him, and let him go!"

*Too late?* No! It is never too late when the Master comes! Some one will say again tomorrow—or the day after—or in just a little while—"The Master is come, and calleth for thee!" And it will not be too late, for you, for me, or for the uncounted millions of the friends of Jesus who rest beneath the sod! We shall all hear His voice, the living and the dead, and come forth to meet the Master in the glorious dawning of God's New Day!

"In the crimson of the morning, in the whiteness of the  
noon,

In the amber glory of the day's retreat,  
In the midnight, robed in darkness, or the gleaming  
of the moon,

I listen for the coming of His feet!"

## BE YOURSELF

By *Richard LeCrone*

“**Y**OUTH is a comparatively new discovery. That is to say, that where formerly youth and his right to recognition as a character of importance was submerged in that of the adult, it is now being recognized and encouraged.” The above is an indirect quotation from a recent lecture by Dr. H. W. Willett of the University of Chicago, delivered before a group of school teachers. He further stated that “we are beginning to realize that the consciousness or spirit of youth is not something which must be overcome and put down, but something with which we must cooperate.”

Dr. Willett was not introducing something new; he was simply voicing an established fact. Educators are no longer attempting to pour all of the youth of the nation into one mold nor to produce them all in the same pattern. They tell us that the best results can be obtained by developing the individuality of youth. Hence, not only are they themselves allowing the young people of the land more freedom than they ever enjoyed before, but they are encouraging their parents to do the same, with the result that more than ever before boys and girls are thrown upon their own choice of activities. They must be free to develop their character. It would seem however that in some instances their intentions are misunderstood by the subjects of the experiment.

“Individuality” has become the watchword of modern youth. “Be yourself” is their war cry. Some of them have added, “Obey that impulse”, under the impression that in order to “be themselves” they must obey every impulse, good or bad which comes to them. Against such misunderstanding the youth of Christianity must be warned. They must be made to understand what it means to “be themselves”.

“Be thyself,” says Nietzsche, “but be worthy to be thyself.” Since the development of our character is to be left so much in our own hands, it becomes our particular responsibility to see that that “self” is one that we shall be proud to present to Christ when He calls for us. It is for us to develop the best self which, with the help of God, we can possibly develop. One is just as certainly “being himself” when he consciously chooses which impulses it is wise for him to obey, as he is when he blindly attempts to obey all of them.

Zona Gale, one of our modern authors writes as follows: “‘Be yourself’ does not mean acting like a blind force; it bespeaks the fun of conscious choosing. But the moment one chooses, one admits standards of choice. One’s technique for exercising those choices will be dictated by the infinitesimal art—breeding.” As synonyms for “breeding” Webster’s International Dictionary gives “nurture”, and “education”. The choices of the Christian youth will be based upon his Christian education and train-

ing rather than upon blind impulses of the flesh. In being his best self he will call into play his best judgment and all of his knowledge of the wishes of Christ in the matter. In this manner he shall strive to be “worthy to be himself.”

Defining breeding, Miss Gale says: “Breeding is first, control; second, control; third, control. But when this a be of breeding has been learned, then it becomes something more. It becomes not alone control, forcing one to a choice, but second nature, so that one does not need self-control, but he himself voluntarily, as we say, desires and prefers beauty and order in word and act, and employs them as easily as another employs wit.

“How does breeding, in this sense, fit into the routine of the young person of today, bent on having experience? By cultivating control will one have lost the rich value of following impulse, no matter where it leads? Consider impulse in art. Imagine a writer beginning to write of a beach at the hour of bathing. Numberless impressions crowd upon his awareness—the day, the sun, the clouds; the bathers; the gay parasols, the woman in black and white, the girl in blue; the children with their pails; the board walk; the wheel chairs; the figures who ride and the negroes who push; the shop windows; the hotels—all these rush at him. He has an impulse to write them all.

“Now imagine him trying to give all these things equal value in his story. Suppose he cries out drunkenly, ‘I must write about it all.’ The result will be a medley overwritten, over-recorded. To be successful he must abandon and omit; he must stress wisely; he must select.

“Now imagine a human being confronted with a life to live. Countless choices face him. Imagine such a one saying: ‘I shall do all that comes my way. I shall live it all! The result will be a medley, over-wrought, under-lived. The one who lives his day must select his materials just as precisely as the one who writes a page. In both writing and living he must select.’ That is the solution to the question of being oneself according to the philosophy of Zona Gale.

The Christian youth of today has a double blessing—the freedom from sin through Christ, and the freedom to choose his own course of life, accorded him by those in temporal authority—and therefore a double reason for heeding the admonition of the Apostle Paul. “For, brethren, ye have been called into liberty; only use not liberty for an occasion to the flesh, but by love serve one another.”—Galatians 5:13.

The youth will also do well to remember the warning of Peter concerning those who place the wrong interpretation upon this liberty which he enjoys of being himself. “For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought into bondage.”—2 Peter 2:18, 19.

“Be thyself—but be worthy to be thyself.”

## MY DAILY PRAYER

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If I can do some good today,  
 If I can serve along life's way,  
 If I can something helpful say,  
 Lord, show me how.

If I can aid one in distress,  
 If I can make a burden less,  
 If I can spread more happiness,  
 Lord, show me how.

If I can do a kindly deed,  
 If I can help some one in need,  
 If I can sow a fruitful seed,  
 Lord, show me how.  
 —Grenville Kleiser

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## ONE STANDARD

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By Arlen Marsh

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"YES," a girl was heard to remark recently, "I dance myself—my father doesn't mind; but I'd feel ashamed if my minister or his family did it. They're supposed to be better than I. Anyway, they ought to set an example for the congregation: there are two standards, surely . . . Yes, I've been baptized."

No occupation is more difficult than that of the minister, and comments such as the one given are responsible for that fact. From the days of the apostles to the present time, the teacher of God's Word has been faced with the problem which many mediocre students have created for their own convenience, the so-called "double standard."

This plaint can serve only as a salve for the consciences of those too indolent to be active church workers. It is certain that the Christ did not classify His followers by instructing each to perform good works different from those done by the rest. James was addressing not only his fellow-teachers, but all disciples of the Savior, when he declared, "Faith without works is dead."—James 2:20. The standard for one Christian is the standard for all.

True, the minister occupies a position superior to that occupied by the members of his church in that he is a leader. His position is not, however, higher than that of an elder, whose counterpart he is, and who must be "of good behavior", "apt to teach", and of "good report of them which are without".—1 Tim. 3:1-7. Yet, despite all this, the one previously quoted, who is the daughter of an elder of this church, declared that her life and the life of her family are not required to conform to the high criterion set for the minister and his relatives! The inconsistency is obvious. Elder and minister, by occupying the same office, are bound to the same standard, together with their families.

Church leaders should set examples for their followers,

but, rather than criticize them when they fail, the members of their congregations should recall that they are but human, subject to the mistakes and failings that accompany mortality. Every Christian should remove the moat from his own eye before describing to his fellow member the best methods for destroying the beam in his. Regardless of one's office in the church, this fact remains incontrovertible: the standard for one Christian is the standard for all.

The argument is made that ministers and their families exert more influence on the outside world than do the average followers of Jesus, and that they, therefore, should live better lives than those of the members of their congregations. But if those members do not emulate that example, they will give to their churches reputations so black that the best of teachers cannot overcome the effects resulting from them. The one who sits in a pew in justice can do no less than live as he expects his minister to live. The Messiah left but one standard.

A staff writer of *The Lookout*, on November 15, 1931, replied in answer to a question on the subject, "My opinion of card playing and dancing in general is that while not intrinsically evil in themselves, they have a paralyzing effect upon spiritual life and interest, and further because of the associations of these two forms of amusements, especially in these modern times, they are fraught with grave dangers to the morals of those who participate in them. But if we concede that most Christians can engage in these things without suffering spiritually or morally to even the slightest degree, due to their power of resistance, there is still to be considered the matter of their influence upon those who do not have this resistance and upon the unconverted.

"Card playing and the modern dance are generally considered as the devil's territory. When the unconverted see professed Christians engaging in such things they fail to see any difference in the church and the world. In such cases the Christian's conduct cancels his profession and his preaching in the eyes of the world. This is a fearful responsibility for Christians to treat lightly. Of course, the same thing can be said about many other things that professed Christians do that are just as inconsistent as card playing and dancing." The standard for one Christian is the standard for all.

James, apparently in response to some who had assumed that they could be saved by belief alone (the ultimate conviction of those who hold to a double standard), wrote, "Ye see then how that by works a man is justified; and not by faith only."—James 2:24. All Christians must set examples for the world and for each other. "One faith, one Lord, one baptism," can lead to but one thing—*one* standard.

Only between the world and the church should there be a distinguishable difference in mode of living. "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."—Gal. 3:28. Minister and elder and member stand on an equal footing in the sight of God. The standard for one Christian is the standard for all.

## WORKING OUT OUR SALVATION

By Samuel E. Haney

*"And what I say unto you, I say unto all, Watch."*

IN THE matter of importance to our salvation and an entrance into God's kingdom, our text is second only to that of the conversation of Jesus and Nicodemus as found in John 3:1-21.

The second advent is especially referred to in Matthew 24, Luke 17 and 21, and Mark 13. The concluding word, "Watch", of our text, which is the pivotal point of our Lord's talks on this subject is of momentous importance, and should be gravely considered and diligently obeyed.

But one might ask, Why watch, when, "of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father"? The answer is self-evident, the sentence being in the present tense. Dr. Moffatt begins the verse: "Now no one knows, etc."

We are not told to watch for clouds to separate revealing the Lord's presence, but to watch such current events as Jesus explains will be precursory of His return for His faithful followers, who shall have made themselves ready and worthy of the glorious rapture; both of the dead and the living (Rom. 14:8).

These presageful events are galore. Every day and in all nations they are in evidence. Note a few: "And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. And because iniquity shall abound, the love of many shall wax cold. . . . And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth: for the powers of the heaven shall be shaken."—Matt. 24:6, 7, 12; Luke 21:25 and 26.

There are other pertinent events for which we are instructed to watch and obey; particularly the following, "And he said unto them, It is not for you to know the times or seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. 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".—Acts 1:7, 8; Matt. 24:14.

Whether the individual Christian has observed, experienced, and obeyed the foregoing or not, two phases of these prophecies have been fulfilled, namely, the Pentecostal blessing (Acts 2) and the gospel of the kingdom has been preached, as a witness, unto all nations. "Then shall the

end come". End of what? The world, "consummation of the age", Diag. See Matt. 24:3.

Peter says, "The end of all things is at hand" (1 Peter 4:7), referring to the nineteen hundred year gospel-age period. The Apostle made this statement four thousand years after the creation and fall of man. During nineteen hundred years of this period God had been dealing with Israel's typical people. Hence the interim between the first and second advents He denominates the end period, involving all things pertaining to professing Christian people's opportunities of redemption (or, recovery) from the fall and its sequence, everlasting death (2 Cor. 2:15, 16, Diag.), and the restitution (renovation) of the superficial phase of the earth from the devastation wrought by sin, thus carrying out God's original plans of having a glorified earth as the eternal abode of a glorified people: everything propitious of health, happiness, peace, and life for those having prepared themselves to be worthy of the new order of things, the "new heavens and a new earth, wherein dwelleth righteousness".

Paul was given a visionary glimpse of this paradise restored; and he heard "unspeakable words, which it is not lawful for man to utter" (2 Cor. 12:1-5). In the reality of this vision the infinite wisdom of allowing sin to have temporary dominion over the race and the vicarious death of the Lamb of God will be understood and appreciated by all who shall have complied with God's conditions of salvation. And by the power of the Spirit and the Word we can even now have a photographic light of the perspective thrown upon the glory awaiting us just beyond the wilderness of sin.

From Abraham to the official presentation of the gospel by Peter to Cornelius, a Gentile, Acts 10, God limited His attention to a favored people, Israel. But since then Isaiah's and Joel's prophecies and Jesus' last message to the church have been operative. Read Isa. 55:1; Joel 2:28, 29, 32; Rev. 22:17.

Peter's "end of all things" involves still more, that is, the final of the seven chronological times (a time is 360 years) goes back to the reformation. During this time God has been making special efforts to enlighten peoples of all nations, relatively and preparatorily, of the approaching great time of trouble. Efforts to this end were in vogue in the beginning of the Christian era which was followed by the dark ages.

This work has been carried on progressively through local and foreign missionaries and the printing press. Paul refers to it in Romans 8:28 thus, "Them who are the called (or, invited) according to his purpose," namely, to promulgate the gospel, and James says in Acts 15:12-14, "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." Jesus designates these "called", invited ones, "porter", special watchmen, Mark 13:34. Reader, have you been observing these things?

Another important point to be watched is the tense of time. One might say that there can be no bride and bridegroom until after the marriage of the Lamb. Rev. 19:7.



And the same might be said, "of the Lamb slain from the foundation of the world". Rev. 13:8. But Jesus refers to the potential bride and bridegroom in the present tense, as an actuality, some nineteen hundred years before the "marriage of the Lamb is come and his wife hath made herself ready". John 3:29; Rev. 19:7. The paradox can be elucidated by Romans 4:17, "Even God, who quickeneth ('makes alive,' Diag.) the dead, and calleth those things which be not as though they were". When this new creation—immortalized human beings—is completed, made like Him and are with Him, time will cease to be a factor, as it is with God.

Reader, are you keeping an appreciative eye on these and many other scriptures germane to our day? for the devil, as a roaring lion, walketh about, seeking whom he may devour; and, strange to say, often devoured by the very agencies the Christians are scripturally cautioned to guard against. Reflect upon the things of the inventive world which have come into common usage during the last time—things that would have been a blessing instead of a curse had they not been manipulated and augmented by the adversary. If you be a professing Christian do not entertain the mistaken idea that you can be partly saved in this age and finish working out your salvation in the next age. Read again Psalm 95:7, 8; Hebrews 3:14-19; John 12:48; 2 Corinthians 2:15, 16.

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## SEEK THE LORD WHILE HE MAY BE FOUND

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By *Elsie M. Bradley*

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THE LORD has extended an invitation to every one to come to Him, all that labor and are heavy laden, and He will give you rest. Take His yoke upon you and learn of Him, for He is meek and lowly in heart, and you shall find rest unto your souls. (Matt. 11:28, 29.) "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."—Isaiah 1:18.

The invitation is to rich and poor alike: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come buy wine and milk without money and without price. Incline your ear, and come unto me: hear, and your soul shall live".—Isaiah 55:1, 3.

He bids us come, and we are either receiving His invitation or rejecting it. *Which are you doing?* "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die?"—Ezek. 18:31. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye,

turn ye from your evil ways; for why will ye die?"—Ezekiel 33:11.

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness."—Joel 2:12, 13. "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."—2 Chronicles 15:2.

The Lord says His spirit will not always strive with man. (Gen. 6:3.) There is coming a time, and it seems it is almost here, when it will be too late to turn and accept Him. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."—Amos 8:11, 12.

"Destruction cometh; and they shall seek peace (What are the nations of the world doing today?), and there shall be none. Mischief shall come upon mischief, and rumour shall be upon rumour; and they shall seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients."—Ezekiel 7:25, 26.

"If in sin you longer wait,  
You may find no open gate;  
And your cry be just too late;  
Be in time."

"Behold, now is the accepted time; behold, now is the day of salvation."—2 Cor. 6:2. For those of us who have accepted Him, isn't it high time to awake out of sleep? Now is our salvation nearer than when we believed. The night is far spent and the day is at hand; let us cast off the works of darkness and let us put on the armor of light. (Rom. 13:11, 12.)

For we know that "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 Tim. 4:1. We have these very conditions in the church today. But let us not be of those who draw back or depart. "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."—Heb. 10:38, 39.

"Draw nigh to God, and he will draw nigh to you. Humble yourselves in the sight of the Lord, and he shall lift you up."—James 4:8, 10. Let us examine ourselves to see whether we be in the faith; prove your own selves. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Peter 1:10, 11.

"Therefore we ought to give the more earnest heed to

the things which we have heard, lest at any time we should let them slip. 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. 2:1, 3. May we be ready and watching.

## THE STORY OF RUTH

(In the year B. C. 1426, 182 years after the passing of the Jordan.)

IT is about this time that the story of Ruth, which occupies a separate book in the Hebrew scriptures, is placed by Usher and other chronologers. Being episodal and only slightly connected with the historical narrative, we cannot follow the details of this beautiful story; but the intimations of the state of society and of the manners and ideas of the times which it contains, are, even historically, of too much importance to be overlooked.

The scene of the principal part of the story is in Bethlehem of Judea. A famine in the land drives an inhabitant of this town, with his wife and two sons, to the land of Moab, which, in consequence of the victories under Ehud, seems to have been at this time in some sort of subjection to the Israelites. The man's name was Elimelech, his wife's name, Naomi, and the sons, Mahlon and Chilion. The woman lost her husband and two sons in the land of Moab; but the childless wives of her sons remained with her. One was called Orpah, the other Ruth.

At the end of ten years, Naomi decided to return home, but with beautiful disinterestedness, exhorted the widows of her two sons to remain in their own land with their well-provided friends, and not to be partakers of her destitution. Orpah accordingly remained; but nothing could overcome the devoted attachment of Ruth to the mother of her lost husband. To the really touching representations of Naomi, her still more touching reply was: "Intreat me not to leave thee, or to return from following 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; where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me."

This strong and unmistakable expression of most beautiful and true affection could not be repelled by Naomi. They took their homeward way together. It was the barley harvest when Naomi and Ruth arrived at Bethlehem. Ruth, anxious to provide in any little way for their joint subsistence, soon bethought herself of going forth to seek permission to glean in some harvest field.

It happened that the field where she asked and obtained this permission from the overseer of the reapers, belonged to Boaz, a person of large possessions in these parts. Boaz himself came in the course of the day, to view the progress of the harvest. He greeted his reapers with the usual salu-

tation, "Jehovah be with you," and they answered him, "Jehovah bless thee."

His attention was directed toward Ruth, for tradition says that she was a beautiful type of young womanhood. He enquired concerning her of his overseer, who told him that she was the Moabitish damsel that came back with Naomi out of the land of Moab, and related how she had applied for leave to glean after the reapers.

No doubt Boaz was a kindly and a just man, and the gleaners, who followed the reapers in the fields of barley and corn, found a very great deal of the standing corn and barley by following God's command regarding such.

Boaz then himself accosted her and kindly charged her not to go elsewhere, but to remain in his fields and keep company with his maidens till the harvest was over. He had enjoined his young men not to molest her. If she were athirst she might drink freely from vessels of water provided for the use of the reapers. Ruth was astonished at all this kindness and fell at his feet, expressing her thanks and her surprise that he should take such kind notice of a stranger.

But he said, "It hath been fully shewed me, all that thou hast done to thy mother in law, since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. Jehovah recompense thy work, and a full reward be given thee of Jehovah, the God of Israel, under whose wings thou art come to trust."

She said in answer, "Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto thine handmaidens."

When the mealtime of the harvest people came round, Boaz invited her to draw near and eat of the bread and dip her morsel in the vinegar with them. He also handed her some parched new corn, which was considered rather a luxury, and therefore Ruth reserved part of it for Naomi.

All these little incidents, beautifully descriptive of the innocent old customs of harvest time, bring strongly before the mind of one who has studied, the antiquities of Egypt, the agricultural scenes depicted in the grottos of Elettuias, in which so many usages of Egyptian agriculture are represented. There we see the different processes of cutting with the reaping-hook, and of plucking up the stalks; gleaners; water refrigerating in porous jars (placed on stands for the refreshment of the reapers); the reapers quenching their thirst; and women bearing away the vessels which had been brought to them at their labor.

When Ruth returned home in the evening with the result of her day's gleaning—an ephah of barley—Naomi was anxious to know how it happened that her labors had been so prosperous: and when she heard the name of Boaz, she remarked that he was a near relative of the family, and according to his wish she advised that Ruth should continue and confine her gleaning accordingly.—*Selected by Elizabeth Louise May.*

*To be continued*

## BELIEVE GOOD THINGS OF GOD

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When in the storm it seems to thee  
That He who rules the raging sea  
Is sleeping, still, with bended knee,  
Believe good things of God.

When thou hast sought in vain to find  
The silver thread of love entwined  
With life's oft-tangled web, resigned,  
Believe good things of God.

'Tis true thou canst not understand  
The dealings of thy Father's hand;  
But, trusting what His love has planned,  
Believe good things of God.

He loves thee! In that love confide—  
Unchanging, faithful, true, and tried;  
And let or joy or grief betide,  
Believe good things of God.

Thou canst not raise thy thoughts too high;  
As spreads above the earth the sky,  
So do His thoughts thy thoughts outvie:  
Believe good things of God.

For know that what thou canst believe  
Thou shalt in His good time receive;  
Thou canst not half His love conceive—  
Believe good things of God.

—William Luff.

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## CHOOSING A BRIDE

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By *Ida Lapp*

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**A**BRAMHAM, being old and well stricken in age, commanded his eldest servant to go into his own country and to his own people and take a wife for his son Isaac. Abraham assured his servant that the Lord would send his angel before him and give him favor of his kindred. So the faithful servant took ten of Abraham's camels, laden with jewels of silver, jewels of gold, and raiment, and departed to the city of Nahor in Mesopotamia.

As Eliezer drew up to the city of Nahor, he made his camels kneel by a well of water, and then he prayed to Abraham's God, "O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give

thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master".

As soon as Eliezer had finished speaking, a beautiful young damsel of the house of Bethuel, Rebekah by name, came to the well to draw water. The servant ran to meet her and asked that he might drink a little water from her pitcher. Immediately she gave him water to drink and also volunteered to draw water for his camels. Eliezer wondered at first and then turning to the maiden asked whose daughter she was, and if there was room in her father's house for him and his helpers. She told him there was plenty of room and feed for the camels as well, and then hastened away to her home to show her people the beautiful jewels, which this man had given her, and to tell them that some of their relative's servants were at the well.

Upon hearing the good news, Laban, Rebekah's brother, ran and invited Eliezer in for the night. After caring for the camels, they set food before Abraham's servant, but he refused to eat until he had made known the purpose of his mission. As was the custom, Rebekah was given by her father to be Isaac's wife, and Eliezer gave her precious jewels of silver and gold and also costly raiment to seal the engagement.

The next day, early in the morning, Eliezer left the home with Rebekah, the beautiful young maiden who was to become the bride of Isaac. And in my fancy I can see them as they journey home—Rebekah riding high upon the camel and Eliezer walking by her side, telling her all about Isaac, about his great wealth, and about the new home where she is to reign as queen, and of the blessing which God has pronounced upon Abraham as his seed, in which she will have a share.

After several days of travel, the camels again neared their master's home, and as Isaac walked in the field at eventide to meditate, he saw the camels approaching. As Isaac approached the caravan, Rebekah lighted down off her camel and came to him. He took her to be his wife and loved her, because she was a great comfort to him after his mother's death.

There is another servant, the Holy Spirit, which God has sent into a far country to choose a bride for His only Son, Jesus Christ. God, the Father, has great possessions and has no fear as He sends His Servant into the world to choose a bride for His Son but that the proper one will be chosen, one pure and undefiled. As the Holy Spirit passes far and near, wooing and winning hearts, one by one, for the Master, it brings to them the riches of their Father. It shows to them His great love, His great possessions, and His wonderful plans for His Son. It tells them of the love of the Son, that He gave His life for them, and of the great plans He has in store for them. How they, the bride, must rejoice as these wonderful words of love fall on their ears! And then, at the close of the day of preparation, at the end of a long and tiresome journey, they lift up their heads and they see their Bridegroom coming in clouds of great glory to meet them. Praise the Lord, for such a glorious hope!

## VICTORY THROUGH CHRIST

*By Lydia Railsback*

*"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."*

**M**AN of himself is as nothing. He is wholly dependent on the Father and His dear Son. "For in him we live, and move, and have our being."—Acts 17:28. Sin is rampant in the earth. "All have sinned, and come short of the glory of God". Man cannot lift himself out of sin; another must do that for him. Man needs and must have a Savior. Jesus, the Christ, is the one to whom we must look for salvation, "for there is none other name under heaven given among men, whereby we must be saved".—Acts 4:12.

Jesus said, John 5:30, "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 has sent me." If Christ could do nothing of Himself, what about Christians? Christ sought the will of the Father, and did it. Would it not be well for us to follow His example? We can do nothing short of that if we expect to win the crown.

On another occasion the Master said, "I am the good shepherd, and I know my sheep, and am known of mine. 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, neither shall any man pluck them out of my Father's hand."—John 10:14, 27, 28.

Christians, we have heard the call, but do we follow as closely to our Leader as it is our privilege to do? I fear many times we do not, but we have the assurance that we who have entered in by the door, shall be saved and go in and out and find pasture.

Then again, the Savior 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. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin".—1 John 1:7.

Christ died for our sins, but death could not hold Him. He was brought forth on the third day, and because He lives, we shall live also. "Christ, the firstfruits; afterward they that are Christ's at his coming".—1 Cor. 15:23. "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, 17.

When this shall have taken place, and we are permitted to be among that number, then the victory will be ours and we can, and I hope we will say, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ".—1 Cor. 15:57.

## A MESS OF POTTAGE

*By C. E. Lapp*

**A**LMOST four thousand years ago, Isaac, the son of Abraham, lived in the land of Canaan. While there, his wife gave birth to two sons, Jacob and Esau. Esau was a man covered with hair, but Jacob was of the opposite type. One day Esau had been out hunting, and he came home without anything for his effort. After all day in the field, Esau naturally came home very hungry; in fact, he was so hungry he was faint from lack of food.

When he arrived Jacob had just finished boiling a pot of stew and was preparing to eat. When the aroma of the pottage reached Esau, he became ravenous and asked that he might have some of it to eat. Jacob must have been a hard bargainer, for he immediately said he would give him some in exchange for his birthright. After very little consideration, Esau agreed, ate the pottage, and sold his birthright.

Little did Esau realize the import of the step he had taken. His birthright meant that, since he was the first-born, he should receive a double portion of the estate of his father, also his father's blessing. All these things did Esau ignore. They were things that money could not buy back after once being forfeited. Because Esau sold his birthright, Jacob received the blessing and also the best of the inheritance.

Another promise of blessing and inheritance is being given today. In 2 Corinthians 6:17, 18, God calls us to forsake idolatry and unrighteousness and follow Him. The promise is that if we separate from these things, He will be a Father to us and we shall be His sons and daughters. The eternal Creator of all heaven and earth is giving out the challenge, and we have so little to do in comparison with what He has already accomplished through His Son, Jesus Christ.

We also have the promise in Romans 8:13-17, that if we turn to God and are obedient to His Word, we become sons of God and are led by His Spirit. What a wonderful thing to be called a son of God, to know that He will give us power daily to overcome and endure unto the end, if we will but turn from unrighteousness. He does not stop there with the promise of the inheritance, but He says in the seventeenth verse: "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Will it mean anything to us to be heirs of God in the great and terrible day of the Lord, when He shall judge the world in truth and righteousness? Will it be worth while if we are joint-heirs with Christ during His reign over the earth, inheriting all things prepared of the Father from the beginning of the world? But there is a condition. We must suffer with Him that we may be also glorified together. If we refuse to constantly, day by day, crucify the

sin that so easily besets us, then we can expect to have no part with Him.

Many are called to have a part in this great inheritance, but few are chosen. Why? Because we are selling our birthright of eternal life through Christ, day after day, for the pottage of sin, evil thinking, and worldly living. Esau sold his birthright for a mess of pottage and lost the blessing of his father. Just so will we lose the blessing of our God, if we sell our birthright for carnal and worldly things.

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“THE law of the tithe, the tenth of gain, to be devoted to unselfish use and service, and the law of the Sabbath, the seventh of time, to be devoted to rest and worship, are both fundamental laws or principles, promulgated for the good of the race and are as old as the race—neither is statutory, legalistic or Mosaic.—*How to Tithe and Why.*”

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## MY MONEY CREED

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I BELIEVE:

1. My money is mine only in trust. It belongs to God, just as I do.

2. This money is not filthy lucre. It is not the devil's coin. It is stored-up human power. It is so much of myself, which I can set at work in China or India or New York or Colorado.

3. God is counting on this money for His work. It is to build His churches and preach His gospel, train His workers and send them out, teach and heal and save His children, and help bring in a new kingdom of righteousness and brotherhood and peace.

4. To spend my income rightly is one of my first tasks as a Christian. Until I settle this, my prayers and confessions will be like saying, “Lord, Lord,” and not doing the will of my Father.

5. I should set aside a definite portion of my income for the church and the service of others. I do this in acknowledgment of God's sovereignty over all my material possessions. I do this to guard against my own selfishness. I do this because it is businesslike. Giving by impulse without system does not accord with the importance of this work.

6. The proportion to be set aside for these purposes should not be less than one-tenth of my income. The Old Testament enjoined the tithe in Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless, one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I am able.

7. I should invest this money for God as carefully as I invest in my temporal business, and keep strict account of this fund. I should study the church work, that I may give wisely. I should give systematically. I should pray with my giving.—From *Messiah's Advocate.*

## NEARING THE END?

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By T. W. R.

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“On the earth distress of nations, with perplexity.”

THE year 1932 is now well on, but who can tell what may transpire before its end? It is unquestionable that no year was ever entered upon with a more formidable array of problems to perplex and disturb the minds of all that have to do with the government and the business of the world. We need not stress the prominence of the above sign (one among the many given by our Lord to mark the nearness of His coming), because the facts are apparent to all that take notice of the times in which we are living.

It is perfectly evident with the breaking down of all human governments of the “clay-iron” type the world over, that the world is on the borders of some tremendous change, or that some great catastrophe is immediately in front of us which will shake the world to its foundations.

The world is crying out for “a man,” “a leader,” one who will be able to deliver it from the crushing burdens that weigh it down, and to emancipate it from its bondage of fear in regard to the future. For this “man” the world knows not where to look. A well-known writer in the daily press said recently: “What Europe lacks above all things is *leadership*—some prophet's voice is needed to rouse the Continent to its peril, and some strong hand, or, better still, some resolute companionship of linked effort, to swing the vessel out of the whirlpools into calm.”

With much of the above we agree. The world needs a Man, a Leader, and we as . . . . believers in the Bible are looking for “The Man.” Yes, “The Divine Man,” the “Lord Jesus Christ,” the One to whom all power has been given both in heaven and on earth; the One who has already been anointed to rule the earth, and to judge among the nations.

This Divine Man is “the Desire of all nations,” though they know it not, and He is the only One who is able to rule the world in righteousness. The Desire of all nations is coming, and the “signs of the times” are crying out with clarion tongue that this Gentile age is fast drawing to its close, and that our Lord the Divine “Stone” is near, even at the doors.

Will this year witness the fulfillment of 1 Thessalonians 4:16-17? It may well do so, that the way may be cleared for the fulfillment of those prophecies of judgment towards which an ungodly world is rushing; which will prepare the way for the everlasting kingdom of God to be set up.

“For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the Desire of all nations shall come.”—Hag. 2:6-7.

—*Words of Life.*

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“WIDE sympathies are greater wealth than broad acres.”

# National Berean Department

Margaret Lyon, Editor, 325 N. Austin Blvd., Chicago, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

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

"LET US OFFER THE SACRIFICE OF PRAISE TO GOD CONTINUALLY".—HEBREWS 13:15.

### A MAN'S THANKSGIVING

**G**OD of common sense, I give Thee thanks for the heavy blows of pain that drive me back from perilous ways into harmony with the laws of my being; for stinging whips of hunger and cold that urge to bitter strivings and glorious achievement; for steepness and roughness of the way and staunch virtues gained by climbing over jagged rocks of hardship and stumbling through dark and pathless sloughs of discouragement; for the acid blight of failure that has burned out of me all thought of easy victory and toughened my sinews for fiercer battles and greater triumphs; of mistakes I have made, and the priceless lessons I have learned from them; for disillusion and disappointment that have cleared my vision and spurred my desire; for strong appetites and passions and the power they give when under pressure and control; for my imperfections that give me the keen delight of striving toward perfection.

God of common good and human brotherhood, I give Thee thanks for siren songs of temptation that lure and entangle and the understanding of other men they reveal; for the weaknesses and failings of my neighbors and the joy of lending a helping hand; for my own shortcomings, sorrows and loneliness, that give me a deeper sympathy for others; for ingratitude and misunderstanding and the gladness of service without other reward than self-expression.

—Arthur W. Newcomb.

### BRUSH CREEK, OHIO

THE Brush Creek Berean Society met at the home of Brother and Sister Magaw on February 18, 1932. The social was postponed until a week later because of the death of our well-known sister, Grandma Pearson. The meeting was called to order by singing of several hymns. The minutes of the last social were read and approved. The meeting was closed by all repeating the Lord's prayer. The remaining part of the evening was spent in answering Bible questions and playing games. For refreshments, coffee, sandwiches, and cake were served. I'm sure all went home feeling well satisfied after the enjoyable evening they had spent.

Pauline Klepinger, Sec.

### ELECTION OF OFFICERS

THE senior class of the Brush Creek Berean Society held its annual election of officers on January 14, 1932. Officers elected are as follows: president, Floyd Kessler; vice president, Ralph Klepinger; secretary-treasurer, Pauline Klepinger; assistant secretary, Ira Lehman.

Pauline Klepinger.

### A PRAYER

LET me do my work each day; and if the darkest hours of despair overcome me, may I not forget the strength that comforted me in the desolation of other times. May I still remember the bright hours that found me walking over the silent hills of my childhood, or dreaming on the margin of the quiet river, when a light glowed within me, and I promised my early God to have courage amid the tempests of the changing years.

Spare me from bitterness and from the sharp passions of unguarded moments. May I not forget that poverty and riches are of the spirit. Though the world know me not, may my thoughts and actions be such as shall keep me friendly with myself. Lift my eyes from the earth, and let me not forget the uses of the stars. Forbid that I should judge others, lest I condemn myself. Let me not follow the clamor of the world, but walk calmly in my path.

Give me a few friends who will love me for what I am; and keep ever burning before my vagrant steps the kindly light of hope. And though age and infirmity overtake me, and I come not within sight of the castle of my dreams, teach me still to be thankful for life, and for time's olden memories that are good and sweet; and may the evening's twilight find me gentle still.

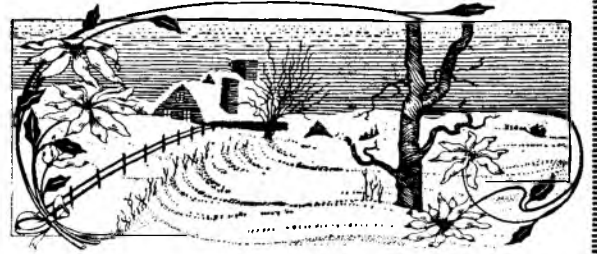
—Max Ehrmann.

### THE NEW JUNIOR BOOK

THE new Junior Berean Book entitled, "The Hebrew People," is now ready for distribution. It is a very neat book, easy to understand and of clear print. The price is 30 cents for single copies; 27 cents each for 5 to 25 copies; 25 cents each for 25 or more copies.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



“For he shall deliver the needy when he crieth, the poor also, and him that hath no helper.”—Psalm 72:12.

### JESUS COMFORTS HIS DISCIPLES

Do you have a playmate you like better than all the others? Would you be sorry if your friend moved away? You would probably plan to write letters to one another.

Just that way the disciples felt when Jesus told them that He was going away—only more so because there is no friend or playmate who could compare with Jesus.

The disciples had lived so closely with Jesus. They had seen all the wonderful things that He had done. They had witnessed His many kindnesses and learned to love Him. They were expecting Him to set up His kingdom at once.

And now His words: “I go unto my Father”, dispelled all their hopes. Their distress must have been very evident, for Jesus said, “Let not your heart be troubled: ye believe in God, believe also in me.” He promised He would return, and then they would always be together.

In God’s house are places for each member of His church, and these places Jesus is helping prepare. He said, “Whither I go ye know, and the way ye know.”

Thomas said, “We do not know where you are going, so how can we know the way?”

Jesus explained, “I am the way, and the truth, and the life: no man cometh unto the Father but by me.” That is, there is no other way to get into God’s house or have a place in the church other than by baptism into Jesus.

He also told the disciples that if they had known Him they would know the Father: “From henceforth ye know him and have seen him.”

Philip again spoke up, saying, “Lord, show us the Father, and we will be satisfied.”

Jesus rebuked Philip, “Have I been with you all this time and you do not know me, Philip? He that hath seen me hath seen the Father, and now you say, ‘Show us the Father’. Do you not believe that I am in the Father, and the Father in me? All the words I say and the works I do are not mine, but the Father’s.”

Jesus had always given God the glory for the miracles He had performed. And what do you think? Jesus told these wondering friends that whoever believed on Him would be able to do things even more wonderful than He had done. Also, “Whatsoever ye shall ask in my name,

that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments.”

What a splendid privilege to be able to tell Jesus all our sorrows, and ask Him to help us in everything! How can we help loving one so generous and assuring?

He also said He would ask God to send the Comforter—the Spirit of Truth to dwell with His disciples forever. Today, when there is so much trouble in the world, and war clouds seem to be hovering near, let us remember the Savior’s words: “I will not leave you comfortless; I will come to you.”

Let us trust completely in Jesus, and ask Him each day to help us hold fast to our faith and help us keep up our courage. Let us live one day at a time, and that the best we know how, loving God and Jesus and keeping their law of love.

DO WE ask for the Comforter and depend on the promise Jesus left for those who love Him?

#### WEEKLY BIBLE READING

March 19 to 25: Deuteronomy 24 to Joshua 5; John 10 to 16

#### SOMETHING TO DO

Write the answers to these questions. Ask someone to help you.

1. In whom shall we believe?
2. What is God’s house?
3. What is the way?
4. Does verse three in John 14, mean that Jesus takes us to heaven?
5. How do we come to the Father?
6. How do we know God?
7. How had the disciples seen the Father?
8. How is Jesus in the Father and the Father in Jesus?
9. What promises did Jesus leave with His disciples?
10. How is this lesson comforting?

CHILDREN, read Matthew 19:13-15: “Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven.”



# With Our Sunday Schools

LESSON 11. — March 13, 1932

## JESUS COMFORTS HIS DISCIPLES

John, Chapters 14 to 17

Devotional Reading: Isaiah 40:1-8

### GOLDEN TEXT

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.

— John 14:27.

### A STUDY OF THE SUBJECT

Topic: Jesus Comforts His Disciples.

**Basic Truth:** "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."—John 17:21.

**Outline:** I. Faith the Basis of Comfort. II. The Father's House. III. Dwelling in God.

**I. Faith the Basis of Comfort.** Possessions do not bring contentment or provide solace in times of distress. The rich are often as unhappy as the poor. Assurance of future well-being is essential to happiness. To "know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28) provides assurance under all circumstances and conditions.

**II. The Father's House.** Jesus was about to be separated from His disciples. He was going to the Father in heaven, and they could not accompany Him there. To comfort them He said, "If I go, . . . I will come again, . . . that where I am there ye may be also." Chapters 14 to 17 are devoted to the comforting of the disciples in still another way. In the Father's house, the church, are many abiding places, many places where His people can meet with God and God with them. There in the bosom of the church they can forever abide in Him and in His Son, as they await the Lord's personal return from heaven.

**III. Dwelling in God.** This splendid conception of the Christian's relation to God and to Christ is one of the richest developments of New Testament revelation. That a state of fullest and sweetest communion exists between all the members of the Christ body and the Eternal Father provides consolation and comfort throughout the long period of waiting for the Lord's return.

### PRACTICAL APPLICATIONS

#### HOP'E:

Our lesson theme for this week is, "Jesus Comforts His Disciples". It is not to the comforting that we wish to direct your attention, but to the way in which Jesus does comfort. Belief in God and Christ should prevent hearts from being troubled. This belief involves the hope that is in Christ. Christ sets forth, in the verses following verse one, the component parts of the hope which drives away all sorrow and care. All realize that where there is no hope there can be no comfort or peace. The following outline summarizes the main teachings in this lesson by the Master:

1. God's house of many abiding places.
2. Christ was to go and prepare a place for His own.

3. He will return to get His people.

4. Thereafter they will live together.

If you would find that comfort which Jesus gives, then you must embrace the hope which brings that comfort. After all, that is the end of all our teaching—to get people to embrace the hope that is in Christ. Our lesson for today would be far from complete if we failed to bring to the front the way that we can come into possession of this comforting and purifying hope which makes us pure even as He is pure. 1 John 3:3.

Jesus is

—the Way;

—the Truth;

—the Life.

We must go through Jesus in order to reach the way, the truth, and the life. If we go around, we are shunted to one side and unable to reach our desired goal. The way is reached through Jesus; the truth through the way; and the life through the truth. Each is revealed by the preceding one. This way is Jesus' way, and happy is the man who finds it.—C. E. R.

### THE GOLDEN TEXT

"Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid."—John 14:27.

It was to the disciples, not the world, that Christ was talking when He gave us this golden text. Having been given to disciples, it reaches down to the present time and applies to Christians just as much as to those present with Him at the time He was speaking. This peace of God, which comes through the Son, passes all understanding, and will keep the Christian's heart and mind through Christ Jesus. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

To the one who experiences this peace, there will be no troubled heart; neither will he be afraid; for he has perfect confidence in the Father and Son so that he realizes that they "doeth all things well."—L. A. R.

### YOUNG PEOPLE AND ADULT

#### Jesus Comforts His Disciples

Jesus comforted His disciples, not by promising them ease of life, but by promising them reward for loyalty. His promise was: "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."—John 14:2-3.

Jesus always warned those that were His

that they must expect hardship. He said He was sending them as sheep among wolves. Again, "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogue: yea, the time cometh, that whosoever killeth you will think that he doeth God service."—John 16:1-2. The prospect was not bright for this life, but there were promises for the life to come. Jesus told them that He was going away, but, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."—John 15:16.

One of the great comforts was given by Jesus when He said: "Henceforth I call you not servants: but I have called you friends." What an honor! What a privilege! Is it any wonder that the apostles were willing to endure hardship? There was ever the stimulating memory: "He called me a friend." Oh, wonderful privilege! "Ye are my friends, if ye do whatsoever I command you." We, too, may enjoy that privilege. "And, lo, I am with you always, even unto the end of the world."—Matt. 28:20.

Another great comfort for the apostles, and us, is: "I pray for them: I pray not for the world, but for them which thou hast given me. Neither pray I for these alone, but for them also which shall believe on me through their word."—John 17:9, 20.—H. A. S.

### INTERMEDIATE CLASS

Topic: Jesus Comforts His Disciples.

Do you have a friend to whom you can go whenever you are in trouble—your mother or father, your sister or brother, or perhaps someone who is not a relative, but just an understanding sort of person to whom you can pour out your whole heart? If you have, that is the one whom you think of first when you do not know just what to do, and the one who comes to you to help you when perhaps others turn away.

Just such a Friend was Jesus! He knew that soon He must leave His disciples to go to His Father in heaven. He knew that many problems would confront them after He was gone, many situations arise in which they would be puzzled as to what course to pursue. And so He gave them the parting directions and admonitions found in these three chapters of John. How they manifest His love for them and His solicitude for their welfare. Notice especially 14:14, 15, 21; 15:9-14; 16:33; 17:3, 9, 15, 20.

Earthly friends, no matter how dear, sometimes fail, or are removed from us by distance or by death; but Jesus never fails. Make Him your Friend today.—M. G.

## AMONG THE CHURCHES

### AT WCMA

Bro. Sydney Magaw will be the speaker at WCMA next Sunday morning, March 6, from 6:30 to 7:30 a. m. Tune in, and hear the message he has for you.

### GRAND RAPIDS, MICH.

Attendance at Sunday school for Feb. 21 was 261, the highest for this year. The audiences for church services are also very encouraging, the house being filled nearly always, and attentive listeners who are not of our membership are numerous. Perhaps the gospel truths appeal to honest, open thinkers more during these troublous times than usual.

A musical evening is being prepared for Friday night, March 4. These musicals have been found to have a beneficial effect in establishing relationships with the community.

An epidemic of influenza has been affecting many, and our own church folks have not altogether escaped. Gerald Thomas has been quite seriously ill, and Sister Townsend has also been indisposed the past week.

Every possible effort is being put forth by the members of our loyal group to advance the cause of truth and righteousness.

F. E. Siple, Pastor.

### HOW I LEARNED THE TRUTH

I was born in a Methodist family, that is, my parents and grandparents on my father's side as well as on my mother's side were all Methodist Episcopal people, and at the age of fourteen I united with the same church. When I was about twenty years old I began to have serious thoughts as to what I was. I could not make myself believe I was a Methodist, even if I was a member of that church, and I drifted away out into the world until I told them to take my name off the church book, which they did after they saw I meant what I said. But God followed me by a still, small voice, saying, "Better not put it off, it may be too late." After I had been followed by that voice for twenty years, one day going out to get the mail, I saw a little medical book of a few leaves lying on the porch floor. I picked it up, and in reading the testimonials I found this man's name, S. E. Baird, Galesburg, Mich., and as my maiden name was Baird, I decided to write to S. E. Baird to learn if he belonged to my family. I received a very nice letter in answer, telling me what I wanted to know, as nearly as he could. Then I answered, and he began to write what I thought queer letters about the teachings of the Bible. He sent me some Restitution Herald and I became interested in them. I know God was speaking to me through these two agents, Bro. S. E. Baird and The Restitution Herald. I read and read, and it became interesting to me and I kept on. Think, dear ones, what a seemingly unimportant act will lead us to. I accepted the truth, the blessed truth. Will write more later.

Yours in the Master's service,  
Anna D. Springer,

### BRUSH CREEK, OHIO

The church work here is progressing normally. Attendance at Sunday school on Feb. 14, was ninety-two. With spring upon us, the attendance will surely soon average the hundred mark.

The recent death of Sister Deborah Pearson has left a certain sadness in the church, yet there is constant faith on the part of all and we know God will yet bless us in worship.

The Lawrenceville brethren, with whom we meet once a month, are well holding up their end of obligations, and though few in number they are always cheerful and eager in their services.

Sydney E. Magaw, Pastor.

### FONTHILL - NIAGARA FALLS

The Annual May Meeting will be held the 27th to the 29th of May. Bro. Patrick has been secured as the visiting speaker. Every effort will be made to make this gathering the largest and best meeting ever held. We are urging our members to hold this effort up before the Throne of Grace.

The Falls Bereans held their annual meeting last Friday night and elected the following officers: Sr. Elsie Moore, pres.; Sr. Faye Brown, vice pres.; Sr. Grace Lent, Sec.; Sr. Henrietta Moreland, treas.; and Sr. Lida Sullivan, pianist.

Splendid interest has been manifested in the Bible studies at Fonthill of late. Prophecies relating to the nations of the world in Armageddon conflict have been studied. Attendance is increasing, which is very encouraging.

### RELIEF WORK

Brethren: It is needless for me to say very much about the depression and unemployment situation of today, but I am wondering if you know on account of these conditions that we have families who are faithful members of the Church of God living in different parts of the country who are among the number of unfortunate ones who are in need and have never been in this condition before.

I am glad to be able to tell you they have been helped out of the donations given me for relief work, but the funds are getting low, and with other families to care for where there has been sickness and death and aged ones, it makes it necessary for me to ask for more financial help to carry on the work.

Knowing the needs of some of our families as I do and their appreciation of the help given them, I assure you that you cannot give to a worthier cause.

Easter will soon be here. Perhaps some of you are planning on making an Easter Offering to some good cause. If so, please help this relief work, as it is very much needed at this time, and I am sure it will be an offering to God.

Mrs. Orpha Sanford,  
5424 Race Ave., Chicago, Illinois.

### WHAT IS SISTER GESIN SAYING?

"If in your opinion the themes of the students occupy too prominent a place, please blame her, etc." Sure we would blame her, but every week I hear many exclaiming, "What good articles we are getting from the Training Class." They do not seem to run out of good thoughts. This week there is Bro. LeCrone and Bro. Arlen Marsh. There is Sr. Ida Lapp's, "Shouting for Joy," and that was just what we did when we read her article, just shouted for joy, it was so good. As Sr. Gesin well said, if these young people continue in the same ratio they are working now, the religious press will certainly have some good writers for the future. For that we praise God, for if the Lord still carries we will need more earnest zealous workers than ever for His work. We were so glad to see Bro. Donaldson's name in the paper again, and Bro. Perrine's, both with such good articles.

We read every word in The Herald every week and thank God for its blessed columns. We often wish the Lord had given us more money that we might spread His gospel into more homes. Then we think, perhaps it would make us proud or high minded seeing our cause prosper too much, and we try to be satisfied with what little we can do and pray for others more prosperous to use their money for the cause of truth.

How inspiring are Bro. Marsh's prayers in each week's paper! It must help others who read them to pray often and more earnestly for the advancement of His cause, especially for the young converts, that they may be so well instructed in the truth that they will never be drawn into error or doctrinal untruths, and especially that they may learn in early life to be earnest praying Christians. How careful teachers should be to instill in the minds of their scholars the thought of daily, yes hourly, prayer. If they could only realize that the dear Master is even now at the door and we must be ready when He comes! No time to get ready when the Master calls!

Can we imagine what it would mean to miss that marriage ceremony? Jesus says, "Come, for all things are now ready", and they that were ready went in with Him to the marriage and the door was shut. The sad part is when others came asking to be admitted the answer was, "I know you not". Let us watch, therefore, for we know not the day nor the hour when the Son of man shall come. Jesus said, "I go to prepare a place for you". Are we prepared for that prepared place? He has given so much time to prepare, and so many blessed promises to help us. One of the most helpful is the thought of His Holy Spirit to comfort and help, and if we are not helped by it, we do not get the comfort and help He has left for us. Jesus has left this to comfort us, "I pray not for the world, but for them which thou hast given me; for they are thine and all thine are mine." What more could we ask of the Christ? only to take what is ours to have of His strength and apply it to our lives! Let us all remember if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection.

May God help all of us to so live that we may be glorified when He calls for us.

In His name,  
M. A. Woodward.

### CONTRIBUTORS TO DOLLAR-A-MONTH CLUB

Anna Hammond; Mary Calkins; Mildred Stantial; Mr. and Mrs. E. C. Railsback; A. J. Reynolds; Vivian Magaw; Mrs. Laura M. Pascoe; Miss Mary Hogarth; Mr. and Mrs. Glyn Starbuck; Mrs. H. C. Starbuck; Mr. and Mrs. Glenn Birkey; Mr. and Mrs. Enos E. Elton.

### SPECIAL CONTRIBUTIONS

A. J. Reynolds	\$45.50
Mrs. Laura M. Pascoe	38.00
Miss Mary Hogarth	15.50
Mr. and Mrs. G. B. Sprinkle	1.00
H. H. Hawkins	3.00
Mrs. Lucy Robinson	1.00
<b>Total</b>	<b>\$104.00</b>

**MRS. GEORGE M. CLINE**

Mary Ida Cline, daughter of Linos W. and Sarah E. Wright Norris was born near Marshall, Ill., on Feb. 8, 1869, and passed away at her home on Feb. 10, 1932. She was united in marriage to George M. Cline on Dec. 5, 1886. To this union seven children were born, one son and two daughters dying in infancy. Mrs. Cline was preceded in death by her husband some twenty-two years ago. Surviving are Walter E. Cline, Mrs. Maude M. Buckle, Mrs. Mabel M. Huffman, and Ora H. Cline; also eleven grandchildren; her aged father; two brothers, William F. and Chas. E. Norris of Lebanon, Mo.; one sister, Mrs. Emma L. Claypool of Chicago, Ill.; and a host of other relatives and friends. In early girlhood she united with the Church of God of the Abrahamic Faith, and lived a devout Christian life. Her entire life was spent in this community, enduring the trials and tribulations of life, ever true and kind to all.

A precious one from us has gone,  
A voice we loved is stilled,  
A place is vacant in our home,  
Which never can be filled.

**EVANGELINE HARMON**

Evangeline, daughter of Russell and Laura Harmon, was born May 30, 1922, and died in Lutheran hospital, Fort Wayne, Ind., Feb. 8, 1932.

Evangeline was an only daughter and was a very bright, beautiful, and sweet girl, and an exceptional favorite with the girls and boys with whom she associated in her neighborhood and school. The disease with which she became afflicted affected the brain, and she was soon removed to the hospital where every facility for ministering to her was available. A child specialist was summoned at the beginning of her sickness, and another was summoned from Chicago. Blood transfusion to provide more red corpuscles for the impoverished blood was resorted to, her father giving freely of his life blood to save his child, but in vain; the enemy's hand was too strong for mortal resistance, and she quietly fell asleep, leaving the home, to which she had added so much of interest and happiness, now sad and lonely.

Sr. Harmon, mother of Evangeline, is a daughter of our late Sister Musselman, a

former matron of Golden Rule Home, so favorably remembered by many.

A large concourse of friends and neighbors, with sad hearts and tear-stained cheeks quietly assembled, filling a commodious church building in Columbia City, Ind., where appropriate services were held, after which tender hands laid away the flower and jewel of a home, to rest and wait for that day of all days, and the coming of the One who will bring comfort to the brokenhearted and will wipe away all tears from off all faces.

L. E. Conner.

**MRS. GEORGE STONE**

Joe Stone, daughter of Bro. and Sr. John Paek, was born on October 4, 1901, in Anderson County, South Carolina, and died near Pelzer, South Carolina, on January 28, 1932. Several years ago she and George Stone were united in marriage. Two sons were given them, Rudolph, age eleven years, and Wallace, age eight years. Bro. Stone and the two sons are left to mourn the loss of a loving wife and mother. Bro. and Sr. Stone were sound in the one faith, being members of the Guthrie Grove Church of God. We are not informed about the funeral, but presume Bro. Williamson, pastor of the church, conducted it.

J. H. Anderson.

**BETWEEN YOU AND ME—**

A little son came to live, on Feb. 3, with Bro. and Sr. Nello Hardacre, of Lanark, Ill. He will answer to the name of Nello Blaine, and we are glad that he will grow up under the influence of a good Christian home.

The Teachers' Training Class at Oregon, under the efficient leadership of Sr. G. E. Marsh, has been meeting every two weeks all winter, and we know, personally, much benefit has resulted to those in attendance. One teacher remarked at the last session that she had noticed such a decided advance in her Sunday school class that she could only conclude that the development had been in herself because of this course of study.

Along with many of the remittances for subscriptions to The Restitution Herald, come words of appreciation for the paper. Some say that each issue is better than the one before; that every word is read; and with the isolated, that it, with the Bible, is the only comfort they have. Thanks, brothers and sisters, it helps the editor and his helper, as well as our faithful contributors, and it is to these latter we are passing along these expressions of gratitude.

Last Sunday afternoon, Ogle County (Ill.) Sunday schools held a convention at Mt. Morris, at which meeting Bro. G. Eldred Marsh was a speaker, summarizing the plans and suggestions offered by the other speakers of the session. Sunday evening services at Oregon continue to attract a full house, and we pray that God's blessing will be upon the efforts put forth by Bro. Marsh to bring the light of God's Word to the darkness surrounding these latter days.

From a letter to the editor, we learn that the faithful band at Kokomo, Ind., is still "carrying on". Their Sunday school averages 60, divided into 5 classes. Bro. O. J. Parker and Bro. D. G. Harvey alternate with the Sunday evening services. Bro. Parker has been chosen as their pastor. Kokomo is a shining example of what may be accomplished by the untiring efforts of a faithful few. Do not think you are too few in number to do anything for the Master. Many congregations today look back with satisfaction to the efforts of one or two families.

The sympathies of all are with Bro. and Sr. Russell Harmon in the deep sorrow sustained by them in the death of their only child, little Evangeline, who was the sunshine of their home. May the Life Giver soon come and reunite these sorrowing ones, is our prayer.

Word was received from Oklahoma City that Sr. Hanna Barber of Pueblo, Colo., had been quite badly hurt in an auto accident at that city and is now in a hospital there. Her condition is not yet known, but we trust that it will not prove to be critical, and that she will not be detained in the hospital long.

The folks at Golden Rule Home are all improving nicely and getting anxious to get out into the beautiful sunshine, though Sr. Crysler is not as well as we would like to see her. She bears up patiently under the severe pain she suffers at times and is grateful for the kindly care she is receiving. A word or two from some of her Canadian friends each week would cheer her.

Members and friends of the Oregon congregation gathered on Feb. 26, at the home of their pastor and wife, Bro. and Sr. G. E. Marsh, to give Godspeed to Bro. and Sr. J. Arthur Johnson, who are leaving this week for their new home at Sac City, Iowa. We are sorry to part with these faithful members for a time, but pray God's blessings will follow them, and we know they will find another field of service in which to labor for Him.

We asked a while ago that the Sunday schools that have an orchestra tell us about it, and that busy superintendent at Grand Rapids, Bro. Townsend, you know, tells us that they have a 10 piece orchestra composed of 13 and 14 year old boys. Fine! Wish we could run over and hear them. They now have 15 classes, and some new teachers who are very zealous in their work, have been added to their faithful staff. Eleven classes, each having a separate room, hold session in the basement of the church. Their total enrollment runs well over 300, with a cradle roll of over sixty. When we think of some of the empty church buildings one sees over the country, we wish we could move one or two over to Grand Rapids and give them some additional room.

**GENERAL CONFERENCE ANNOUNCEMENT**

The General Conference of the Church of God will convene (D. V.) at Oregon, Illinois, from August 2, 1932, to August 14, 1932, inclusive. It would be well for state conference boards to take into early consideration the appointment of a delegate or delegates to represent the membership of the several states. Churches unassociated with state conferences are also urged to take action for the appointment of delegates. Matters of unusual importance will be presented for the consideration and action of the brotherhood at this meeting. The counsel and support of the Church of God everywhere is needed in the furtherance of our mutual effort.

(Signed) G. Eldred Marsh,

Secretary

**HERALD RECEIPTS**

Helen Porter; D. G. Harvey; D. E. Prutzman; Mrs. R. V. Gardner; H. W. Patterson; Osby Claypool; Mrs. Laura M. Pascoe (for others); A. J. Reynolds; Miss Mary Hogarth (for another); Clifford Wilson (for another); Mrs. Jennie McDonald; Elsie M. Bradley; H. H. Hawkins; Mrs. Bert Sheets; Mrs. Lucy Robinson (for self and others); Mrs. Frank Rogers.

Helen Porter; Mrs. E. F. Orchard; S. P. Dismukes (for another); G. E. Coats (for others); Mrs. L. E. Marston; Chas. Kelley; Mrs. Geo. Siple (for others); Mrs. C. A. Bartholomew; Anna E. Drew; Mrs. J. H. Andrews; R. C. Stilson; Mrs. Chas. A. Harris; Paul Overholser; Mrs. Cora Coles; Mrs. L. E. Lindsay.

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## SOME TESTS OF CHARACTER

By Harry Goekler

**B**EFORE any new model of an automobile appears on the market it is taken to the testing ground of the company and put through the most rigid and trying tests known to its makers. This is done in order that any weakness or defect in the car may be discovered and corrected. The mechanics discover the worth of the car by its reaction to the various tests.

We can make the same application to the human race. Each individual, as he goes through life, is being tested constantly by others in regard to business, religion, politics, and other phases of his life. We very seldom realize this fact, but consciously or unconsciously, we are being judged daily by our very actions and attitude.

Perhaps the greatest factor of our lives which receives testing is our character. So many times when teachers, stenographers, and other office seekers apply for a position the first thing the employer wants to know is the character of the applicant. Oftentimes the applicant fails to receive the position because his character has been tested and found wanting.

There are a number of ways by which our character is tested. Our actions many times reveal our character. Our conversation may show wherein we are weak. Our work sometimes is the testing ground of others. And, strange as it may seem, laughter is also a test of character. When we know what a man laughs at, we know what he really is. Does he laugh at misfortune, at poverty, at honesty in rags, at industry without food, at the agonies of his fellow men? Does he laugh when he sees the convict clothed in the garments of shame, at the criminal on the scaffold? Does he rub his hands with glee over the embers of an enemy's home? Yes, laughter is indeed a test of character.

We are being tested every day as disciples of Jesus. Just as every word, thought, act, and deed tend toward the formation of character, so does every word, thought, act, or deed reflect upon the teachings and commands of Jesus. God tests His followers through trials and temptations. He tested Abraham by commanding him to offer Isaac as a sacrifice upon the altar. We are not required to sacrifice any human being to try our faith, but we do have trials and persecutions of various kinds that prove our loyalty to God.

As a general rule, the individual who has a good character has acquired it through certain outstanding traits of disposition or action. There once lived a young girl whose perfect grace of character was the wonder of those who knew her. She wore on her neck a gold locket which no one was ever allowed to open. One day, in a moment of unusual confidence, one of her companions was permitted to touch its spring and learn its secret. She saw written these words, "Whom having not seen, I love." That was the secret of her beautiful life. What a wonderful thing it would be if we could possess this same kind of love.

Recently a certain magazine conducted a contest among

its readers on the best definition of character. The definition finally selected from among the hundreds submitted was this, "Character is what a man is in the dark." I do not believe any better definition could have been selected. When we consider that our character is tested by action, word, and deed among our fellow men and that even when we are alone our character is judged by God, it appears that we should strive to so shape our lives that when the final day of judgment comes our character will be spotless and clean.

## TRUE WEALTH

**W**E HAVE passed through a panic, suffered from a crash on the stock market, and are now more than half way through the depression, and I am still rich. It may be true that I have much less to live on than I had a year ago, but it is certainly true that I have just as much as ever to live for. The real values of life are unshaken and solid.

The depression has not lowered the value of a single friendship. Neighbors still greet us in the same old cordial way; business associates believe in us; our sons hold us in high respect. The wife's welcome at the close of the day has not depreciated in the least, and our daughters continue to lavish their affection upon us with the same old extravagance.

My faith in the goodness of the universe is unimpaired. By that faith I am emboldened as I face defeat and despair. The prayers my mother taught me and the faith in God instilled in me by a devout father remain as priceless treasures no depression can touch.

No nation becomes great by becoming rich. Neither does a man find enduring satisfaction in life by owning something—only by becoming something. The most degrading poverty is that which results from killing the spirit that the body has served.

This depression is a challenge, not a catastrophe. A generation which has conquered the air and sent giant planes circling the globe, which has plunged into the deeps and disported on the ocean's floor, which has climbed above the clouds and lived in the stratosphere, is now faced with the challenge to rise above its dependence on mere things and seek an emancipation of the spirit of man.

The last six months have been for many men a thrilling spiritual adventure through which they have discovered their wealth. Bereft of dividends and profits, they are discovering the sustaining powers of a strong religious faith, the abiding values of courage, heroism, honor, charity, and trustworthiness.

A financial crisis can wipe out profits and bring business to a standstill, but character is beyond its reach. It can rob us of all we have, but it cannot affect what we are. The deepest satisfactions of life—those which come from sharing and serving—remain secure.

I am still rich because I am independently rich—none of my wealth depends upon business conditions or market reports.—*Selected.*

# THE RESTITUTION HERALD

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## ANSWERING CHRIST'S CALL

*By Harry Goekler*

THE early life of Jesus was spent in preparation for the ministry which He realized He must soon take up. We find Him in the temple, at the age of twelve, talking with the wise men and astounding them with His wisdom. Although we have little record of His life from this event until His baptism, it is obvious that He must have spent a great portion of His time in prayer, study, and meditation. His knowledge and labors during His ministry show very clearly that the preparation for service had been complete and thorough. And when, at the age of thirty, Jesus requested John to baptize Him, He was merely taking the first important step for His life work. Following this act of obedience, Jesus went up into the wilderness where He suffered and conquered the evil pangs of temptation. With such a life of preparation and obedience to draw upon, Jesus entered into His work.

We find Him preaching alone for some time in Judea and then, hearing that John was in prison, He came into Galilee. One day, as He was walking along the shore of Galilee, He saw two men fishing. Jesus immediately said, "Come ye after me, and I will make you to become fishers of men." Then going on a little farther, He saw two other fishermen and He called them also. In both instances we find that the men responded immediately, dropping their nets where they were and following Jesus. The call to discipleship demands consecration and action, and it is evident that Jesus knew these lowly fishermen would respond to His call for service without hesitation.

One of the four disciples called was named Simon, better known as Peter. In choosing Peter as one of His disciples Jesus secured the services of a remarkable man. Peter has been styled the prince of the apostles, and he seems to have been their leader on every occasion. He was hopeful, bold, confident, courageous, frank, impulsive, energetic, vigorous, strong, and faithful to his Master, in spite of his one defection prior to the crucifixion. Was it any wonder that such a character, molded and developed under the

teachings of Christ, should become such a power in defending and advocating the gospel? Christ evidently recognized the rich possibilities in Peter and gave him a definite call to fellowship and to service.

We have often marveled at the rise of Abraham Lincoln from log cabin to White House; but this was nothing compared to the promotion of Peter from a fisher of fish to a fisher of men. The opportunity of following the Master must have seemed a great privilege to Peter and the other disciples.

Peter's decision to forsake all and follow Jesus was not on "the spur of the moment" but was the result of previous experiences and associations. He had a good home and was well taught in the law and the prophets, as is evidenced by his discourses and letters. He was associated with John the Baptist and from him had learned the meaning of Christ's mission. Furthermore, he had heard and seen Christ Himself previous to his calling and had recognized Him as the Messiah, as is evidenced by John 1:35-42. Thus it was that he was well qualified to accept the Master's call and aid Him in His mission of love and service.

Perhaps the first tangible result of Peter's choice lay in the healing of Peter's wife's mother, who was sick with a fever. This miracle was not only an example of how Jesus blesses the home into which He goes as a guest but was also a lesson to Peter in sympathy and service. This was only one of the many lessons that Peter learned as a disciple of Christ, and these lessons must have had a profound influence on his character and life.

Yes, Peter heard and answered that call of Jesus so many years ago, and all down through the years of his life he heard that voice and felt the urge of the words of Jesus. Jesus still speaks, and His voice has the same power to move men to leave all and follow Him. Of course, we can't hear the voice of Jesus as Peter heard it, but the call is no less definite and powerful.

*Continued on page 362*

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."*

## The Editor's Prayer

**M**OST MERCIFUL GOD: with David Thy servant, we cry, "Have mercy upon us, O God, according to thy loving kindness: according to the multitude of thy tender mercies blot out our transgressions. Wash us thoroughly from our iniquity, and cleanse us from our sin. For we acknowledge our transgressions: and our sin is ever before us." Let us not be unmindful of our mistakes and of our weaknesses, that we may appreciate the more Thy wonderful grace in the pardoning of our many offenses, and strive the more earnestly to overcome temptation. In Jesus' name. Amen.

## Friends of Jesus

**W**E ALL are in need of a friend: a friend who understands our necessities, who sympathizes with our misfortunes, and who has the wisdom and the power to lead us out of this maze of depression and uncertainty through which we are passing at the present time. The old adage is true: "A friend in need is a friend indeed". We are in need, and we are seeking for a true and a powerful friend.

We must not overlook the fact, however, that friendship is dual. We cannot have a friend unless we are willing to be a friend. Thus Jesus says, "Ye are my friends, if ye do whatsoever I command you." John 15:14. In order that we may have Jesus for our Friend, we must be a friend to Him! The obligation is mutual.

## Awakening Evangelism

**I**N AN editorial in his splendid local bulletin, the *Church of God Messenger*, Brother C. E. Randall of Fonthill, Ontario, remarks: "There seems to be an awakening among our people. A wave of evangelism sweeps over the country every few years. It is to be hoped we are entering such a period."

As editor of THE RESTITUTION HERALD our hand is on the pulse of the Church of God throughout the country, and we are glad to confirm Brother Randall's conclusion with regard to this spiritual renewal that is taking place, and which is giving birth to greatly increased interest in evangelistic work in all its branches.

One indication of this interest is the constantly growing demand for copies of THE RESTITUTION HERALD in quantities for general distribution. Several times of late we have been unable to supply the large number of papers desired for this purpose. Orders were received for more than two hundred extra copies of a single issue recently. One sister in Minnesota distributes seventy-five copies every week. Another active worker in the West has used hundreds of copies in the last few months. Brethren living in localities far removed from churches of our faith ask to have the paper sent to friends and neighbors, that they may be induced to believe the glorious tidings of God's coming kingdom on the earth.

The demand for tracts on the great fundamentals is also increasing. As these orders come from all parts of the country they indicate a most encouraging interest developing everywhere.

## Destiny of the Earth

**O**F ALL subjects having to do with you and me, including that of our personal salvation, none is of greater interest or importance than is the destiny of the earth in which we live.

The reason for this is apparent to us all. *The earth is our home!* Here were we born; here have we lived; and here shall we die and return to the bosom of the earth from whence we came. The earth has been the place of our probation, the scene of our trials and testings. Here have we come to know the joys of friendship and the blessedness of love. All of our experience, pleasant and unpleasant, good and bad, has been within the boundaries of this old world.

Here is the place where God has revealed Himself to man. He did not call the prophets to distant spheres when He wished to make known to them His will. He spoke to them here, in the place He had given to be their home.

It was on this very earth that the Son of God was born. Here He suffered, and here He died for the sins of the world. And it was from an earthy tomb that He rose in glory for our justification.

But why continue? There is no other place promised; there is no other Homeland revealed to us with fulness of detail and with glory of description, save the earth as the Home of God's children in the past, the present, and the eternal future!



# HOW TO STUDY THE BIBLE

By Wiley Jones

“Search the scriptures.”—John 5:39. “They received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed.”—Acts 17:11, 12.

WE SHOULD study the Bible with *delight*. The holy writers, although endowed with inspiration themselves, used to take delight in studying the written Word. Thus Paul, “I delight in the law of God.”—Romans 7:22. And the Psalmist, “How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth! O how I love thy law! it is my meditation all the day.”—Psalm 119:97, 103. “Blessed is the man whose delight is in the law of the Lord.”—Psalm 1:2. And even the great Redeemer Himself read the Holy Scriptures; it was “his custom.” Luke 4:16. Why then should not *we* delight in the study of that sacred volume?

It is commended to us as an *able* Word—“*able* to make thee wise unto salvation through faith which is in Christ Jesus. . . . *Able* to build thee up, and to give thee an inheritance among all them which are sanctified.”—2 Tim. 3:16; Acts 20:32. All through life it is a lamp to our feet and a guide to our steps. “Thou shalt guide me by thy counsel, and afterwards receive me to glory.”—Psalm 73:24. In earliest youth it comes to us with the timely exhortation, “Remember *now* thy Creator, in the days of thy youth.”—Ecl. 12:1.

In the feverish battle of life it gives many a cooling sip of “precious promises,” gently whispering, “The eternal God is thy refuge, and underneath are the everlasting arms.”—Deut. 33:27. “The angel of the Lord encampeth round about them that fear him, and delivereth them.”—Psalm 34:7. “Be not weary in well doing, for in due season we shall reap if we faint not.”—Gal. 6:9. “The sufferings of this present time are not worthy to be compared with the *glory* that shall be revealed in us.”—Rom. 8:18. And at the closing scene of life, its holy pages furnish the dying Christian with that beautiful saying of triumphant faith: “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.”—Psalm 23:4.

That the Bible is one of the greatest blessings bestowed on mankind is generally acknowledged by all who have taken the pains to acquaint themselves with the value and worth of it. I once heard a pious and learned young Christian say, “The more I study the Bible, the more I want to study it.” A celebrated scholar and linguist has said, “I have regularly and attentively read the holy Scriptures, and am of the opinion that this volume contains more true

sublimity, more exquisite beauty, more pure morality, more important history, and finer strains both of poetry and eloquence than could be collected from all other books.” In whatever light we read the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue. But we cannot briefly enumerate its countless benefits; and therefore, with these few seed-thoughts on its preciousness, I pass on to the second branch of the subject.

We should study the Bible with childlike *submission* to its dictates. The Bible is the sovereign test in all matters, whether of faith or practice. “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.”—Isaiah 8:20. “Prove all things, hold fast that which is good.”—1 Thess. 5:21. An authoritative message has been sent from the throne of God, and therefore the formation of our religious creed is no longer left to the dreams of imagination or the speculations of philosophy; but it is to be deduced fairly and honestly from the written record alone. The apostles wrought real and true miracles in confirmation of what they said; and yet the Bereans examined even their teachings by the test of Scripture—they “searched the scriptures daily, whether those things were so. Therefore many of them believed.” And they were commended as “noble” for their conduct. How much more necessary then is it for us to examine what we hear (no matter *who* may say it), and to have a “Thus saith the Lord”, or a “Thus it is written”, for every article of faith and practice!

But many believers of error pride themselves on the witness of their own hearts, or the teaching of the spirit within them, as they call it. They ought to remember, however, that if the Spirit of God were in the heart it would not, in one jot or tittle, contradict the Spirit of God in the Bible, for His Spirit nowhere contradicts His Word. When Paul said, “The Spirit itself beareth witness with our spirit, that we are the children of God,” he was speaking of himself and those early disciples who, like him, had believed the *gospel of the kingdom*, and also had been *immersed* “for the remission of sins.” But I once heard a man who had neither believed that gospel nor received that immersion apply this language to himself as proof of his being a Christian; this, however, was a glaring misapplication and perversion of that scripture.



## MY ROCK OF REFUGE

By *N. H. Geiselman*

When in affliction's darksome night,  
I drift upon a troubled sea,  
And waves of pain preclude the light,  
And mists o'ershade the Rock to me,

Sometimes my pain like Boreas rules  
To lay its burdens on my heart;  
Storm-like raging billow gales  
And tempest-tossed my little bark.

But in this lesson so severe,  
My vision sees within the veil  
A clefted Rock of strength and cheer,  
To stay the tempest's angry gale.

So all is well; no pain, no tears—  
These things are with the jarring throng—  
For in God's kingdom, now so near,  
We soon shall sing the victor's song.

So, clearly through the mist I see  
An arm of strength, with wounded hand  
Outstretched, with healing balsam free,  
To guide me to that better land.

Then, Rock of Ages, Rock sublime,  
Cleft for the aged, helpless, poor,  
Serene in pain, unharmed by time,  
I'll cling to Thee forever more.

## THE GOOD FOUNDATION

By *M. W. Perrine*

**I**N THE construction of a building nothing is more important than the foundation. A good architect always looks well to the foundation, for if that be faulty the building soon goes to rack.

Peter's confession was: "Thou art the Christ, the Son of the living God", and Jesus said to him, "Thou art Peter, and upon this rock will I build my church". Peter's confession, "Thou art the Christ, the Son of the living God", is a sure foundation, which the gates of hades shall not prevail against. Jesus taught His disciples the folly of building a house upon the earth in Luke 6:48-49. It is even so with the church of God, God's temple.

The Apostle Paul says, Ephesians 2:19, 20, "Now therefore ye are no more strangers and foreigners, but fellow-citizens 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." As lively stones they are built up into a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Then it becomes us to follow the Apostle Peter's advice to lay aside all malice, all guile, hypocrisies, envies, and all evil speaking and as newborn babes desire the sincere milk of the Word that we may grow thereby. (1 Peter 2:1.) Paul calls it putting off the old man and putting on the new, which after God is created in righteousness and true holiness, thus giving us an idea of what true conversion means.

What use will God make of this building? "In whom ye also are builded together for an habitation of God through the Spirit."—Eph. 2:22. How careful then we ought to be not to defile the temple of God, neither outwardly nor inwardly. Christ being the Head and the church His body, we can readily discover that it is God's purpose to work in and through this body to the pulling down of the strongholds of sin, and the breaking up of the present order of things, the political and ecclesiastical bodies that are antagonistic to Him. But let us not get Japan's idea that this is to be accomplished in this present age. God has a set time in which He will favor Zion, and establish His kingdom. Hear David in Psalm 102:13: "Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord; and all the kings of the earth thy glory."

When the Lord shall build up Zion, He shall appear in His glory. He shall regard the prayer of the destitute. "Men's hearts failing them for fear," tells us the time is at hand. Soon the question will be, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak to them in his wrath, and vex them in his sore displeasure." And here is the reason, "Yet have I set my king upon my holy hill of Zion." The breaking in pieces will be of the heavens and earth that now are, and a new order of things will take their place. Isaiah calls it a new heaven and a new earth, when He creates Jerusalem a rejoicing and her people a joy. This must be during the thousand years, "For the child shall die an hundred years old, and the sinner, being an hundred years old, shall be accursed. And they shall build houses and inhabit them, and plant vineyards and eat the fruit of them." But we don't want to forget that the foundation upon which we build is not a man-made foundation, but the Word of God.

Remember that God is calling out this people to bear His name, Acts 15, not some man's name. Acts 15:14. The Apostle Paul tells us that many false teachers are gone out into the world. These false teachers are determined to crowd themselves and their ideas into the very foundation of our faith. We are warned to shun them. Paul wrote to

Timothy to "preach the word", 2 Timothy 4:1, and Peter says, "This is the word which by the gospel is preached unto you."—1 Peter 1:25.

Then the Word is what must be believed if one is to be saved, and God's Word is the sure foundation, the Word by Holy Spirit handed down to us by the apostles and prophets and Jesus Christ. There is but one faith, and these alone can give it. Remember we are saved through faith by grace; it is the gift of God. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8.

Take God's Word as your foundation—the whole of it—rightly dividing it by comparing scripture with scripture, and you will be building for eternal life and upon that good foundation.

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## WHO IS SOVEREIGN?

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*By Harvey Krogh*

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"THE heaven is my throne, and the earth is my footstool". These are the words of our God, the Almighty who rules the universe. He is infinite in mercy, perfect in justice, supreme in power and unsurpassed in wisdom. Because of His wisdom, He created all things to have a part in His majestic plan of the ages.

His mighty hand is shaping the destinies of the nations. In Daniel 4:17, judgment is brought upon Nebuchadnezzar, king of Babylon, "that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will". Likewise it is repeated in the twenty-fifth verse, the thirty-second verse, and also in Daniel 5:21, that God rules in the kingdoms of men.

God is also watching over His scattered nation of Israel and is now arranging things that they may come back to the land which He promised them. He says, through the prophet Jeremiah, in the nineteenth verse of chapter fifty, "And I will bring Israel again to his habitation." In Ezekiel 11:17 He says, "I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel." God's invisible power is directing His nation in the course that He has planned for it.

There is another class of people to whom God is devoting much attention, and over whom He is ruling. The church of the living God is being ruled by the great law of love. Jesus said, "If ye love me, keep my commandments."—John 14:15. God is building and developing His church today through His Son, Jesus Christ.

God is using all mankind in His work and there is a place for each individual. He is offering a reward to all who answer His call to repent of their sins and serve Him. He also uses, as He sees best, those who will not turn to Him, but He has offered no reward for such. In Daniel 4:

17, we have the reason for the judgment upon Nebuchadnezzar and the power exerted upon him: "that all may know that the Lord ruleth." God's desire is that all shall come to the knowledge of Him, and this will be the result of the working out of His plan.

Our great Creator is also using the wicked to further His plans. In Jeremiah 25:7-14, we read that God said that He would bring the families of the north and Nebuchadnezzar, king of Babylon, down against Israel and the surrounding nations. The Israelites were in captivity seventy years, and then God said He would punish the king of Babylon and his nation for their iniquity.

Ezekiel tells us how God will bring the nation of Gog against Israel, that the heathen might know that God is God. (Ezek. 38:14-16.) Zechariah also prophesied, "I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished. . . Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle."

The godless nations who love war are going to be used to punish God's people, but God will punish these same nations for their iniquity and for their desire for strife. They are preparing for war, not because God called them to prepare but because of their own desires.

God has extended the invitation to all mankind: "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."—2 Corinthians 6:17, 18.

Those who accept the call and are faithful will make up the body of Christ. He is purifying unto Himself a peculiar people zealous of good works. For those who are in Christ "walk not after the flesh, but after the Spirit."—Rom. 8:1. And, "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Gal. 5:22, 23.

God is offering a handsome reward to those who answer His call and obey His commandments. Are you developing the characteristics that please God and that will merit a reward of eternal life with joy and peace, or are you allowing your carnal nature to develop and kill out love, kindness, meekness, goodness, and faith?

"Many are called but few chosen."—Matt. 20:16. Are you living so that you may be chosen?

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FROM *Key to Original Gospels* by George M. Lamsa, we learn that in the Aramaic language spoken by Jesus and His disciples, the idioms have often become confused by translation. For example, if an Easterner says in Aramaic, "Let me bury my father," his meaning in English is, "My father is an old man, over seventy years of age. I have to support him until he dies." He renders the Aramaic words, "*Eli, Eli, Lama sabachthani,*" into English thus "My God, my God, for this was I kept—this was my destiny."—*Adapted.*

## THE STORY OF RUTH

*Continued from last week*

SO RUTH gleaned in the fields of Boaz until the end not only of the barley, but of the wheat harvest. When the harvest was over, Naomi, who was anxious for the welfare of the good and devoted creature who had been more than a daughter to her, acquainted her with what had largely and lately engaged her thoughts. She said that Boaz was so near of kin that he came under the operation of the levirate law, which required that the first child born from this union should be counted as the son of the deceased and inherit as his heir. It was, therefore, no less her duty than a circumstance highly calculated to promote her welfare, that Boaz should be reminded of the obligations devolving upon him. But as it was not wished to press the matter upon him, if he were averse to it, it was necessary that the claim should, in the first instance, be privately made.

In such a case, Ruth, a stranger very imperfectly acquainted with the laws and habits of the Israelites, could only submit herself to Naomi's guidance. She told Ruth that Boaz was engaged in winnowing his barley in the threshing-floor, which, of course, was nothing more than a properly leveled place in the open air. Naomi conjectured he would rest there at night, and told Ruth to mark the spot to which he withdrew and advance to claim the protection he was bound to render.

All happened as Naomi had foreseen. Boaz, after he had supped, withdrew to sleep at the end of the heap of corn; and after he had lain down, Ruth advanced and placed herself at his feet; and when he awoke at midnight and with much astonishment asked who she was, she answered, "I am Ruth, thy handmaid: take therefore thy handmaid under thy protection, for thou art a near kinsman."

Those who, measuring all things by their own small and current standards, regard as improper or indelicate this procedure of one, "who feared no evil, for she knew no sin," need only hear the answer of Boaz to be satisfied: "Blessed be thou of Jehovah, my daughter . . . and now, my daughter, fear not; for all my fellowcitizens do know thou art a virtuous woman."

He added, however, that there was a person in the town more nearly related to her deceased husband, and on him properly the levirate devolved; but if he declined it, then it fell to himself, and he would certainly undertake it. It being too late for Ruth to return home, Boaz desired her to remain in the threshing-room floor for the night. Early in the morning he dismissed her, after having filled her veil with corn to take to Naomi.

In those times and long after it was customary to transact all business of a public nature and to administer all justice in the gates. When there was little use of written documents, this gave every transaction the binding obligation which the presence of many witnesses involved; and thus also justice was easily and speedily administered

among the people at the hours when they passed to and fro between the fields and the city.

Boaz therefore went up to the gate, and requested ten of the elders, there present, to sit down with him as witnesses of what was to take place. When the "near kinsman" passed by, he called him to sit down with them. He then questioned him as to his willingness to raise up the name of the dead upon his inheritance. He was glad to relinquish his prior claim to Boaz, which he did by the significant action of drawing off his own shoe and giving it to him.

This action was usual in all transactions of this nature, and it may well be interpreted by the familiar idiom which would express Boaz as being made, by this act and with reference to this particular question, to *stand in the shoes* of the person who had transferred to him his rights and duties. Boaz then declared all the people there present at the gate to be witnesses of this transfer, and they responded, "We are witnesses."

After this, Boaz took Ruth to be his wife, and the first child of this union was Obed, the grandfather of David, of whom, according to the flesh, came the Savior of the world.

*To be continued*

## THE GENUINE

CHRISTIANITY must be genuine to be worth while. Those who possess this genuine and fire-tested religion know that it pays a hundredfold. True Christianity is never disappointing. It is the imitation kind that fails to bring that "peace which passeth all understanding". As time moves along we see more and more of the lukewarm brand of Christianity. Paul describes it as a "form of godliness, but denying the power thereof". People don't seem to realize that it is impossible to walk with one hand holding to God and the other hand holding to the world. "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."—Matt. 6:24.

We need a "pure religion" that is motivated by the spirit of God, and not a brand of worship that is continually requiring a supper or worldly function to keep it alive. One of the hardest tasks of a minister is to get people to really practice Christianity: to live it, and not merely talk it. The Master had genuine Christianity in mind when He said: "They are not of the world, even as I am not of the world."—John 17:16.

Instead of the Christian church, as popularly conceived, setting a standard of living, that is, dress, habit, and conduct for the world, the world is setting the "pace" for the church. The nominal church is a good imitator; not of Christ, but of the world. Genuine Christianity is that kind that abhors "that which is evil", and abstains "from all appearance of evil". It touches not; tastes not; handles not of the accursed things.—C. E. Randall in *Church of God Messenger*.

## THE PRESENT YEAR

By H. A. Sheets

WE REALIZE that no one without Divine knowledge can accurately foretell the future. However, it is possible for us to foreknow certain things in a general way. We know that if we plant corn at the proper time, according to proven methods, we can foretell a corn crop. We cannot tell the exact amount of that crop, yet in general we know the future. It is evident, then, that we can foretell the future in a general, if not in a specific, way.

"History repeats itself" seems to be a favorite saying. It is just another way of saying that under similar conditions human nature will react similarly, thereby bringing a repetition of condition or events. Students of statistics tell us that a period of high prices have had, in the past, a tendency to repeat at rather definite intervals, there being about the same number of years from one peak to the next. The major wars of the United States have been nearly equally spaced. This tendency to repeat enables us, to a limited extent, to foretell the future by studying the past.

H. G. Wells, the great English historian and author of noted, reliable histories, who has an excellent knowledge of the past, was asked to make a forecast for 1932. We bring to you some of his ideas as recorded in the *Cosmopolitan* for January. Mr. Wells refers to history as a crystal, and should not be confused with the so-called "crystal-gazers".

Quoting Mr. Wells' article: "The probabilities seem to me to be more abundant and various than they have ever been at any New Year I can remember. The crystal is more clouded and darkened and disturbed. . . . A. D. 1932 may be a very black year indeed for mankind. But if there is nothing exceptionally astounding and terrible to fix 1932 as a cardinal date, then I think New Year's Day, 1933, may be a fairly hopeful anniversary. I think if we can carry on without either some dire convulsion or the onset of harsh suppressions until January 1, 1933, we shall have got through the worst of the immediate dangers that threaten our civilization." Speaking of the dangers before the world he states that "the whole world is afraid", and a little later adds: "Three strands of perplexity interweave in the rope that now, in a singularly noose-like form, is draping itself about the neck of *homo sapiens*".

Speaking of the financial outlook, he states: "The world's money and credit system has got out of gear through clumsy handling of gold". Speaking of wars waged by nations in the past, and with a forecast for the future, Mr. Wells states: "The only reason why they have not destroyed one another so far has been the comparative ineffectiveness of their weapons in the past and the difficulty they had at getting at one another. But now the weapons have been improved enormously, and they can get at one another to the pitch of complete social and physical destruction, and they seem disposed to do so. Sovereign

states always have been at war with one another, either furtively and diplomatically, or openly and outrageously. But never till now has it been possible for suicide outright."

Mr. Wells feels that 1932 will ask mankind this question: "Is *homo sapiens* ('wise mankind') indeed a mental defective, a creature of fear, greed, habit, impulse, and dull inhibitions, hopelessly divided against itself, or is he now a sane animal capable of acting fearlessly in the presence of these facts that challenge him so imperatively?" He adds: "The year before us will produce all the events needed for an answer. Either these necessary world conferences and federal boards, the essential frame of a reconstructed world, will have been assembled before twelve months are out, or we shall be realizing that 1932 was appointed by the fates as the date when the collapse of western capitalism became evident and indisputable. Either *homo sapiens* will have pulled himself together or, plainly, he will have begun to tear himself to pieces."

Mr. Wells concludes his article by saying: "We shall know when the year is out, and we shall not know before, whether we can pass *homo* as sane and worthy of a future, or whether we must certify him incurably demented, tragically incapable of managing his own affairs, and doomed now to a rapid progress through violence and disorder to complete self-destruction. These are not empty phrases. They are charged with the accumulating anxieties, frustrations, and sufferings of nineteen hundred million human beings."

World conditions have about reached the point where it is imperative we have one supreme and righteous Ruler. Some men are already recognizing the need of *The King of kings and Lord of lords*. When the need is universally recognized, and Christ is called for, God will send Him. We pray that the day may soon come for the return of our Master.—From *Gospel Searchlight*.

—o—

If we do not meet with God at the first few steps we take toward Him, we conclude all is over! there is no God! If revelation opposes some obscurities; if we imagine that we have discovered in it some contradictions; if hard work, and steeping the soil with the sweat of our brow in order to find the gold, be needed, we pronounce that there is no gold to be found. The Bible has nothing to give us; it is but one evil more, a final deception!

Because Jesus, who has, it may be, called us all our lives long unheeded, does not hasten to us the very moment that our lips have tried to stammer out His name; because He strengthens, by letting us grow in silence, the need we begin to feel of Him, Jesus abandons us; He closes His ears; and our cries are vain! And yet we know very well how to wait for the success of our enterprises here below.

Let some man in power hold our future in suspense, we are patient; we persevere; dumb, if need be, but decided, come what may, never to relax our hold. It is this tenacity that God requires from us. The happiness He has to bestow is well worth it—G. B. A.

## S I N

By Alice B. Curtis

Be sure your sin will find you out,  
Though you may hide it deep  
Within the confines of your heart,  
That hiding place to keep;  
For there is One who knows our hearts,  
And all our foolishness;  
We cannot hide from Him our sins,  
And our self-righteousness.

Before the Father all things lie  
Uncovered in His sight;  
And to Him everything is clear,  
The darkness as the light;  
His gaze has pierced the awful gloom  
Of ocean's deepest caves;  
He holds its waters in His hand,  
And calms its troubled waves.

He sees the Earth's great glowing heart,  
Its quiver, throb, and break;  
He notes its labored heavings,  
In volcano and earthquake;  
He sees within the human heart  
Its treachery and sin;  
He sees man under bondage to  
The evil throned within.

But man can never break sin's hold  
By cunning, strength, or skill,  
And like the bird in fowler's snare,  
Remains Sin's captive still.  
But at the portals of our hearts  
The Savior knocks each day;  
And when we bid Him enter there,  
Sin can no longer stay.

Come unto us, strong Son of God,  
Free us from sin we plead;  
For when the Son shall make us free,  
We shall be free indeed.  
We praise Thy high and holy name  
For Thy atoning love,  
And long to see Thee coming, Lord,  
From the bright courts above.

## PALESTINE BUILDS RAILWAY

PRELIMINARY surveys for the 585 mile railway from Haifa to Bagdad are under way. The road will bridge both the Jordan and the Euphrates and use seven tunnels and ten viaducts to reach the desert highlands from the Jordan valley.—*Associated Press*

"THE BOUNDS OF THEIR  
HABITATION"

By J. E. L.

IT IS generally known that, while we do not follow God's footprints or rather His identity as to sovereign power and rule, into the capital and metropolis of each and every nation, yet we do follow His footprints through and by a question, claim, and title that all nations are interested in, that is, the Eastern Question. However, God's claim is absolute, being in fee simple in which He has said, "The earth is the Lord's, and the fullness thereof"; "the cattle upon a thousand hills"; "the Lord of hosts is his name."

Former statesmen and diplomats called this question, the vexed Oriental question, the key of the sepulchre. Present day historians call it the Eastern question, and while authorities invariably apply it to the complicated problems of the relation of the Balkan states toward each other and to Turkey and the European powers, yet there are several other phases of the question. A distinguished British statesman has said that the World War began in the Balkans.

A noted American authority on this question calls it the Eastern question, and says that it has been a vital question for two centuries. I will say that it has been a vital question for a much longer period, for it was the Eastern question that caused the wars of the Crusaders of the early and middle centuries. It was the cause of the early Turkish wars and also in part of the Crimean War of 1854, of which the Prophet Ezekiel speaks. Napoleon, who shook continental Europe and whose battle line at different periods extended for one thousand miles, received his first military rebuke and defeat within the realm and sphere of this question, at Acre.

Order and control and not confusion belong to the underlying principles of this question, as to keeping nations within their proper boundaries and zones. While I have only touched upon my subject and further proofs would call for a lengthy article, yet my point and thought is, that if any nation or nations should endeavor to usurp God's claim in regard to this question, together with its sovereign power and rule, by seeking world rule and domination, God will then and at that time surely vindicate His claim, through and by His Son, our Lord, who will come with power and great glory. He will stand before the nations, rebuking them, commanding them to beat their swords into plowshares and their spears into pruninghooks, and learn war no more.

The Lord's coming to His own, the elect, will assume a different attitude, for He will say unto them: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world".—Matt. 25:34. "The zeal of the Lord of hosts will perform this." His coming to the nations will also be a blessing to them, for the Judge of all the earth will do right.

## PEACE AMID STORMS

By Samuel E. Haney

*"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."*

WHILE this is a fiat promise made by the Eternal One, the Creator of the universe and of our bodies and souls (or lives), yet its fulfillment is conditional. Let it not be forgotten that this great "I Am" never forces His human creatures to accept of His generosity, not even eternal life through the gift of His Son, nor effects a blessing of any kind against the will of His creatures.

He has promised man something far superior to that of peace, essential as peace is, in the working out of man's salvation, namely, immortality, divine nature. Read Romans 7:2; 2 Peter 1:4. He has caused these glad tidings to be introduced into all nations, leaving it optional with peoples and nations to accept or reject the proffered blessings the glad tidings convey. And the further fact our text emphasizes that these, as well as all blessings are always conditionally accessible.

Another phase of this clause of our text is, "perfect" peace. Paul, in Philippians 4:4-7, defines perfect peace as the peace of God, in union with Christ Jesus; and explains how it can be attained and maintained every day and all the way en route to that city which hath foundations, whose builder and maker is God. "Always be glad in the Lord: I repeat it, be glad. Let your forbearing spirit be known to every one—the Lord is near. Do not be over-anxious about anything, but by prayer and earnest pleading, together with thanksgiving, let your requests be unreservedly made known in the presence of God. And then the peace of God, which transcends all our powers of thought, will be a garrison to guard your hearts and minds in union with Christ Jesus".—Weymouth.

We who have experienced both what the world calls peace and the "perfect peace" of God know that the unregenerate person knows naught of the peace that the consecrated person enjoys. He, like the nations of this generation, has little or no conception even of that peace which the peoples and nations enjoyed fifty years ago. He hears much of Jeremiah's prophecy, "Peace, peace; when there is no peace".

Our text epitomizes the mode of acquisition of peace: "Whose mind is stayed on thee". By conversing this phrase, "Whose mind is not stayed on thee", it would formulate a nemesis—the goddess of chastisement and vengeance, which is the very thing that is prevalent in all spheres of life's activities. The resultant effect is that "destruction cometh; and they shall seek peace, and there shall be none", for, "destruction and misery are in their ways: and the way of peace have they not known". Ezek. 7:25; Rom. 3:16, 17. Hence, we see "every man's hand against his neighbour"; "nation against nation, kingdom against kingdom"; and where this condition is not an actuality

it is in a state of preparation, and the inevitable is apparent to every child of God.

Just in proportion as man is in league with the world's customs he is alienated from God's peace and His potential kingdom; being swayed by the satanic spirit of the world he is estranged from the "peace of God, which passeth all (human) understanding". The same applies to nations. To consider this thought more concretely, too much of self and too little of God and His Christ should go far in explaining Christendom's deplorable and inextricable status.

Man being void of the power and influence of the Holy Spirit and Christ's and His apostles' teachings by precept and example has inadvertently become callous to even the world's so-called peace. Nevertheless, he is ever instinctively in pursuit of the impossible. People who are not consecrated to the Lord and His service are unconsciously consecrated to the god of this world and self, and self being naturally materially inclined they idolize, and in a way, worship the visible which appeals to and gratifies the fleshly mind.

The enemy is utilizing every conceivable thing that has a double significance, namely, a detractive and an attractive influence: to detract the righteous man's attention from Jesus Christ—the only Way of life—and to attract the attention and admiration of the unregenerate; anything to keep people in Babylon until Jesus comes, when it will be too late, "and the door was shut . . . I know you not."—Jesus, Matthew 25. The reason for the "peace" phase of our text being unknown to the world can be understood by citing a few cardinal impediments, chiefly, because of disobedience to the last clause, "Because he (does not) trusteth in Thee".

About ninety-seven percent of radio nonsense is under the apostles' condemnation here cited, with just enough truth sprayed in to deceive the credulous, gullible nominal Christians. Another satanic, wily system is more or less in vogue among modern cults and "isms" causing competition in proselyting, engendering the spirit of hate, and an absence of peace which make Jesus' words to the Pharisees pertinent (Matt. 12:25): "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand".

Modernism in the pulpit, tickling the ears of the occupants of the pews, is but a makeshift for "the unction from the Holy One", 1 John 2:20; a pulpit subterfuge effort in trying to produce a substitute for the "peace of God". Paul refers to it in 2 Timothy 4:3, 4 thus, "For the time will come when people will decline to be taught sound doctrine and will accumulate teachers to suit themselves and tickle their own fancies; they will give up listening to the truth and turn to myths".—Moffatt. In the matter of winning souls for Christ and strengthening the weak knees of "babes" that the peace of God might be enjoyed by more Christians, these teachers to which the Apostle refers are as much out of place during these crucial, strenuous days as a duck in the Sahara desert.

The only people enjoying peace now are those in Christ, standing spiritually and mentally aloof from the customs

and filth of this world. Both the rich and poor, the socially high and low are barred from peace. "Lo, the Eternal soon shall lay the earth bare and wild, rendering it shapeless and scattering its inhabitants; the priest shall fare no better than the plain man, the master shall fare like the slave, mistress like maid, seller like buyer, borrower like lender, and creditor like debtor; the earth shall be laid all bare, the world shall be stripped empty: such is the sentence of the Eternal".—Isaiah 24:1-3, Moffatt.

Paul's workable spiritual panacea for all spiritual ailments is this: "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".—Eph. 6:10, 11. To be indifferent and lukewarm spells defeat. And how prone we are to this state of mind!

Jesus in His great prayer in our behalf said, "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth". Nothing short—according to Romans—of consecration, symbolized by the watery grave (Rom. 6:3-5), justification by faith (3:28), and sanctification by the Spirit (15:16) will assure glorification at the coming of the Lord (8:17). As the writer sees it, scripturally, there never was, isn't now, nor ever will be such a thing as an unconsecrated Christian. Hence, it is possible for a self-deprivation of that peace which is unknown to the world, a peace that professing Christians should be enjoying—the peace of God coming only through His Son, according to the Father's plan. "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".—John 14:27.

"THERE are a thousand things that *can* keep one from the services of the church, but there are only a very few things that *should*."

## ANSWERING CHRIST'S CALL

*Continued from front page*

Many have answered this call and given up wealth, rank, and luxury in order to follow the Man of Galilee. Is there anything more wonderful than the call of Christ? The way may be hard and full of trials, but it is only through trials and hardships that our faith is developed. What does it matter if we do endure hardships and persecution as a disciple of Jesus? Peter and the other apostles counted it a joy when they could suffer for the sake of their great Teacher. Should we not also rejoice that we are permitted to be fellow sufferers with Jesus and His disciples? Let us always remember that Jesus left this glorious promise, found in Matthew 19:29, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

## THE BIBLE

WHEN we read a confession or a catechism we feel that it is very far away. The truth it embodies is remote from the beating of the human heart. But the wonderful thing about the Bible is that it is not only the most human; it comes right into these sinful lives of ours, portraying them and understanding them. There is the throb of the human heart in it as well as the throb of the great heart of God. Our joys of triumph and the shadows on them, all these are mirrored on the Bible page. I believe in the inspiration of the Bible. I can never treat it just like other books. When other books find me as the Bible does I shall be willing to place them on a level. It is one great mark of inspiration that the Bible is not far away from life.—*Rev. G. H. Morrison, D. D.*

## FUTURE READ BY STARS

Mrs. Edith Rockefeller McCormick, leader in Chicago society and heiress to many oil millions, foresees sixty-eight years of unsettled economic conditions before the world enters on another stage.

In a formal statement issued recently, she explained that every two thousand years another astrological age is born. The last great change came with the birth of Christ, which fixes the next upheaval, astrologically speaking, in 2000 A. D.

What is troubling the world today, Mrs. McCormick explains as pains preliminary to the birth of a new era. The coming change is inevitable. The world will do an "about face". This is necessary to control the balance of the universe.

Her theory of the future course of the world, Mrs. McCormick bases on her knowledge of astrology, the result of years of patient study. She said:

"Every two thousand years, when we come into a new astrological house, such a crisis takes place. Since the birth of Christ there has been no astrological change of house until today.

"Now each one of us is being uprooted so that we face the opposite direction to that which has been the direction for two thousand years. The change is inevitable and no one can escape it.

"It is a great destiny movement which only those who live at times of the changing of the astrological houses have the privilege of experiencing."

What will happen in the next two thousand years is nothing for the world to worry about, Mrs. McCormick says. It is enough to know that we are on the threshold of a "great natural recurrent phenomenon." Her counsel is:

"With head erect and eyes wide open, we take the next step forward, ready to grasp the new values and to feel the understanding love of the laws of universal life."—*Herald Examiner.*



# National Berean Department

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"HE SPAKE A PARABLE UNTO THEM . . . THAT MEN OUGHT ALWAYS TO PRAY, AND NOT TO FAINT."—LUKE 18:1.

### TO FAINT IS TO FAIL

NO TEMPTATION in the life intercession is more common than this of failure to *persevere*. We begin to pray for a certain thing; we put up our petitions for a day, a week, a month; and then, receiving as yet no definite answer, straightway we faint, and cease altogether from prayer concerning it.

This is a deadly fault. It is simply the snare of many beginnings with no completions. It is ruinous in all spheres of life. The man who forms the habit of beginning without finishing has simply formed the habit of failure. The man who begins to pray about a thing and does not pray it through to a successful issue of answer has formed the same habit in prayer.

To faint is to fail; then defeat begets disheartenment, and unfaith in the reality of prayer, which is fatal to all success.

But someone says, "How long shall we pray? Do we not come to a place where we may cease from our petitions and rest the matter in God's hands?"

There is but one answer. *Pray until the thing you pray for has actually been granted, or until you have the assurance in your heart that it will be.*

Only at one of these two places dare we stay our impotency, for prayer is not only a calling upon God, but also a conflict with Satan. And inasmuch as God is using our intercession as a mighty factor of victory in that conflict, He alone, and not we, must decide when we must cease from our petitioning. So we dare not stay our prayer until the answer itself *has* come, or until we receive the assurance that it *will* come.

In the first case we stop because we see. In the other we stop because we believe, and the faith of our hearts is just as sure as the sight of our eyes; for it is the faith *from*, yes, the faith *of* God, within us.

More and more, as we live the prayer life, shall we come to experience and recognize this God-given assurance, and know when to rest quietly in it, or when to continue our petitioning until we receive it.—*The Practice of Prayer.*

### BELIEVE YE

WE ARE told that Abraham could look at his own body and consider it as good as dead without being discouraged, because he was not looking at himself but at the Almighty.

He did not *stagger* at the promise, but stood straight up, unbending beneath his mighty load of blessing; and instead of growing weak he waxed strong in faith, grew more robust, the more difficulties became apparent, glorifying God through His very sufficiency and being "fully persuaded" (as the Greek expresses it) "that he who had promised was," not merely able, but as it literally means, "abundantly able," munificently able, able with an infinite surplus of resources, infinitely able "to perform."

He is the God of boundless resources. The only limit is in us. Our asking, our thinking, our praying are too small; our expectations are too limited. He is trying to lift us up to a higher conception, and lead us on to a mightier expectation and appropriation. Oh, shall we put Him in derision? There is no limit to what we may ask and expect of our glorious *El-Shaddai*; and there is but one measure here given for His blessing, and that is, "according to the power that worketh in us."—*Selected.*

Oh, set your sail to the heavenly gale,  
And then, no matter what winds prevail,  
No reef can wreck you, no calm delay;  
No mist shall hinder, no storm shall stay;  
Though far you wander and long you roam  
Through salt sea sprays and o'er white sea foam  
No wind that can blow but shall speed you home.

—*Annie Johnson Flint.*

"CLIMB to the treasure house of blessing on the ladder made of divine promises. By a promise, as by a key, open the door to the riches of God's grace and favor."

"THE ladder of life is full of splinters, but they always prick the hardest when we're sliding down."—*William L. Brownell.*

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*"He shall spare the poor and needy, and shall save the souls of the needy."—Psalm 72:13.*

### JESUS DIES ON THE CROSS

THROUGHOUT the whole story of Jesus' ministry, the Pharisees, chief priests, and Jewish rulers were trying to ensnare Jesus, that they might put Him to death. At last they accomplished their purpose—not of their own cunning and wisdom, but because God and Jesus willed it so.

After the "Last Supper" with the disciples, Jesus went into the Garden of Gethsemane to pray. Here He was arrested by a mob, led by Judas, and taken to Annas, who had Him bound and sent to Caiaphas, the high priest, who took Him into the hall of judgment. The Roman governor, Pilate, questioned Jesus, but could find no fault in Him.

Moreover, as it was the custom to give freedom to one prisoner at the Passover time, Pilate proposed to release Jesus. But the Jews cried repeatedly, "Crucify him! Crucify him!" and demanded a robber set free.

Jesus had said that He was King of the Jews, and so the soldiers mockingly dressed Him in royal purple robes and put a crown of sharp thorns about His head. How that must have hurt!

Pilate really wanted to give Jesus freedom, it seemed, but was powerless. So he gave Him over to the bloodthirsty Jews.

A wooden cross was brought and Jesus made to carry it toward the place called Golgotha. He was so worn with the abuse and suffering laid on Him that many times He stumbled and fell, until one, Simon, helped Him bear the heavy burden.

At last the goal was reached, and Jesus was placed on the cross and nailed to it. Our Jesus, who had never done anything wrong!

Pilate wrote and put on the cross, "Jesus of Nazareth, the King of the Jews"—the real truth, but how few of them acknowledged its truth. Then the soldiers divided Jesus' garments into four parts, giving a part to each soldier; but casting lots for His coat. This was just what had been foretold many years before.

The poor disciples had followed along in the crowd as best they could; and when Jesus looked down and saw His mother sorrowing at the foot of the cross He told John to care for her. Always thinking of someone else! And what do you think? He asked God to forgive the Jews, as they

did not really know what they were doing.

The suffering Savior asked for a drink, and imagine, they gave Him only a sponge with bitter stuff on it. Then Jesus knew the Scriptures had been fulfilled, so He said, "It is finished", bowed His head and died.

Later, Joseph of Arimathea and Nicodemus were permitted to bury Jesus in the garden close at hand. They placed Him in a new sepulchre, which the Jews sealed tightly with a stone, and set a guard before it.

Now, children, do you know that Jesus suffered all this for you and me? Is there anything too much for us to do to show that we are grateful for His great sacrifice?

#### SOMETHING TO DO

Read:—

Monday—John 18:1-11. Thursday—John 19:4-16.  
 Tuesday—John 18:15-27. Friday—John 19:17-30.  
 Wednesday—John 18:28-40. Saturday—John 19:31-42.  
 Sunday—Learn 1 Cor. 15:3.

#### WEEKLY BIBLE READING

March 26 to April 1: Joshua 6 to 21; John 17 to Acts 2.

#### BIBLE ADVICE

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."—Matt. 7:15.

#### YOUR WORK

Just where you stand in the conflict,  
 There is your place.

Just where you think you are useless,  
 Hide not your face.

God placed you there for a purpose,  
 Whate'er it be;  
 Work loyally.

Gird on your armor! Be faithful  
 At toil or rest!

Whate'er it be, never doubting  
 God's way is best.

Out in the fight or the picket,  
 Stand firm and true;

This is the work which the Master  
 Gives you to do.—*Selected.*

# With Our Sunday Schools

LESSON 12. — March 20, 1932

## JESUS DIES ON THE CROSS

John 18:1 to 19:42

Devotional Reading: Romans 5:1-8

### GOLDEN TEXT

Christ died for our sins according to the scriptures. — 1 Corinthians 15:3.

#### A STUDY OF THE SUBJECT

**Topic: Christ Dies for Our Sins.**

**Basic Truth:** "Thou shalt make his soul an offering for sin."—Isa. 53:10.

**Outline:** I. The Cross a Necessity. II. The Cross the Focal Point of Prophecy. III. The Cross the Heart of the Gospel. IV. The Cross a Symbol of Victory.

**I. The Cross a Necessity.** "Without the shedding of blood is no remission."—Heb. 9:22. Blood is not only a symbol of life, it is the life. "For the life of all flesh is the blood thereof."—Lev. 17:14. Earlier in the chapter Moses is instructed by Jehovah to declare, "The life of the flesh is in the blood thereof; 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."—Lev. 17:11. We have now been reconciled to God through "the blood of his cross", that we might be presented "holy and unblameable and unreprouvable in his sight: if"—(our approval is still conditional upon our own action)—"if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel."—Col. 1:20-23.

**II. The Cross the Focal Point of Prophecy.** From the time when God declared that the Seed of the woman should bruise the serpent's head (Gen. 3:15) to the time when Christ shall turn back to the Father all of the authority He has received from Him (1 Cor. 15:28), the redemptive work of Christ has been the center of events both past and future.

**III. The Cross the Heart of the Gospel.** Paul asserts that "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures."—1 Cor. 15:3. Again he says, "I determined not to know any thing among you, save Jesus Christ, and him crucified."—1 Cor. 2:2. He meant by this that the first great vital truth of the gospel had to do with the death of Christ for the sins of the world. The cross is associated with the central thought of the gospel in that the accusation placed over the Master's head expresses clearly the principal fact of the message: "Jesus of Nazareth the King of the Jews."

**IV. The Cross a Symbol of Victory.** We do not need to depend upon the baseless story of Constantine of a flaming cross in the heavens bearing the legend, "By this sign conquer", to convince us that the cross of Christ is a symbol of victory. The death of Christ marked His final conquest over sin and over temptation. To bear our cross uncomplainingly and faithfully will indicate our own victory over self. The promise has been made, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

#### PRACTICAL APPLICATIONS

##### DEATH OF CHRIST:

There is no practical application of the death of Christ unless we can see the need of Christ's death for us and will avail ourselves of the atonement that comes from that supreme sacrifice. The practicalness lies in the fact that it can be adapted to and for every man, for the Scripture saith, "Who gave himself a ransom for all." In the first place, Christ's death was real. He died as prophecy had predicted.

Note some of the following events in connection with Christ's death and see if you cannot discern a similar spirit in those who oppose Him today.

"Behold your King". "Away with Him, away with Him".

"Write not, the King of the Jews; but that he said, I am King of the Jews".

"He saved others; let him save himself, if he be Christ the chosen of God".

"And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him."

Is not this the same spirit that animates much of the ridicule and mockery of Christianity today? Many of the malicious tauntings against the church in Russia by the Soviets are of this same character. The Association for the Advancement of Atheism is no less vehement in its anathemas.

##### WHY DID HE DIE?

A few Bible quotations are collected below that show why and for what reason Christ died.

"I lay down my life for the sheep."

John 10:15.

"Christ died for our sins, according to the scriptures". 1 Cor. 15:3.

"Who was delivered for our offences".

Romans 4:25.

"Without shedding of blood is no remission". Hebrews 9:22.—C. E. R.

##### THE GOLDEN TEXT

"Christ died for our sins according to the scriptures."—1 Corinthians 15:3.

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Christ did not sin, neither was guile found in His mouth, yet He suffered for us, leaving us an example, that we should follow in His steps. He bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness.

"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.

He came to fulfill, not to destroy. The

scriptures were fulfilled in His death, even to the parting of His garments.—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### Why Christ Died

Why did Jesus die? The skeptic may say, "Because He blasphemed by claiming to be the Christ." But we know that He died to take away the sin of the world and to usher in eternal life. "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.

"He appeared to put away sin by the sacrifice of himself."—Heb. 9:26. "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.

Jesus said, in instituting the communion, "For this is my blood of the new testament, which is shed for many for the remission of sins."—Matt. 26:28. The shedding of blood was the method God chose for the remission of sins. Abel's sacrifice, which required the shedding of blood, was accepted, and his brother's rejected. The sins of Israel were atoned by the shedding of blood. It was necessary for Christ to die for the remission of the sins of the world, for "without shedding of blood is no remission." Heb. 9:22.

Jesus had gained life for Himself, but He died that we might have life. Let us praise His name!—H. A. S.

#### INTERMEDIATE CLASS

**Topic: Jesus Dies for Us.**

Throughout the quarter we have learned of the different positions which Jesus fills for you and me. He shows us how to begin the Christian life, and what it means to follow Him. He lights the way before us; He opens our eyes to see new beauties in His Word. He teaches us humility and the worth of true service. He shows us by raising Lazarus that He is the Life Giver, and finally He gives His life for us on the cross. We may find a friend who is willing to do almost everything possible for us, but seldom do we hear of one who will lay down his life for another.

Jesus did just that! He said, "Greater love hath no man than this, that a man lay down his life for his friends." Many give their lives in daily service for others because of their great love for mankind. Jesus not only did that, but He manifested perfect love in willingly dying that men might be saved. In His death He completed the purpose for which He was born—"to save his people from their sins." But His sacrifice will avail us nothing if we do not accept it, if we do not make Him our Savior. Let's accept Him without delay.—M. G.

## AMONG THE CHURCHES

### AT WCMA

Bro. J. H. Anderson will be the speaker at WCMA next Sunday, Mar. 13, from 6:30 to 7:30 a. m. Bro. Anderson has received letters personally from a number of states where he has been heard. He will be able to broadcast every second and third Sundays. Tune in and hear the gospel message.

### AT RIPLEY, ILLINOIS

The regular services with the Ripley brethren will be held over the week end of March 12 and 13, with Bro. C. E. Lapp. All are urged to be present and enjoy these services.

### GRAND RAPIDS, MICH.

More sickness has prevailed among our church families and throughout the community during the last few weeks than for a long time past, although the most of it has not been of a real serious nature. The flu (as it is probably improperly called) is raging at this time.

We are glad to report that little Gerald Thomas, who has been critically ill, is now much improved and apparently on the road to recovery. This is in answer to many prayers which have risen to our heavenly Father.

Quietly and earnestly the little church is endeavoring to let its light shine. The membership is blessed by the effort, and results are visible outside the church family.

F. E. Siple, Pastor.

### FLESLAND - RUHN

A very pretty wedding took place at the Church of God in Eden Valley, Minn., on December 27, 1931, at four o'clock in the afternoon, when Mr. Robert Flesland and Miss Leone Ruhn were united together in holy matrimony by the pastor. The prettily arrayed young bride was attended by a sister of the groom, Miss Thea Flesland, while the groom was attended by Mr. Norman Ruhn, brother of the bride.

Both Mr. and Mrs. Flesland are members of the Church of God. As yet their future address is unannounced. Mrs. Flesland is the daughter of Mr. and Mrs. William Ruhn of Paynesville, Minn.

After the ceremony the happy couple left the altar to begin their life's journey together. Our earnest prayer is for their continued success and happiness. May they live happily together, Christian man and woman, loving each other and doing always the will of their Lord and Master.

### WOODS - KELM

On Sunday, Feb. 28, 1932, at 2:30 p. m., a large crowd gathered in the Evangelical church at Paynesville, Minn., to witness the marriage of Mr. Elmer Woods of Eden Valley, a member of the Church of God, to Miss Grace Kelm of Paynesville. Bro. E. A. Werner, pastor of the church, performed the ceremony. The services were nicely arranged, and the bridal couple, together with their attendants, flower girl, and ring bearer, made a pleasing appearance which was appreciated by all. For the present Mr. and Mrs. Woods plan to make their home near Eden Valley.

May the happy pair enjoy every day of their lives as they journey together in true love, the love which is of God.

### FONTHILL - NIAGARA FALLS

Bro. Wm. Moore has recovered sufficiently from his recent operation so that he can resume his labors in the church and Sunday school. During his two months' absence it is putting it mildly to say that we missed him very much.

Several have been suffering from colds during the few weeks past, but at this writing all are recovering.

An Easter program for the Falls church has been arranged by Sr. Lida Sullivan and practice is under way. A very interesting program is assured.

Several outsiders have been attending our services at Fonthill of late. The outlook is very good.

A new class in the Fonthill Sunday school has been started recently. Bro. Haines is the teacher for the class.

### INDIANA NOTICE

The treasury of the Indiana Conference is depleted. If any brethren of the state are able to contribute to the state funds please send same to Willis Roose, Napanee, Ind., who has consented to receive and account for same until the annual conference.

There were several amounts subscribed last year for the work. Mr. Prior was unable to determine that any of these amounts had been paid at the time of Sr. Prior's death. If they have not been paid, they would be very welcome and much appreciated at this time.

At the time of Sr. Prior's death there was a balance of \$9.96. This has since been paid out.

F. A. Stilson, Pres.

### OUR SPECIAL EASTER HERALD

Included in your last week's Restitution Herald you found a specially prepared blank for your use in sending the Easter issue to those who are not subscribers. You will wish to send a copy of this unusually attractive issue to many of your friends. It will be filled brimful of messages of hope and cheer. Extra copies may be had for five cents each. Send us your list not later than March 19. Already a nice flock of orders is arriving. Address, National Bible Institution, Oregon, Illinois.

### SPECIAL CONTRIBUTIONS

Mrs. Margaret Pascoe	\$30.00
Leota B. Hanson	2.00
Mrs. C. W. Coleman	1.00
Maurertown (Va.) Sunday School (for Training Class)	4.40
Jeanne Lyon (for Training Class)	2.50
<b>Total</b>	<b>\$39.90</b>

### HERALD RECEIPTS

Sydney E. Magaw; W. O. Jenter; Emma Fugate; L. B. Boggs; Theron Murphy; J. F. Carpenter; Thos. Davis; Wm. H. Moore; Mrs. Howard Huey; Mrs. C. W. Coleman; Mrs. Eva L. Underwood; Rose Miller; Mrs. Bertha VanSickle; Helen Porter.

### Orders for Easter Heralds

Mrs. Chas. E. Miller; S. T. Shirley.

## BETWEEN YOU AND ME—

Bros. C. E. Lapp and Richard LeCrone were absent from class keeping their respective appointments at Eldorado, Ill., and South Bend, Ind., during the past week end.

Much interest is being displayed in the study of Bible Geography which is being pursued in Sr. Gesin's class in the Training School at Oregon.

We appreciate the neat church bulletin which Bro. John Denchfield, pastor at Eden Valley, Minn., sends us from week to week. It contains their weekly program of services, bits of news, interesting excerpts, and the like. Without doubt this sheet greatly aids interest and attendance.

Bro. M. W. Lyon, pastor of Golden Rule Church of Cleveland, Ohio, is beginning a series of special gospel sermons on the evening of March 13, continuing over Easter Sunday. Meetings commence each evening at 8 o'clock. Some of the subjects for consideration are: "Armageddon—Is It Near?"; "What the Bible Teaches About Hell?"; "Where Are the Dead?"; "God's League of Nations", and kindred topics, all of which will be ably handled by Bro. Lyon, we are sure. Your print shop got up attractive bills announcing these meetings, containing a picture of the church.

Miss Elma Ruhn of the Eden Valley, Minn., membership, recently was compelled to undergo an operation for appendicitis. She is recovering nicely. The "flu" epidemic has been quite widespread at Eden Valley, as elsewhere, but is now abating, for which they rejoice.

Members of the Training School of the N. B. I. are already at work on the annual class edition of The Restitution Herald, which will prove to be an interesting and beneficial issue, as in the past. Watch for further information concerning this edition.

On page 355 will be found a selection from the writings of that very able scholar, Bro. Wiley Jones, found in his book, "The Gospel of the Kingdom". This is by the kindly permission of the family of the author, and is passed on to those of our readers who may not have access to his works.

On Feb. 11, a little girl came to live with Mr. and Mrs. Walter Wrobbel of Lancaster, N. Y. She will answer to the name of Kathleen Emma, and has beautiful red hair. Yes, old friends have guessed right; her mother was Marjorie Flewelling before her marriage, and she numbers her friends by the score among Illinois Bible School attendants. Congratulations!

**CONTRIBUTORS TO DOLLAR-A-MONTH CLUB**

Dollie Mae Robbins; Mrs. W. L. Robbins; Opal Robbins; Marian R. Richards; Mrs. C. H. Bassett; Silas M. Claypool; Mr. and Mrs. R. S. Lindstrom; Mr. and Mrs. H. W. Stadden; Mr. and Mrs. H. J. Stadden; Ethel Stadden; Mr. and Mrs. Arthur Gilbey; Lillian A. Greiner; Eva H. M. Fletcher; Helen M. Chisholm; W. E. Boyer; Ida Vogel; Leota B. Hanson; Mrs. Arra Hanson; Florence Hanson; Elizabeth Ordnung; Mrs. Julia Ordnung; Elsie M. Moore; Flora E. Hogue; Mr. and Mrs. Paul C. Johnson; Mr. and Mrs. Jos. H. Williams.

**REPORT FOR FEBRUARY**

Sermons: Pleasant View, 2; Culver, 1; Plymouth, 1; Burr Oak, 1; Hillisburg, 2; St. Louis, Mo., 2; Blush, Mo., 5; Brumfield, Ky., 1.

Money received: Pleasant View, \$30.00; Rensselaer, \$30.00; Plymouth, \$15.00; Burr Oak, \$10.00; Hillisburg, \$22.25; Conference Board for Dec., \$3.18; for Jan., \$5.00; for Feb. \$1.78; Sr. Porter, \$1.00; North Salem, \$6.00. Expense, \$17.00. Due \$1.97.

J. H. Anderson.

**ARTHUR FLETCHER**

Arthur Fletcher was born at Fonthill, Ont., Aug. 25, 1912, and died at the home of his parents, Mr. and Mrs. Joseph Fletcher, Sr., on Tuesday evening, February 23. Arthur has been suffering for several years with tubercular trouble, which finally conquered him. Besides his parents, he leaves three brothers and two sisters, Joseph, Jr., Albert, Charles, Violet, and Ethel. Funeral services were conducted by the writer from the home, after which Arthur was laid to rest in the Fonthill cemetery.

C. E. Randall.

**MRS. WM. R. DAVIS**

Emma Beeson, daughter of Lewis and Florence Beeson, was born on Sept. 4, 1865. On May 1, 1887, she was united in marriage with Wm. Davis, to which union one son, Louie, was born. This son died when eight years of age. In 1920 she, with her husband, was baptized into Christ and became a member of the Restitution Church, near Casey, Ill., to which church she remained, to the time of her death, one of its truest and most loyal members.

During the winter of 1930-31, she suffered a severe spell of pneumonia, from which she

was unable fully to recover her former strength. In May, 1931, her husband, to whom she was very much devoted, died. This loss seemed to break her spirit, and from that time on she manifested but little interest in life, except to serve and honor God and try to interest others in His truth. When again stricken with the dread fever, her resistance was but feeble. To her, the present life seemed to hold but little that was worth while. She had "fought a good fight", and she felt that she had finished her course, and on Feb. 22, 1932, she fell asleep, in full assurance of a glorious resurrection to a life that will know no sin, pain, nor tears.

Appropriate service were held in the church house where it had been her delight to worship God, the commodious building being filled to overflowing with relatives, friends, and neighbors, who had assembled to pay tribute to one whose hands had so often ministered to their needs in times of sickness and distress, and whose kindly words and sympathy had comforted them in times of sorrow. We laid her to rest beside her companion in life, beside whose grave she had sat and meditated and wept for many a sad hour after his death, there to rest together until the dawn of the day for which we hope and pray.

L. E. Conner.

**FIRST PRINCIPLES—**

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## IF GOD BE FOR US

By Mary A. Gesin

ON ALL sides today one hears expressions of fear of various kinds, and it seems sometimes, as Bible students, we quote too often the text, "Men's hearts failing them for fear". Perhaps a little study of the causes of fear and ways to eradicate it from our minds may be beneficial.

At the root of most kinds of fear, we may safely say, lies ignorance. We are not nearly so fearful of the things which we see and know, as we are of those that are unknown. Do we not often find that we are afraid of what may happen, and that the things we fear most are the ones which never do happen? This ignorance is most prevalent, we must admit, with regard to God. If we know what kind of God it is we worship, we need not fear. Ignorance about God leads to lack of faith, for we have no faith in that with which we are unfamiliar.

The children of Israel, though God dealt more directly with them than He does with the nations today, needed the admonition to "fear not", just as much as we do. Though they had opportunity at first hand to compare the power of Jehovah with that of the gods worshiped by their enemies, yet they frequently drew back and brought down all manner of calamities upon themselves, merely because of lack of faith in their all-powerful Leader.

In Isaiah 43, we read these assuring words: "Fear not, for I have redeemed thee, I have called thee by my name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord thy God".

Surely, we say, they should have believed firmly in this promise! For had He not been with them through the waters and carried them safely over the rivers? Over and over again He told them, "Fear not, for I am with thee." A study of these words, with the aid of a concordance, will reveal the multiplicity of God's reassuring utterances.

Fear, also, may be at times a consequence of guilt, a recognition of having strayed from the Father's path. Israel knew this sort of craven fear, too, for see, how many times she left the worship of Jehovah to follow the evil practices of idolatry, and how swiftly descended His just judgments upon them!

But with all her failures and backslidings, Israel was not left without comfort and hope. "Remember this, O Israel," says Jehovah, "thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." And again, "I will give them one heart, and one way, . . . for the good of them, and of their children after them".

How beautiful and encouraging His words through the prophet Isaiah, "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".

But, you say, these promises are all to Israel; are there none for us today? One of the first assurances in the New Testament we find is that given to Mary, "Fear not, Mary". And we may follow all through the sacred record and find it repeated again and again. Jesus told His disciples not to fear, for the very hairs of their heads were numbered. (Matt. 10:28-31.) And when the women were so terrified on seeing the empty tomb of their Lord, the angel's message was, "Fear not".

Again and again Paul appreciated the abiding presence of the Master, for out of every imaginable circumstance of life the Lord delivered him and protected him. And has He not promised to be with all those who follow Him? "Lo, I am with you always", comes down to us today with equal power and like encouragement that it did to the twelve who were His first followers.

"Perfect love casteth out fear", says John in his first epistle. If we would rid ourselves of fear, therefore, we will seek to grow in love toward God. And one of the best ways of doing that is to acknowledge His providence over us in the past, give Him the praise for it, and expect it in the future. If we will depend upon that "right hand of his righteousness", it will not fail us.

From the fear that results because of a sense of guilt we may also find surcease by seeking that forgiveness which is so freely offered us, for the Apostle says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness".—1 John 1:9. Thereafter we will seek to follow His footsteps more closely that we may grow in His love and favor.

Perhaps one of the chief differences we should recognize between the devotee of the world and the follower of the Christ is in this matter of fear. The arm of flesh upon which the worldly man has depended is failing from day to day. But, ah, how different with the faithful Christian! His God is just as able to save as He was four thousand years ago, and the Master just as watchful of us as ever He was of the twelve! Let us prove Him, then; take Him at His word, and cast our fears from us.

"If God be for us, who can be against us?"

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NATIONAL BIBLE INSTITUTION

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ILLINOIS

# THE RESTITUTION HERALD

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## CHRISTIANITY DEFINED

*By Arlen Marsh*

AS THE assumption of the proportions of an international death struggle by the Sino-Japanese dispute, as the massing of the troops of the Union of Socialistic Soviet Republics on the borders of Manchuria, and as the friendly mediation attempted by the United States and Great Britain between the warring powers which threatens to involve the Western World in an undesired conflict indicate the rapid approach of the tribulation period, no more important problem can be found than that presented by the question, What is a Christian? Talk of rigidly enforced economic boycotts, of insults to the flag, of American volunteers in the Chinese army, of the augmenting of military and naval strength in the Pacific fills the daily papers, while speeches calculated to arouse the dormant spark of love for country are given close attention in pulpit throughout the land.

Patriotism is good—good in God's sight as well as from man's viewpoint. Surely, the nation that protects and secures freedom for its citizens in speech and religion deserves the devoted service of its subjects. Assurance is biblically offered that such national love is acceptable to Jehovah, for the inspired writers, following the example set by the Christ Himself, adjured their neophytes to regard their governments with loyalty and to pray for the success of their rulers. Paul, when addressing Titus, urged the younger man to "put them in mind to be subject to principalities and powers" and "to obey magistrates".—Titus 3:1.

Washington, the country's first president and one of the greatest leaders of history, left an admonition to the ardent devotees of the republic that was born from the "shot heard 'round the world". "To the distinguished character of patriot," he declared, "it should be our highest glory to add the more distinguished character of Christian." An examination into the cause for this assertion constitutes the purpose of this exposition. Of what does the character of the Christian consist, that it should be placed upon a

higher level than that of the patriot?

The noun "Christian" is defined by *Webster's New International Dictionary* as being the name of "one who believes, or professes or is assumed to believe, in Jesus Christ, and the truth as taught by Him; especially, one whose inward and outward life is conformed to the doctrines of Christ." The word as an adjective is said by the same authority to mean "characteristic of Christian people; civilized; kind; kindly; gentle; beneficent." This latter definition is amplified by Tennyson's reference to

"The graceful tact; the Christian art."

If the true Christian is one who not merely professes a belief in the Messiah and His teachings but actually follows those doctrines and their Author in every act of his life, it is certain that in order to lay down a complete explanation of the character of a disciple of the Son of God appeal must be made to the thoughts expressed by Jesus and by the writers of the various scriptural books. Dogmas of some description are accepted by all who assume the name of the Christ; so there remains no necessity for considering in this discussion anything save the spiritual attitude which should be manifested in the life of every Christian.

Jesus used the Beatitudes to introduce His followers to the spirit of righteous living. Continuing from the series of blessings, He added, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16. At the conclusion of this same chapter, He commanded, "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5:48. James summed up both exhortations by declaring, "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."—James 2:18.

Mere belief in Jesus as the Messiah and as the Son of God does not constitute Christianity. True Christianity

*Continued on back page*



# EDITORIAL

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G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."*

## The Editor's Prayer

OUR FATHER which art in heaven, in hearty acknowledgment of Thy goodness unto us in the forgiveness of our sins, in the provision Thou hast made for our salvation through Jesus Christ Thy Son, and in the material blessings Thou hast bestowed upon us from day to day, we come again into Thy presence asking that we may be made more worthy of continued favors at Thy hands. Help us to serve Thee better, more willingly, more effectively. May we carry the glad tidings of Thy coming kingdom to all mankind. May we make the truth plain, convincing, and appealing to the hearts of all who hear. And may we live that truth in our own lives, before all men, that we may glorify Thee. Amen.

## The Full Gospel

WE SOMETIMES speak comprehensively of all saving truth as *the full gospel*. The expression, although not found in the Bible, is verified throughout the Scriptures. *The full gospel* suggests a gospel that is adequate to all valid needs of humanity and the world. Such we find the glad news of the kingdom to be.

Material or spiritual, temporal or eternal, the hopes of mankind and the necessities of the world at large are all provided for in this wonderful message of divine truth.

The one who feels the weight of his own sins bearing heavily upon him, will find in the gospel the promise of forgiveness and relief. He who suffers from physical affliction, whatever its form may be, learns that the gospel assures to him health and strength. The one whose face is furrowed with sorrow's tears is comforted by the hope of a resurrection of the dead contained in the gospel. He who deplores the savagery of war is made to rejoice through the tidings of the gospel concerning the future, that peace and good will shall prevail among the nations forever more.

There is no interest of mankind that will not be beneficially affected by the establishment of the world-wide empire of Jehovah in the earth. It is for this reason that thoughtful people are coming to harken to the old-time message with growing interest. May God help us to continue to present the gospel in all of its original simplicity and beauty, which gospel alone can save from sin.

## Events in the Near East

UNUSUAL activity has been manifested in recent months by the Islamic powers in the Near East. We directed attention in these columns some time ago (January 26, 1932) to the military preparations that were being made by the Moslems in and around Jerusalem. Now comes information from London to the effect that Turkey, the leading Mohammedan power, is "planning to become a member of the League of Nations as the culminating step in well advanced plans to organize an Islamic hegemony of the Near East."

It is reported that British and Arabian politicians desire to restore the caliphate, remove the mandates over Syria and Palestine, and pave the way for entrance of "the entire brood of Mohammedan countries into the league under the wing of President Kemal Pasha."

A gathering was held recently in Jerusalem, ostensibly to discuss tariffs among Palestine, Egypt, Syria, Nejd, Iraq, and Trans-Jordania. All that occurred was not reported to the world at large, and the politicians who are especially interested in the eastern situation have engaged in much speculation with regard to it.

It is rumored that Great Britain and France have indicated their willingness to relinquish their mandates over Palestine and Syria, if satisfactory guarantees can be secured from the incoming native governments.

It is asserted further that Kemal Pasha has been sounding out King Nadir Shah of Afghanistan on the proposal to enter the league, with favorable results.

"With the scheme of recreating the caliphate revived," says the *Chicago Tribune*, "it is hoped to induce Ibn Saud, king of Hejaz, to allow the use of Mecca as the Moslem's Vatican. Otherwise Jerusalem is favored."

Should such a consolidation of Moslem forces be accomplished the results would be far-reaching, and the outcome difficult to determine. That it would have a powerful effect on world conditions is evident. Just to what extent it would influence the Jewish situation cannot be altogether foreseen. Of this, however, we may be reasonably sure: such a Mohammedan empire would be decidedly anti-Jewish and anti-Christian. It would endeavor with all the zeal of blind fanaticism to prevent the establishment of a Jewish state in Palestine; and would exert every effort to hinder the progress of Christianity throughout its dominions.

## SOUL AND SPIRIT

### ARE THEY IDENTICAL?

WEBSTER'S definition of these two words will convey to us the church's accepted meaning. Soul: "An entity conceived as the essence, substance, or actuating cause of individual life; especially of life manifested in physical activities; the vehicle of individual existence, separate in nature from the body and usually held to be separate in existence . . . the Christian conception of the soul derives from the Greek as well as from the Bible. . . the more exact determination of the Christian conception was reserved for the church fathers, especially St. Augustine, who taught that it is simple, immaterial, and spiritual, devoid of quantity and special extension"—Webster's International.

Soul: "The spiritual, rational, and immortal part of man which enables him to think."—Webster's Unabridged.

The statement that "the Christian conception of the soul derives from the Greek, as well as from the Bible" is not correct. If the author of that statement had said, "the church's conception of the soul derives from the Greek," he would have been more nearly correct. The Christian conception derives from the Bible alone.

### SPIRIT

SPIRIT: "The breath of life; life, or the life principle conceived as a kind of breath or vapor animating the body; or, in man, mediating between soul and body."—Webster's International.

### SOUL

SOUL: Hebrew, *nephesh*. "A breathing creature, i. e., animal, or (abst.) vitality; used very widely in a lit., accommodated or fig. sense (bodily or mental)."—James Strong. Mr. Strong gives the various ways this word is translated in the Bible, viz., "any, appetite, beast, body, breath, creature, . . . fish, ghost, greedy, he, heart, man, me, mind, mortality, one, own, person, pleasure, etc."

### SPIRIT

HEBREW, *ruwach*. "Wind; by resemblance breath, i. e., a sensible (or even violent), exhalation. From the root—to blow, i. e., to breathe." It is translated air, anger, blast, breath, cool, courage, mind, etc.

There is another Old Testament word translated "spirit" and also "breath". It is, *neshaw-maw*; a puff, i. e., wind, angry or vital breath, divine inspiration, intellect—or (concrete) an animal. From the root meaning "to blow away," i. e., to destroy.

### THE NEW TESTAMENT

"PSUCHE; breath, i. e., (by impl.) spirit, abstract or concrete (the animal sentient principle only), thus distinguished on the one hand from *pneuma* (a current of air, breath, or a breeze), which is the rational and immortal soul; and on the other hand from *zoe*, which is mere vitality, even of plants."—James Strong.

"*Psuche*, animal life, the breath; a living thing" (Rev.

16:3; persons; Acts 2:41; 1 Peter 3:20).—Wescott and Hort.

"*Psuche*: breath. A. The breath of life; the vital force which animates the body and shows itself in breathing: Acts 20:10; of animals, Rev. 8:9. B. Life. C. That in which there is life."—Thayer.

### PNEUMA

"PNEUMA: wind (John 3:8), breath (2 Thess. 2:8), spirit (Luke 23:46).—Wescott and Hort.

"*Pneuma*; 1. A movement of air, (gentle) blast. A. Of the wind. B. Breath of the nostrils or mouth. 2. The spirit; i. e., the vital principle by which the body is animated."—Thayer.

"*Pneuma*; current of air, i. e., breath, (blast) or a breeze . . . a spirit . . . the rational soul."—James Strong.

We have not given every word or meaning that the lexicographers have given to these words, but enough to show the primary and sometimes the secondary meaning of them.

In answer to the question: Are the soul and spirit the same? Primarily, NO! We will now give the Bible texts that use these words and note their meaning. Gen. 2:7: "Man became a living soul," or creature. He was a fully formed inanimate or lifeless soul before the breath entered him (not a dead soul). By the impartation of breath he became a "living soul"—not an immortal soul! He became a *living* soul, a breathing soul.

We are told that the inbreathing caused it to become an immortal soul. If that proposition is true, how about Mrs. Adam? We are not told that God breathed into her nostrils the breath of life. Gen. 2:22: "And the rib, which the Lord God had taken from man, made he woman, and brought her unto the man."

### LITERAL MEANING OF SOUL

GENESIS 12:13: "Say, I pray thee, that thou art my sister; that it may be well with me for thy sake; and my soul shall live because of thee." Abraham knew that if the Egyptians killed him, that he—his soul—(himself), would cease to live. Gen. 17:14: "that soul (that person), shall be cut off from his people."

The words in Genesis 2:7 for living soul are: *nephesh*, soul; *cayah* (alive), life, soul living. These words are used in the first nine chapters of Genesis ten times; nine times translated "living creature" and "life". Gen. 1:21, 24; 2:19; 9:10, 12, 15, 16. Genesis 1:20 has "moving creature that hath life" (marg., "soul").

The American Standard Version gives the words their literal significance: "Let the waters swarm with swarms of living creatures." It gives to verse thirty its secondary meaning, "life," and has a marginal reading, "living soul," its primary meaning. We have the word, soul, in its primary meaning, used in Numbers 31:28: "And levy a tribute unto the Lord of the men of war which went out to battle; one soul of five hundred, of the persons, and of the beeves, and of the asses, and of the sheep." So the asses, beeves and sheep are souls as well as men.

*Continued on page 378*

## THE COMING REIGN

By S. Roxana Wince

*Familiarly known as "Auntie Wince." It was first printed several years ago in the "Restitution", at Plymouth, Indiana. I prize it very highly for the truth it contains. Although I never met the author I thought it a gem of such high merit that I have given it an abiding place in my scrap-book where it will remain in memory of her literary ability and Christian character. I now pass it on for the benefit of the readers of The Restitution Herald.—Lyman Booth.*

O we dream of a day that is coming,  
A day of sweet promise and trust,  
When the captive and long trodden city  
Of Zion shall wake from the dust;  
When Salem in beautiful garments  
Shall shake off her burden of pain,  
And the north and the south without money  
Shall loosen her captives again.

When the hoped for Messiah of ages  
Shall bring the bright mansions adown,  
And shall take as a gift from the Father,  
Of earth's mighty kingdoms the crown,  
When the fierce haughty rulers of nations  
To Him in submission shall bow,  
And the cruel, cold steel of the warrior,  
Be changed for the hook and the plow.

When the saints in their raiment of glory,  
Shall sit with the Son on His throne,  
And shall make to all nations and kindreds  
The blessings of Abraham known;  
When the band of the harpers shall praise Him  
With song that no other may learn,  
And the palm-bearing ones give their service  
Wherever their footsteps may turn.

O, we dream of a day that is coming,  
A day of sweet promise and trust,  
When the earth in her vestments of beauty  
Shall be the bright home of the just;  
When forgotten the day of our trouble,  
The tears shall be wiped from our face,  
And the sorrow and crying and anguish  
Have never in Eden a place.

## HOW TO STUDY THE BIBLE

HEEDING the "sure word of prophecy", in order that our faith may be "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," we should study the *whole* Bible, and not merely that part which was written by the apostles. The same God speaks to us through both, and the same "Spirit of Christ" which inspired the apostles inspired the prophets also. 1 Peter 1:11; Eph. 2:20. These two classes of testimony—prophetic and apostolic—may be called the two sources from which "as new-born babes" we derive "the sincere milk of the word" in our earliest perceptions of saving truth. 1 Peter 2:2. They may be compared to the two wings on which in growing strength we mount up as eagles. Isa. 40:31. We may liken them to the two edges of that "sword of the Spirit which is the word of God" and which "a good soldier of Jesus Christ" wields to the conviction and conversion of others. Eph. 6:17; 2 Tim. 2:3.

When the Savior said, "Search the scriptures", that portion of the Bible called the New Testament had not been written. Hence, neglecting the study of the prophets would be neglecting this command of the Savior. The apostles likewise require us to "be *mindful* (i. e., 'regardful, attentive, observant,'—Webster) of the words which were spoken before by the holy prophets," and they declare that in taking *heed* to the word of prophecy we "*do well*." It is a "light" which we dare not hide under a bushel. 2 Peter 1:19; 3:2. Take warning by Israel of old, and the things that "happened unto them for ensamples; and they are written for our admonition". 1 Cor. 10:11. Why was that nation made "a curse, an astonishment, a hissing, and a reproach among all the nations"? "Because they hearkened not to my words, saith the Lord, which I sent unto them by my servants the prophets." Jer. 29:17-19.

Behold what a value the Savior has attached to the prophets and to the convincing power of their testimony: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke 16:31. And again, "*All things must be fulfilled which are written in the law of Moses, in the prophets, and in the psalms concerning me.*" Luke 24:44. Their great themes ought to command the devout attention of every one who truly loves the Savior, for they speak of "the sufferings of Christ and the glory that should follow" or, more accurately translated, "the sufferings destined for Christ, and the glories after these." 1 Peter 1:11. The glories include His resurrection, His ascension, His intercession above, His future return "with power and great glory" to take His seat on "the throne of his glory" (Matt. 24:30; 25:31) to "reign in mount Zion and in Jerusalem, before his ancients gloriously" (Isa. 24:23), and finally to fill the whole earth with His glory. Num. 14:21.

And why object to the study of unfulfilled prophecy? By believing and heeding what was as yet an unfulfilled prophecy, Noah "prepared an ark to the saving of his

"THE economic depression is a challenge to the stability of our economic order. But more important than that, it is a challenge to the reality of our Christian faith. What we may say about Christianity tomorrow won't matter much unless we can act like Christians today."—Stanley High in *Christian Herald*.

house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11:7. And is it not perfectly fair to infer that if, under any pretext whatever he had neglected or ignored that prophecy, he would have perished along with the rest? as did also the sons-in-law of Lot for neglecting an unfulfilled prophecy. Gen. 19:14. No doubt they regarded Lot as "*an alarmist*." Perhaps real estate was higher in Sodom the day before than it had been for years, inducing the so-called "smart, shrewd, business men" of the place to rush into the market greedily buying for a still further rise. Planting too was going on, and perhaps the suburban farmers were expecting large crops and great gains, for it was a fertile valley. Luke 17:28.

Perilous is the position of those who confine their studies entirely to the fulfilled prophecies. What! does the Word of God need to be confirmed by historical events before you deem it worthy of study or belief? A true worshiper should, like Paul, believe not only the fulfilled things but "*all things which are written in the law and in the prophets*." Acts 24:14. What are all those precious promises of the gospel which hold out to us the hope of the second coming of Christ, the resurrection morn, and all the joys of an endless life but unfulfilled prophecies? To cast aside all such prophecies, therefore, would blow out the light of the believer's animating hope and leave us in the deadly darkness of utter despair. We are commanded to hear Christ "*in all things whatsoever*", and one of His longest recorded discourses is a series of *prophecies*, which, to be clearly understood, must be compared with *other* prophecies. Acts 3:22; Matt. 24 and 25. The last book of the Bible is a Christian prophecy and was sent to the early churches with a *blessing* twice propounded on those who read, hear, and keep "*those things which are written therein*." Rev. 1:3; 22:7. And was this blessing pronounced on the study of it because it had become a fulfilled prophecy? No, but because it was unfulfilled. The reason is given in these words, "*For the time is at hand*." Rev. 1:3. This promise of a blessing ought to be a sufficient inducement to the study of that prophecy, and the study of *that* necessitates and opens the door to the study of Daniel, Zechariah, Ezekiel, etc., all of them serving, when compared, to more clearly explain one another.—Wiley Jones in *How to Study the Bible*.

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#### TITHING PARTNERSHIP WITH GOD

No MAN can pay tithes from a correct sense of duty without consciously taking God into partnership in everything by which he makes his living. God furnishes all the capital, be it hands, brains, strength, skill, or inherited money or property. Money earned is the result of the use of any or all of these. If we pay tithes to God, we are conscious that one-tenth of every minute, of every hour, of every day, is spent in His service. When it comes to credits and rewards, we are safe in trusting our heavenly Father's bookkeeping and payments.—*Layman*.

## THE STORY OF RUTH

*Concluded*

THE book of Matthew, chapter one, and the first verse, says: "The book of the generation of Jesus Christ, the son of David, the son of Abraham." Now reading on, we learn that Salmon begat Boaz of Rachab; and Boaz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king; and David the king begat Solomon; and . . . Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

Continuing we find that it was about four thousand years after the creation of the world, and when the Roman empire gained the ascendancy over all nations, a universal peace had taken place, while Augustus Caesar was emperor at Rome, and Herod, by Caesar's authority, had been made king of Judah. The period had arrived for the fulfillment of those gracious promises in the birth of the Prince of Peace. A general expectation seems to have prevailed among the Jews that about this time the great Deliverer was to make His appearance; nor are there wanting evidences that such an event was looked for, even in the Gentile or heathen world.

The expected Redeemer, as we shall see, was not to be marked by earthly pomp. On the contrary, as if God would show His utter disregard of what poor depraved mortals so highly esteem, the King of Glory was to be ushered into the world in the most obscure condition; while divine honor and heavenly attention were to supply the place of vain and empty worldly grandeur. The carnal and the high minded were to be disappointed in their calculations, while humble, pious souls were to rejoice in His salvation.

As an introduction to the event about to take place, an angel appeared to a priest named Zacharias (while offering incense in the temple), informing him that he should have a son, who was to be called John; that this child should be filled with the Holy Ghost from his birth; and that he should be the forerunner of the Lord from heaven. Zacharias, though a righteous man, with his wife Elizabeth, being far stricken in years, seemed to hesitate through unbelief; whereupon the angel, declaring his name to be Gabriel, assured the priest that he should be dumb till the fulfillment of this prediction; thus at once confirming the truth of the message and chastising his unbelief.

In the sixth month from this period of time, the angel Gabriel was sent to a virgin of the house of David, whose name was Mary, a poor young woman, promised in marriage to Joseph, a carpenter, who was likewise of the house of David, that royal family being, at this time, reduced to a low condition. Saluting the highly-favored virgin, the angel made known to her that she should bear a Son, whose name should be called Jesus; that God would give Him the throne of David and a kingdom without end; and that this holy child should be produced by the power of the divine Spirit, on account of which He should be called the Son of God.

Shortly after this wonderful occurrence, Elizabeth was

honored by a visit from Mary, who was her near relative, and both of them, in a divine rapture, rejoiced and praised God on account of the approaching visitation of mercy and grace towards his people. Nor was it long before Zacharias witnessed, in the birth of John, the fulfillment of the angel's prediction; and having his tongue loosed, he straightway employed it in divine praises and in prophesying the dawn of the gospel day.

In the meantime, the angel of the Lord, appearing to Joseph in a dream, removed from his mind all suspicion with respect to the character of Mary, his espoused wife. Shortly after this in consequence of a decree from the Roman emperor for the taxing or enrolling of all his subjects in the several cities of their respective families, Joseph and Mary repaired together to Bethlehem, the city of David, to whose family they both belonged.

The inn being crowded with strangers there was found no other accommodation for this humble pair than a stable; and here the long-promised Messiah was born, and being wrapped in swaddling clothes, was laid in a manger. The event was made known to a company of shepherds by one of the celestial messengers who was suddenly joined by angels singing, "Glory to God in the highest, and on earth peace, good will toward men."—*Selected by Elizabeth Louise May.*

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## PROPHECY

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THERE is something solemnizing in reading a paragraph in an old religious periodical, in which a writer, guided solely by the Word of God, affirms a certain political development among the nations, of which there was then no apparent possibility, and which the advancing years have brought precisely to pass. The following paragraphs appeared in *Things to Come* (edited then by the late Dr. Bullinger, and now defunct) for September, 1912:

"The day is coming, and must come, when the Mohammedan Power (Turkey) must cease to occupy the Holy Land. That will be the great sign for Israel and the world that the end is drawing nigh. Turkey is, therefore, to cease to tread down Jerusalem, but by what means, whether preceded by such a war as the present one with Italy, or by some arrangement of the Great Powers, we do not know. Of one thing we are sure, and that is, that only those who know somewhat of the 'sure prophetic word' can understand what the newspapers blindly bring to us."

But there is a warning underlying the same article; for the good Doctor, in saying that when Turkey ceased to occupy the Holy Land, that would be a great sign for Israel, went on to say: "It is a still more urgent sign for us also, because we are to have our heavenward call, or *exanastasis* before that event." He, however, did not foresee that the Gentiles would still continue to tread down Jerusalem, through a League of Nations, even after Turkey had ceased occupation. (*Exanastasis* is the word used for resurrection in Philippians 3:11.)—*The Bible Standard.*

## THE CHALLENGE OF THE HOUR

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THE Lord Jesus Christ is the world's only Hope. He stands out as the Hero of time and eternity. Upon His marvelous achievements as the world Redeemer, we can, with perfect safety, place our faith and hope for worldwide, eternal peace. Just as history moved forward to herald the *birth* of Christ centuries before He came, so events are shaping themselves in strict conformity to the demands of prophecy, for His introduction into the history of mankind the second time. One of the most prominent and essential features in God's plan is the coming of His Son Jesus Christ to this world. He was to appear on scheduled time, personally and visibly at two different epochs, and in two different manifestations. The Christian church is the result of His first contact with men: "For the Son of man is come to seek and to save that which was lost"—Luke 19:10. The pages of history shine with the exploits of characters who have been redeemed by the finished work of Christ on Calvary.

The second contact with men will be the advent "in the clouds with great power and glory". Mark 13:24-28. This will consummate the hope of the saints of God and complete the plan of God for the future of the universe. For this august event there is universal preparation both in heaven and on the earth. Nothing must be lacking when the King comes in His glory. The heavenly Father has purposed to make this event the most magnificent scene in time and eternity. He will lavish all the glory of the ages upon His beloved Son. (Matt. 16:27; 24:31-35.)

Christ will be King of the eternal kingdom, and that which men have so earnestly sought for will be realized in the righteous reign of the "Prince of Peace." God has answered the world's challenge for abiding peace. The scenes attending the coronation of Christ, surpass human thought. Poets have vied with each other in describing the glories surrounding the coming of the Prince of Peace. Brilliant orators have eulogized its marvels in silver tongued language.

Oh, beloved children of God, your heavenly Father has planned for us to share His honor and glory, because of His infinite love lavished upon us in our union with His Son. We can understand the Father loving His Son, for He merits all the glory of eternity. But that God should purpose for us to partake of those immensities of glories, and receive from Him eternal life, is a wonderful revelation of truth. To be there and to look into the lovely face of our adorable Lord will climax our fondest hopes and highest aspirations. The Almighty thinks a great deal of His Son's bride and will withhold nothing that is her prerogative and her legitimate right to have.

### NEW AND CURSELESS WORLD

THIS was the "Star of Hope" that shone for Adam and Eve as they turned their faces away from the perennial bowers of Eden's Garden, and faced the struggling highway of life, to till the unfriendly soil, cursed in God's displeas-

ure because of disobedience. The ultimate triumph of Christ, the "Last Adam," was assured in the remote beginning of our sinful history (Gen. 3:15), and when the heavenly harmony is fully restored in the coming kingdom of God and of His Anointed, the anthem of the redeemed will resound in all its sublime melody. What glory, what joy, what raptures of melody of music, as the wedding bells of heaven peal in eternity! Christ the "Prince of Peace" has answered the prayer He taught His disciples to pray: "Thy kingdom come, thy will be done, in earth as it is done (by the angels) in heaven." Listen again to the voice of prophecy as it breaks forth in its contemplation of a peaceful habitation: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places". Isa. 32:17, 18.

The hope of "peaceable habitation" and the "quiet resting places" which the nations of men have coveted so long, will at last become realized. God Himself will bring it to pass, in the person of his Son. Yes, peace is coming. Peace, peace! The Prophet Daniel saw in vision the time when the "kingdoms" of this world were surrendered to Christ, and became one universal, everlasting *kingdom*, and he describes its location as being "under the whole heaven," not up in heaven, and the "saints of the most High" are the inhabitants. (Dan. 2:44; 7:13, 14, 18, 27.)

John, the honored Seer of Patmos, saw in vision the time when his beloved Master would take unto Himself His great power and reign. He saw the inhabitants with life, both long and full, and said, "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".—Rev. 21:1-7. What a halo of light the Word of God sheds upon our world of tears! "No more curse." We ponder these words in the midst of the groaning of creation's birth-pangs. Thank God, Jesus is coming to establish the new order.

The Apostle Paul has given us a word-picture of the closing scenes of earth's fitful history in the words: "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. 5:1-3; Isa. 2:3, 4; Jer. 25:27-38. The heavens above, and the earth beneath, unite in their unerring testimony that the drama of human history is about to close in unparalleled scenes of strife, trouble, and sorrow. These things are precursory of the coming of Christ in power and great glory, to judge and restore the world, to establish the everlasting kingdom, and to bestow eternal life upon all His believing people. There is no question but that we are living in most momentous times and environed by tremendous issues such as never were since man was upon the earth. The Lord only knows how deeply the world of mankind will be immersed in the final throes of the death agony before the great Deliverer comes to give His waiting people the final victory.

Those who love their Lord's appearing and patiently

wait the august event, are, from the depths of their hearts, crying: "Come Lord Jesus, and come quickly"; and the agony of desire which the tragic days create and the ardent love they bear toward Him, would translate the word "quickly" into S-O-O-N. The knowledge that our "citizenship is in heaven", that our names are enrolled in the book of life of the Lamb, that "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", is joy unspeakable and full of glory. Every heart should rejoice in the prospect of soon seeing Him who is the chiefest among ten thousand, and the altogether lovely One.—*Selected.*

—o—  
 "Falsehood is poison—dangerous when placed  
 In truth to hide the bitter taste."—*Anon.*

## THE SUCCESSION OF SPIRITUAL LIFE

By Dean Stanley

THE good thoughts, the good deeds, the good memories of those who have been the salt of the earth do not perish with their departure; they live on still, and those who have wrought them live in them.

The wary traveler in the south of Spain, who, after passing many an arid plain and many a bare hill, finds himself at nightfall under the heights of Granada, will hear, splashing and rippling under the shade of spreading trees and alongside of the dusty road, the grateful murmur of running waters, of streamlets, whose sweet music mingles with his dreams as he sleeps, and meets his ear as the first pleasant voice in the stillness of the early dawn. What is it? It is the sound of irrigating rivulets called into existence by the Moorish occupants of Granada five centuries ago, which, amidst all the changes of race and religion, have never ceased to flow.

Their empire has fallen; their creed has been suppressed; their nation has been driven from the shores of Spain; their palaces crumbled into ruins. But this trace of their beneficent civilization still continues, and in this continuity, that which was good and wise and generous in that gifted but unhappy race, still lives on to cheer and to refresh their enemies and their conquerors.

Even so it is with the good deeds of those who have gone before us! Whatever there has been of grateful consideration, of kindly hospitality, of far-reaching generosity, of gracious charity, of high-minded justice, of unselfish devotion, and saintly living, these still feed the stream of moral fertilization, which will run on when their place knows them no more—when even their names have perished.

—*Selected by A. B. Curtis.*

## COMING BY AND BY

A better day is coming, a morning promised long,  
When truth and right, with holy might, shall overthrow  
the wrong;

When Christ the Lord will listen to every plaintive cry,  
And stretch His hand o'er sea and land, with justice by  
by and by.

The boast of haughty tyrants no more shall fill the air,  
But age and youth shall love the truth and spread it  
everywhere;

No more from want and sorrow shall come the hopeless cry,  
But war shall cease, and perfect peace will flourish by  
and by.

The tidal wave is coming, the year of jubilee;  
With shout and song it sweeps along, like billows of the sea;  
The jubilee of nations shall ring through earth and sky;  
The dawn of grace draws on apace; 'tis coming by and by.

We're waiting, Lord, and longing, till Thou shalt come  
again

To claim Thine own, and on Thy throne in peace and love  
to reign;

We'll wait Thy glorious coming, till from the opening sky,  
Our Lord shall come to take us home; He's coming by  
and by.

Dear Savior, haste Thy coming on David's throne to reign;  
Thy kingdom come, Thy will be done throughout earth's  
vast domain.

Restore the tribes of Israel, their every want supply,  
And let Thy hand through every land, bring blessings  
by and by.

Oh, for that glorious dawning we watch, and wait, and  
pray,

Till o'er the height the morning light shall drive the gloom  
away,

And the heavenly glory shall flood the earth and sky,  
We'll bless the Lord for all His word and praise Him by  
and by.—*Author Unknown.*

—o—

THE following impressive paragraph from the pen of Elder J. E. Hammond of Anaheim, California, in a letter to the office, is worthy of the careful consideration of every student of prophecy. He says in part:

"It seems to me that God is taking a hand in the affairs of the nations, not to raise up among men those of wisdom to bring order out of chaos, as He has done in the past to accomplish His purpose; but rather that the set time for their confusion has arrived and He is giving them over to their own wisdom until iniquity be filled. Then his appointed Son will appear on the scene to restore all things; and we must be very near the rapture of His coming."

## THE LION TAMER

*By C. E. Lapp*

HAVE you ever stopped in front of the lion's cage, as you walked through the zoo, and considered, as you looked into the eyes of the great king of beasts, what care had to be taken to bring him under subjection? Did it ever occur to you that from the time of his capture from the wilds of the jungle he had been passing through the process of being tamed? We sometimes hear of someone being killed by a lion that after several years of captivity was supposed to have been tamed.

In the days of Darius the Mede, a law was made and executed by the king that anyone who should call upon any other name or make a petition in any other name than that of the king within thirty days, should be thrown into a den of lions. If there had been only one lion, the horror of the act would have been great enough, but with a den of lions there was no possible way of escape. Nevertheless, upon hearing the decree, Daniel did exactly what the law said not to do. He went to his room and with the windows open toward Jerusalem, he kneeled upon his knees three times a day and prayed. Surely, you say, he must have been very foolish to think the law would not touch him for his disobedience.

Very shortly afterward Daniel was seized and taken before the king for calling upon God contrary to the law. Now he was a very good friend of the king, and some of his enemies had schemed to get the law put into effect because they envied him and his position before the king. Regardless of all this, Daniel had prayed earnestly to God, and an angel of the Lord came and shut the lion's mouths.

When Daniel first heard of the decree, did he falter or feel afraid? Did he lose faith in God and wonder why he had to have so many trials and tribulations? Did he complain and fret? Not in the least. He went to the usual place of prayer and praised God, praying in the same way as he had always done before.

Daniel was truly a lion tamer. Many will say he had nothing to do with closing the mouths of the lions, but surely when the Scripture speaks expressly so, we have no reason to disbelieve. In Hebrews 11:33, we read of a great number of people who served God continually and who accomplished great things by their faith, even to the stopping of the mouths of lions. Surely it was Daniel's faith in God that made the lions harmless! He was preserved to honor and glorify the Lord because of his devotion in prayer and trust.

Many of us might be able to overcome the lions that surround us daily if we were humble and willing to kneel in prayer and trust our heavenly Father for help. The lions of worry, fear, jealousy, hatred, envy, doubt, unbelief, and many more could be silenced forever, if we would put our faith in God and go to Him in earnest, honest, consecrated prayer.



# NOTES AND QUERIES

By F. L. Austin

**THE HOLY AND THE MOST HOLY.** "What is typified by the Holy and the most Holy?"

The word "holy" is, in the Hebrew text, first found in Exodus 3:5, thus, "the place whereon thou standest is holy ground". The Hebrew word is *kodesh*. "Holy" is defined in *The Companion Bible* as "separated, or set apart (for God). Always the rendering of the Hebrew *kodesh*, except Psalm 42:4, where it is *hagag* = holy day; and Deuteronomy 33:8; Psalm 6:2; 86:2; 89:19; 145:17, where it is *hasid* = favour, or grace. *Kodesh* must have one identical meaning (as above) in all passages; and does not imply *moral quality* except when used of God Himself. It is rendered consecrated, dedicated, hallowed, saint, and sanctuary".

The corresponding Greek New Testament word is *agios*, from which "holy" is always derived, except Acts 2:27; 13:34, 35; 1 Tim. 2:8; Titus 1:8; Heb. 7:26; Rev. 15:4, where the Greek word is *osios*, meaning "pure from all crime, the condition of the one who has committed no crime, but religiously observes every duty and fulfills every obligation."—Crit. Lex.; and 1 Cor. 9:13; 2 Tim. 3:15, where the Greek word is *ieros*, meaning "that which is consecrated, or sacred, as given and devoted to God, *irrespective of mind or morals*, that which subserves a sacred purpose."—Ibid.

In the New Testament, the word "saint" is always translated from this same Greek word, *agios*, and "sanctuary," "sanctification," and "sanctify," are always translations from the same root. While in the Old Testament the word "saint" is translated from the above defined Hebrew word, *kodesh*, 18 times, and from the Hebrew word *chased*, meaning, "kind, pious," 19 times.

Thus, throughout the New Testament, the words "saint", "sanctuary", "holy", always mean the same thing; while "saint", in one-half of its occurrences in the Old Testament means the same as "holy", and in the remainder of the occurrences it means that which anything must be if it is really "set apart" for God, namely, "kind, pious".

Following Adam's sin, everything of earth was unclean, common. Following sin God no longer dwelt in the garden. Gen. 3:8. But after His chosen nation had been brought out of Egypt into the land of God's choosing, God directed Moses to have Israel "set apart" a place for His dwelling in their midst. In Exodus 25:8, His word is: "And let them make me a sanctuary; that I may dwell among them." A "sanctuary"? Yes. A holy place; a "set apart" place.

At first this "sanctuary" was in the form of a tabernacle, a temporary dwelling. Later it was in the form of

a stone temple, a permanent structure. In both, God's place of dwelling in the midst of Israel was divided into two rooms. The first one, entered by way of opening the front curtain, was called "the holy place". Passing westward through this room, one came to another curtain which separated the "holy place" from another room called "the most holy".

In their journeyings the tabernacle was brought to rest when God's shekinah glory halted, paused. There those in charge pitched the tabernacle, and there it remained till that same shekinah moved forward for them to advance. Around that pitched tabernacle Israel camped—at a stated distance. God dwelt in their midst.

The priests and Levites whom God had Israel to sanctify, make holy, for the service of the sanctuary, camped next to and surrounded the tabernacle. They were "set apart" for service unto God at His dwelling-place.

Being "set apart", sanctified, made holy, by God's appointment, the Levites were designated to minister before the tabernacle, and the priests were assigned to even go into the outer or entering room of God's dwelling, in service. See Num. 28:3; Heb. 9:6. The high priest, yearly, Leviticus 16; Hebrews 9:7, went into the holy of holies, into the presence of God. These appointments were with reference to the covenant with Israel through Moses. Provision was thus made whereby the people might glorify God, Leviticus 10:3, acceptably, even though they were unclean in sin.

All these things "serve unto the example", Hebrews 8:5, of the ministry "of the true tabernacle", Hebrews 8:2, whither Jesus, the real and true High Priest, 6:20, and those given Him, Numbers 8:19; John 17:2, 6, 7, 9, 11, 20, 21, sanctify and glorify God in holy service.

Christ entered the holy of holies of His administration when He passed through the veil. This He did in and by His death and resurrection: "through the veil, that is to say, his flesh".—Heb. 10:20. It was then that His very nature, His whole being was changed. He was then "crowned with glory and honour", Hebrews 2:8.

Having entered the holiest, through His flesh, the veil, He, forty days later moved forward therein, by ascension, to the very throne of God. He did just as Aaron had done who, having passed the veil, moved on to the place of God's seat, the mercy seat.

Christ will return from heaven, but He will never return from the holiest, back through the veil, into His flesh. Instead, His brethren have "boldness to enter into the holiest", where He is. Heb. 10:19-22.

Not a location, a place, but a standing, a status, a con-

dition: a living communion and oneness with God, is the holy of holies into which Jesus has entered. And this was what the former tabernacle tried to show, though the task was too intricate to be fully foreshadowed: "the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing".—Heb. 9:7-10.

The holy? The place where one properly sanctified and consecrated enters in service, the room adjoining the real abode of his God. It is a God-made provision whereby man may forsake the paths of sin in approach to God—approach, with anticipation of final entry. Heb. 10:19, 20.

"Let us draw near with a true heart in full assurance of faith".

#### NEBUCHADNEZZAR'S IMAGE

"I heard you broadcast over WCMA this morning and I thought it as full of holes as a sieve".—J. E. W.

"Last Sunday morning I tuned in on Culver at 6:30 and heard you talk on Daniel . . . it was surely wonderful".—O. J. S.

How differently different eyes see!

I am startled at my seeming idiocy in having for forty years accepted with scarcely a blink the long standing interpretation that Daniel's explanation of the image of Daniel 2 specifies only four empires. It now seems to me that even a first grader should distinctly discover reference to five kingdoms, and, most likely, to six.

Verse 32 says:

- (1) This image's head was of fine gold;
- (2) his breast and his arms of silver;
- (3) his belly and his thighs of brass;
- (4) his legs of iron;
- (5) his feet part of iron and part of clay.

Can one make *less* than five divisions of this image, here?

Verse 40 speaks of "the fourth kingdom". No more are enumerated. This fourth corresponds to iron, the fourth mineral. But verse 41 refers to the "feet and toes, part of potter's clay, and part of iron". This certainly is different from the unadulterated iron phase of verse 40. This then is the fifth kingdom phase.

Then, verse 2, Leeser's translation, reads: "And as the toes of the feet were part of them of iron and part of them of clay: . . ." That is, perhaps one toe of iron but another one of clay. And this agrees with the Emphatic Bible, The Companion Bible, and others. Here, then, is a possible, yes, probable, sixth kingdom phase.

Let us adjust our biblical glasses more finely and ever more carefully scan the sky of current happenings for new discoveries of truth.

5439 Ohio Street  
Chicago, Illinois

"I HOPE I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an 'honest man'."—George Washington.

## SOUL AND SPIRIT

*Continued from page 371*

The "soul" is used in the New Testament in its primary significance. Acts 2:41: "About three thousand souls" (persons). 1 Peter 3:20: "Wherein few, that is eight souls, were saved by water," or eight persons (see Luke 12:19).

The Old and New Testaments carry a secondary meaning of "soul," which is the life of the creature. Gen. 35:18: "And it came to pass, as her soul was in departing (for she died) . . ." Rachel, Jacob's wife, died. Her life went out of her, not she out of herself! In the New Testament, Matthew 10:28: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." The only teaching here is the suspension of life temporary over against eternal suspension.

#### SPIRIT AND BREATH

ECCLESIASTES 12:7: "And the spirit (*ruwach*) shall return unto God who gave it." *Ruwach* comes from a root word, to blow, to breathe. Wind, by resemblance, breath. So says Strong. The primary meaning is the breath that man and beast have in common. Ecclesiastes 3:19 has "breath" and verse 21 has "spirit", both from the same word found in chapter 12:7, and used for man and beast. The same word occurs in Genesis 6:17 and 7:15, and is there used for man and animal also.

There is another word translated breath; and this is the breath that was originally blown into man's nostrils, whereby man became a living soul (Gen. 2:7, *neshamah*). This word is also used in connection with the breathing of the animals. Gen. 7:21, 22: "And all flesh died that moved upon the earth, both of fowl, and of cattle, and beast, and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land, died" (breath, *neshamah*).

God never blew into the nostrils of man or beast a living soul; but he did breathe into them breath, and, as a result, man and beast became living souls, living creatures. When that breath is withdrawn, or leaves the man, he is called a dead soul (dead body). Lev. 21:11: "Neither shall he go into any dead body." Num. 6:6: "All the days that he separateth himself unto the Lord he shall come at no dead body" (soul). When the breath leaves the beasts they die. Psa. 104:29: "Thou hidest thy face, they are troubled; thou takest away their breath (*ruwach*), they die and return to their dust."

#### SPIRIT—PNEUMA. NEW TESTAMENT

A CURRENT of air, breath, breeze, wind, a movement of air. It can be classed under four heads. A. The air we breathe. B. A being, as angels. Heb. 1:7: "Who maketh his angels spirits." C. An influence from a person. John 20:22: "Receive ye the Holy Ghost." D. A state of feeling. Matt. 5:3: "Blessed are the poor in spirit." In the Emphatic Diaglott this word is not translated "soul" in the New Testament.—*Messiah's Advocate*.

# National Berean Department

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*"Behold, how good and how pleasant it is for brethren to dwell together in unity."—Psalm 133:1.*

### OUR SLOGAN

LET US first consider what is meant by a slogan, and why we have one. The word "slogan" is made up of two gaelic words, *slaugh*, meaning army, and *gain*, a call; hence a slogan is an army call. But some may say, "We are no army." To that we would reply, we are an army of Scripture searchers banded together for the upbuilding of the cause of Christ.

Again, slogan is the war cry, or gathering word, of a Highland clan in Scotland, and has come to mean any rallying cry. But why do Bereans need a rallying cry? First, it creates interest and enthusiasm; second, it tells our principles to all who read it or hear it spoken; third, every society centers around something, and this rally cry is that center which brings and keeps the Bereans in close touch with each other.

The slogan, "We Stand for Unity, Truth, and Righteousness", is made up of seven distinct words, each with an entirely different meaning from the other. We find that seven is a complete number in the Bible. This perhaps had nothing to do with our seven words or why they were chosen, but we do feel that our seven make up as complete a thought as any seven of themselves are complete in the Bible; and each when standing alone denotes something definite.

Now to the slogan itself. The first word, "we", in this instance denotes a band of earnest, self-sacrificing believers who have for their motto, "Search the Scriptures Daily", and are known as "The National Berean Society of the Church of God."

The second word, "stand", is to maintain an invincible or permanent attitude; to be fixed, steady or firm; to adhere to fixed principles; to maintain moral rectitude; to keep from falling into error or vice; to be consistent; to agree; to accord. To make a stand is to halt for the purpose of offering resistance to a pursuing enemy. Again, to stand is to hold good against tendencies to impair or injure; to be permanent; to endure; to last. This is just what true Bereans are doing. They are making good and holding fast, and they expect to endure to the end. "To stand for" is to side with, to espouse the cause of, to support, to main-

tain, or to defend. The Bereans have espoused the cause of "Unity, Truth, and Righteousness", and expect to support and defend it as long as we are permitted to live and work for the Master.

The next is "Unity", the state of being one, or of being in accord, in agreement, in harmony. When a company is banded together so closely that they have but one object in view, then there is perfect unity. Psalm 133:1, says, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" That is one aim of the Bereans, and our slogan helps us very much in that way.

"Truth" is the quality or state of being true, as conformity to fact or reality; to be in exact accordance with that which is, or has been, or shall be. Jesus, in that memorable prayer of John 17, asked that His disciples might be sanctified through the truth, and in the same verse He said, "Thy word is truth". So when we Bereans stand for "Truth", we stand not for some human-made theory or hobby, but for the true word of God as revealed in His Holy Word.

"And", a conjunction which expresses the relation of connection or addition. It is used to connect a word with a word, a clause with a clause, or a sentence with a sentence. In this case it is used to connect two words, "Truth" and "Righteousness". It adds to what has gone before and helps make the thought stronger than it otherwise would be.

Now we come to the last word of the seven, the climax of them all, "Righteousness". Righteousness as used in the Scriptures is nearly equivalent to holiness, comprehending holy principles and affections of the heart, and conformity of life to the divine law; or in other words it is the being right with God. Abraham believed God, and it was accounted unto him for righteousness. Abraham was the father of the faithful, and faithfulness is a synonym for righteousness. So no wonder Abraham's faith was accounted unto him for righteousness.

So let us be true to our slogan, and work and pray for Unity, and seek the Truth as found in Holy Writ; then so live that we may have Righteousness imputed unto us as it was unto Abraham.

Lydia Railsback.

# THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*“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.”*

## JESUS RISES FROM THE DEAD

**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 Mary's 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. Jesus told Mary not to touch Him as He had not gone up to His Father.

“Go to my brethren,” said Jesus, “and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

And Mary hurried to tell the good news to the other disciples.

That evening the disciples met in a closed room. They were afraid of the Jews, and so they had shut the door and were quiet. All at once, there stood Jesus in the midst of them. He said to them, “Peace be unto you.” They could hardly believe their eyes!

Then He showed them the places in His hands where the nails had been and the wound in His side.

And the disciples, too, were glad when they saw the Lord.

WOULD WE have any hope if Jesus had not been resurrected?

### WEEKLY BIBLE READING

April 2 to 8: Joshua 22 to Judges 13; Acts 3 to 9.

### SOMETHING TO DO

1. Read of the things that happened when Jesus died. Matthew 27:45-56.
2. Learn 1 Thessalonians 4:16-18.
3. Read Matthew 28:16-20; Acts 1:1-11.

### SIGNS OF THE TIMES

Read and learn Matthew 24:3-31.

### THE SPARROW'S QUESTION

Said the Sparrow to the Robin:

“I should really like to know  
Why these anxious human beings  
Rush about and worry so.”

Said the Robin to the Sparrow:

“I think that it must be  
That they have no heavenly Father  
Such as cares for you and me.”

## With Our Sunday Schools

LESSON 13. — March 27, 1932

### JESUS RISES FROM THE DEAD (EASTER LESSON)

John 20:1-31

Devotional Reading: Revelation 1:10-18

#### GOLDEN TEXT

But now is Christ risen from the dead, and become the firstfruits of them that slept. — 1 Corinthians 15:20.

#### A STUDY OF THE SUBJECT

##### Topic: The Resurrection of Jesus.

**Basic truth:** "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him . . . For the Lord himself shall descend from heaven with a shout, . . . and the dead in Christ shall rise first."—1 Thess. 4:14, 16.

**I. The Resurrection of Christ a Proof of Inspiration.** "It is instructive to think of the resurrection (of Jesus) as the fulfillment of Scripture," Dr. Hallock remarks. But it is even more than that. It establishes the claim of Jesus as to His relationship to God, and as to His Messiahship. See Acts 17:31. It proves that the prophecies concerning Him are true; and that unfulfilled predictions having to do with His future work will also be accomplished.

**II. The Resurrection of Christ an Incentive to Service.** When the truth of the resurrection of our Lord actually lays hold upon a man, it grips him as no other fact of inspiration does or can do. To realize that the words of Jesus are literally true, when He says, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell (hades, the grave) and of death" (Rev. 1:18) fills the believer with a hope that lives and that finds expression in an outpouring of fervent zeal for service beyond anything he has ever known before. The Wonderworker of Galilee is alive today and leading His disciples forward to victory!

**III. The Resurrection of Christ the Foundation of Hope.** "Because I live, ye shall live also" (John 14:19) was the promise of Jesus. The resurrection of our Lord brought positive assurance of the possibility of such coming to all who believe in Him. It is not necessary for the Christian to deny the reality of death; he needs but look to the reality of Christ's resurrection to find a wholly satisfactory basis for hope of life after death. "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." Just as Christ died and rose again, so shall all them that sleep in Him pass through the same wonderful experience. 1 Thess. 4:13-18.

#### PRACTICAL APPLICATIONS

##### FIRSTFRUITS:

Christ was the Firstfruit from resurrection unto everlasting life. He is a sample of what those who are to be raised at Christ's second coming will be like. He has said: "Because I live, ye shall live also". John 14:19. When we consider what resurrection life is going to be

like and the glory that shall follow, we must exclaim with the Queen of Sheba, "The half has never been told". A study of what it means to obtain that better resurrection cannot help but provoke us unto love and good works. But we must be careful lest, after we have labored for others, we ourselves should be castaways. There are many scriptures that "show us the Christ" following His resurrection, and well may we ponder these, for we read:

"We shall be like him: for we shall see him as he is."—1 John 3:2.

If we are to be like the Firstfruit, then when we discover the nature and makeup of the Firstfruit, we will know how we are to be in resurrection.

He had flesh and bone. Luke 24:39.

He could eat. Luke 24:42, 43.

He did walk. Luke 24:17, 29.

When we understand that we are to be made like Him, then the scriptures pertaining to resurrection become more real and meaningful to us. Note the following:

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. 15:49.

"Who shall change our vile body, that it may be fashioned like unto his glorious body."

"Ye might be partakers of the divine nature." 2 Peter 1:2.

The last verse of our lesson says: "Then were the disciples glad, when they saw the Lord." What rejoicing there will be when the multitudes that sleep are awakened in resurrection and see the Lord face to face! Surely the resurrection of Christ will be full of meaning when we can see the Lord in all His glory.—C. E. R.

#### THE GOLDEN TEXT

"But now is Christ risen from the dead, and become the firstfruits of them that slept."—1 Corinthians 15:20.

Our hope is based on the resurrection of Christ. If in this life only we have hope in Christ, our faith would be vain. But we look beyond this life to the resurrection, when our faith and hope will be realized.

Christ was the first that was raised to eternal life, hence the Firstfruits from the dead. On His resurrection depends our resurrection. Christ, the Firstfruits, afterward they that are Christ's at His coming. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 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."—1 Thessalonians 4:14, 16.—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### The Fact and Meaning of the Resurrection

Paul reasons in the fifteenth chapter of first Corinthians that the fact of resurrection depends upon the resurrection of Jesus. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen." Paul assures us: "But now is Christ risen from the dead, and become the firstfruits of them that slept."

An English skeptic, after leaving college, started out to prove that the resurrection of Jesus was a mere tradition without foundation. After an exhaustive study he was forced to admit that there was not another fact of history with as much proof of its reality as that of the resurrection of Christ.

Job's idea of resurrection is found recorded a number of times in the book bearing his name. Notice especially Job 19:23-27. Isaiah, too, believed the fact of the resurrection. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust."—Isaiah 26:19.

Resurrection means that we are to live again for one reason or another. Jesus states the purpose of resurrection in John 5:28, 29.

What resurrection will mean to us depends upon whether we have done "good" or whether we have done "evil."—H. A. S.

#### INTERMEDIATE CLASS

Do we realize, I wonder, just how much the resurrection of the Savior means to us? In last Sunday's lesson we learned what Jesus' death means to us. But His resurrection means even more. If God had left Him in the grave, He would not have become the possessor of the keys of death, and so He could not release us or our loved ones from the grave.

But our Savior is alive, filled with that abundant life which death can never touch. How much He means to us; how our love goes out toward Him for all His goodness to us day by day! In return for the many blessings He showers upon us, a life of Christian service is not too much. Even then we are not giving Him anything, for He gives us so much more that our efforts seem as nothing.

If we are faithful to Him throughout life, we will inherit with Him that which has been promised Him for His faithfulness to His Father. Everlasting life amid perfect surroundings will be ours and the joy and blessing of serving Him throughout the ages of eternity. What more could anyone desire? It is yours and mine—His gift to us.—M. G.

# AMONG THE CHURCHES

## AT WCMA

Bro. J. H. Anderson will be the speaker over WCMA, Culver, Indiana, (1400 kilocycles), 6:30 to 7:30 a. m., on March 20, 1932. Tune in and listen to his real gospel sermon.

The music for the Sunday morning broadcasts has been furnished by various groups. The speakers have brought different ones to sing for them. Some of the late ones have been the Logan family from Lakeville, a group from Brush Creek, Ohio, and a large group of young folks from Rensselaer. Others have helped also, both those from a distance and locally.

## GRAND RAPIDS, MICH.

The continued epidemic of sickness, together with the worst blizzard of the winter, reduced Sunday school attendance to 195, the first occasion for a long time when it has been below two hundred. Space forbids mentioning the many who have been more or less seriously ill with the prevailing malady, but especial attention is called to the critical illness of Sister Alice Smith, who in her advanced years and failing health has been so tenderly cared for in the home of her sister, Sr. Skeels.

A musical evening has been planned for April 25, when an accordion band consisting of twenty-five pieces will present the program. This will be given in the school auditorium, sponsored by the Sunday school, and an offering received, half of which goes to the band and half to the Sunday school.

F. E. Siple.

## THE WORK AT SAINT CLOUD, MINN.

February was a month of encouragement. When we came to this church they were having no morning worship. The morning service attendance has almost doubled since. Both morning and evening services are well attended. Many strange faces have come out and continue to come. People are interested. In spite of the flu epidemic that is raging and the terrible cold weather, we have found the folks very faithful.

During this month my wife and I have called on forty homes, coming in contact with the new faces that have attended as well as the faithful ones. We find a very keen interest prevailing. We are praying that in the very near future a revival will sweep this community. I am pleased to note that other churches are thinking of a great harvest of souls. I like those words of Jesus, and have always put them into practice. In Luke 14:23, He says, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Folks are just waiting for us to do this. They are hungry for that Bread of Life. May we break it before them, that they may be filled with righteousness.

Many of our people have been shut in because of sickness. Bro. Frank Noyes, our dear faithful deacon, has been in the hospital, but God has again answered prayers for his recovery. He will be home soon. Others have been very ill, so we take them to the Throne of Grace, that His will may be done. Our prayers go out to all of God's people, that we may be found faithful till the end of time. Jesus again speaks, "When ye shall see these things come to pass, know that it is nigh, even at the doors." Mark 14:29.

Adna E. Hoskins.

## AT PLUM RIVER, ILLINOIS

Bro. C. E. Lapp, Illinois worker, will keep his regular appointment (D. V.) at the "Renner Church", Plum River, next Sunday, March 20. All those finding it possible to attend will be uplifted by Bro. Lapp's Easter message.

## IMPROVEMENTS AT ELDORADO

The Eldorado brethren are now enjoying electric lights in their church for the first time since the church was built. Everyone is well pleased with the new outlay, and it is now possible to see the song books.

An Easter program is well under way and is being handled very efficiently by the ladies of the church. A large number of children are becoming regular attendants at the Sunday school for which we are very thankful.

C. E. Lapp.

## RADIO BROADCASTING REPORT

Money received on first contract to Feb. 28 \$154.00  
Expenses on contract:  
Curtis Radiocasting Corp. (WCMA) \$130.00  
Miscellaneous—stationery, stamps traveling expenses, etc. \$24.00

Note: Different persons and churches sponsored traveling and ministerial expenses not given in above report.

There are sufficient funds in at present to enable us to sign a new contract. We pray the Lord to bless the work both spiritually and financially that we may be able to carry on.

We want you to feel that this is your work. If you have any suggestions to make, or if you desire to make any announcements over the air, please send them in.

We also wish to thank the brethren for their wonderful support in making programs possible thus far.

In the Master's service,  
Louise LaMunion.

## ORDERS FOR EASTER HERALDS

Sarah E. Smith; Vivian Magaw; Gerald Cooper; Mrs. J. G. Haupt; Mrs. H. L. Luper; Mr. and Mrs. M. Fetters; Bertha Drew; G. E. Coats; Mrs. J. D. Hogarth; G. B. Sprinkle; R. A. Curtis; Mary E. Good; Alice A. Blyth; Mrs. Elizabeth Dauterich; Mary E. Elton; Mrs. Geo. Reighard; Loren L. Burnett; Jessie M. B. Kauffman; Lyman Booth.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Vivian Magaw; Leona Lathrop; Mr. and Mrs. M. Fetters; Virgil Claypool; Loren L. Burnett; Mary E. Carter; Carol Wilson; Mary A. Woodward; Gladys French; Mr. and Mrs. T. M. Savage, Sr.; W. M. Bowers; Sadie Savage; Conrad Dickel; Ruchie Alexander; Ella Siple; Albert Siple; Mrs. M. Shea; Ellison Shea; Mrs. Sarah Emms; Mr. and Mrs. B. F. Cook; W. A. Reid; Mrs. C. Seely; Mr. and Mrs. F. L. Austin; Leila Whitehead; Luella Captes; Kathryn Lansbery; Mrs. Bess Kasper; Mrs. Marjorie Mogle; Mrs. Martha Walls; Mrs. Mary Renner; Mr. and Mrs. Iceland Hanson; Jessie M. Wilson; Frances Wynne; Mr. and Mrs. Chas. Netts; Lawrenceville Church (Ohio); Sunshine Class of Lawrenceville Church; Mrs. D. Beck; Mary A. Gesin.

## THE RADIO WORK

Dear Sister LaMunion: We enjoy the sermons over WCMA. They surely are fine. Reception could not be any better. We hope the good work can be continued, as we get a sermon every Sunday, where before we drove 20 miles to North Salem or 25 miles to Plymouth and heard one a month.

Your brother and sister in Christ,  
Mr. and Mrs. Willis Roose,  
Napanea, Indiana, Feb. 18.

I hope the contract will be renewed.  
Robert McInturff,  
Washington, D. C., Feb. 29.

We surely enjoy the broadcasts.  
Mrs. H. S. Bell,  
La Crosse, Wisconsin, Mar. 1.

We have been rising a little early on Sunday mornings and listening to the sermons for the past six or seven weeks. We have trouble with fading, and sometimes there is so much static. However, we hear enough so we feel it pays us to get up and keep trying. It is a real treat to hear our ministers' voices again; and if we can get one thought from the sermon it "sticks" with us all through the day. May God grant that you will be permitted to continue the good work.

Madeline Gardiner,  
Lancaster, N. Y., March 2.

We surely are enjoying the sermons broadcast from Culver.

Mr. and Mrs. Heber Puterbaugh,  
Argos, Indiana, Feb. 25.

Brumfield, Kentucky.

Dear Sister LaMunion: We appreciate the gospel broadcasts very highly and hope conditions may permit their continuance. We certainly do enjoy it when it comes through into our home. We have some interference down here in Kentucky. But we believe there are large numbers who hear that might not hear in any other way. Thanks again from the Kentucky brethren.

B. F. Skeels.

Above are excerpts from part of the stack of mail received by Sister LaMunion. The broadcast reaches out over seven hundred miles, a circle of over fourteen hundred miles in diameter. True, there are places in this circle where the interference is too much; but from the letters received we know there are millions of people who could tune in if they desired. It is not too much to expect that the radio audience each Sunday morning exceeds five thousand.

Now we are happy to summarize the verdict of the radio audience and of the brotherhood. "Renew the contract. We want the services and cannot let them stop now. We are willing to pay for them." So the contract will be renewed. We thank you, brothers and sisters. Remember, your constant support will be needed. Keep writing to Sister Louise LaMunion at Culver, Indiana. Tell her if you like the programs, and she will welcome any suggestions you may make.

May God bless and prosper you as you bless and prosper His work. May the Lord continue to look with favor upon the radio work done in His name. Cecil A. Smead.

## SPECIAL CONTRIBUTIONS

Ruby Johnson	\$1.00
C. E. Hatch	3.00
Total	\$4.00



## BETWEEN YOU AND ME—

The congregation at Ripley, Ill., has a new prospective member, Helen Rosalee Burnett, who came to live with Bro. and Sr. Loren Burnett on March 4. You know they bring up their children in the way they should go at Ripley.

In a letter from Sr. Reighard of Wauseon, Ohio, we learn that Sr. O. L. Miller, who has been a faithful member of the Church of God for nearly sixty years, has been quite ill with bronchitis and rheumatism, and has been confined to her bed since the first of the year. The prayers of the brotherhood are arising for Sr. Miller. Sr. Reighard says further that she prizes *The Restitution Herald* very highly and passes it along to others when she has read it. She is much interested in the Training Class.

Because of the very cold weather of the past week, the good brethren of South Bend, Ind., persuaded Bro. Richard LeCrone, of the N. B. I. Training School, to continue his stay with them over last Sunday. We hope that he "warmed up" to his subject and his congregation, as we know that he is capable of doing.

We learn that Bro. Gerald Cooper of Ripley, Ill., has been engaged to speak every fourth Sunday for his home congregation, both morning and evening. We are very glad of this, both for the experience it will give Gerald and for the benefit resulting to those in attendance. We pray that hearty cooperation will be afforded this young speaker in all his efforts to serve the Master.

A letter from Bro. and Sr. J. M. Morgan, of Bristow, Okla., conveys the sad news to us of the death of their little son, Elton James Morgan, on March fourth. He was just past seven months old and was the sunshine of their home. Our sympathies go out to these heart broken parents, but we would bid them turn their tear-dimmed eyes toward the day which is coming when sorrow shall be no more and they will again be a reunited family.

We trust that all who are desiring extra copies of our *Easter Herald* to send to their friends and acquaintances have already sent their orders. Remember, March 19 is the last date on which these orders may reach us. Extra copies are five cents each. This number will be filled with the joyous *Easter* message.

Bro. Roland Wright, of the Oregon, Ill., membership, accompanied Bro. Lapp to Ripley on March 11. He will be employed by Bro. and Sr. Howard Huey of Plymouth, Ill.

Instead of a social event as a farewell meeting, at the request of Mrs. Johnson, a devotional service was held at Golden Rule Home on Sunday afternoon, March 13, conducted by Bro. Marsh. Mr. and Mrs. Leslie Johnson, who have been superintendent and matron for the past year, are leaving the Home today, March 15. Both of them have been very efficient in their work and have endeared themselves to the members of the Home, particularly Mrs. Johnson to those who have been ill because of her patient and kindly care of them. They are returning to Mount Morris, Ill., their former home, and the prayers of the brotherhood at Oregon and others who have become acquainted with them during their residence in the Home, go with them, that God's blessing and watch care may be over them.

Bro. and Sr. B. F. Cook, 2201 Lake St., San Francisco, Calif., desire to thus acknowledge that God has answered the prayers that have arisen for Bro. Cook, who recently submitted to an operation very serious for one of his advanced years. Their gratitude arises to God and also to faithful brothers and sisters who have remembered them in prayer.

## FIRST PRINCIPLES—

The following works on the great essentials of salvation are recommended for general distribution.

THE WAY OF ETERNAL LIFE      A LETTER TO A FRIEND on the  
Covenants of Promise—

BY LYMAN BOOTH

About one hundred pages of vital Bible truths! "We have known the author for many years. In all his writings he is sound in doctrine and thorough in his exposition of the Scriptures . . . We commend it to those who are Bible students because it will serve them as a compendium of facts in connection with the gospel, and to those who have not so great an acquaintance with the Scriptures because it contains in terse form that which it is necessary for them to understand to place them in the way of life eternal."—*S. J. Lindsay.*

Price, postpaid . . . . 40 cents.

BY MRS. C. C. WOODRUFF

A thirty-page booklet that has passed through repeated editions and is still in great demand. This little work is written in a free and intimate manner, as a plain and simple letter from one friend to another. It is sound in doctrine and attractive in style.

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Oregon, Illinois



## CHRISTIANITY DEFINED

*Continued from front page*

goes far deeper than that—so deep, in fact, that the believer attempts by every means at his command to attain to the absolute perfection of an unchanging and omnipotent God. Further than attempted attainment of these heights he cannot go. This fact Paul recognized when he wrote, "For all have sinned, and come short of the glory of God."—Rom. 3:23. Jesus, the only perfect man, confessed, "There is none good but one, that is, God".—Matt. 17:17. Failure of his efforts to reach the highest pinnacle of spirituality should not deter the Christian from his efforts to do so.

These attempts to arrive at the acme of good living automatically separate the disciple of the Messiah from the world. His baptism, his faith, and his work necessitate that he should live apart from the sensual pleasures in which he had engaged previous to his acceptance of the teachings of Jesus. The Christ taught His apostles that "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."—Matt. 6:24. Every follower of Jehovah's Son—not only the leaders, but each baptized believer—must accept this fact. Duty demands that he set an example of righteousness, kindness, gentleness, beneficence, and of "the graceful tact".

The Messiah, speaking as recorded in John 15:17, remarked, "These things I command, that ye love one another." This command is not restricted to only co-workers in the one true faith, but it includes all men. Jesus' exhortation in Matthew 5:44 to "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" presents the most difficult of all of the Christian's duties. Stephen obeyed the commandment, as did the Savior Himself; but there is no task harder to perform than to enfold the whole world in an all-embracing love, particularly when an antagonistic personality is to be considered. Nevertheless, despite its evident difficulty, the obligation imposed upon the Christian to love all men serves as one of the most obvious means of keeping apart from carnal lusts. It provides one of the strongest methods for inducing the world to believe that Christianity is indeed what it professes to be and that the disciple of the Christ is actually as well as theoretically better than the one who is not.

Saluting Titus in the first verse of his epistle to him, the Apostle to the Gentiles wrote, "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness". So does one who "was zealous toward God" style the religion of the Messiah: godliness is the keynote of Christian life. Striving for perfection, a thing required by Jesus Himself, is equivalent to striving for God-like characteristics and attributes. Both are essential to true Christian living. "The truth which is after godliness" demands believers similar to itself, believers who feel

that "faith without works is dead, being alone", believers who try in every act of their lives to conform literally to the spirit and word of the Savior's teachings.

Peter, addressing the Jews who had been scattered throughout Asia Minor, urged, "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."—1 Peter 3:8, 9. Broad sympathies, vision, compassion, courtesy, pity, and tolerance form attributes that are required of the true Christian character. Narrowness, intolerance, and positive bigotry have no place in the life of a follower of the Christ. But the disciple should not be too broad—this world would lead him, and those whom he influences, back into the world. High standards should always be maintained.

In the same letter as that quoted, Peter wrote, "As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."—1 Peter 1:15, 16. Once more the thought of "be ye perfect" is emphasized. Holiness is the basis of Christian conduct; it is the keystone of the arch bridging the gap between God and man. There is no doubt that spirituality spells the death knell of contact with earthly pleasures; yet it is so plainly required as to leave no argument regarding its necessity in the life of the Christian. Conforming human acts with the acts of the Messiah, walking ever in His steps, demands absolute and undeviating separation from the world. Innumerable sacrifices must be made to become even in small measure holy, as the Father in heaven is holy.

The consummation of the whole duty of the Christian is stated by Jesus Himself in His powerful sermon on the mount: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Matt. 7:12. Confucius laid down this principle negatively, commanding his followers not to do to others what they would not have others do to them. The Golden Rule of the Christ is far stronger than this; it is active, not passive; it demands definite work. Each Christian should constitute himself a Good Samaritan. Business is coming more and more to see the financial value of the rule, and the mental satisfaction following fulfillment of the divine ordinance is so far superior to mere monetary gain as to make the two incomparable with each other.

The final guide-post of the true Christian life is expressed by the Psalmist at the close of his nineteenth song: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." When thoughts, words, and deeds are offered to God with a deep-felt desire for His acceptance of them, when worldly contacts are forgotten regardless of the sacrifices the separation entails, when righteousness motivates every act, then the church member has attained the character that makes the Christian more distinguished than the patriot. Love, charity, and holiness have filled his life.

# THE RESTITUTION HERALD

EAST FEBER

VOLUME 21

OREGON, ILLINOIS, MARCH 22, 1932

NUMBER 25

## THE CROSS OF CHRIST

**M**ALIGNED and ridiculed by its avowed enemies, misunderstood, misrepresented, and abused by its professed friends and ostensible defenders, the Cross of Christ stands today, even as it has stood for nearly two thousand years, an immovable monument to the love and compassion of the heavenly Father and an eloquent testimony to the suffering and sacrifice of Jesus Christ.

The Cross, however, is more than a memorial to God's infinite mercy; more than a symbol of our Lord's sacrifice for sin. It stands as a witness to Jehovah's faithfulness and truth. His word had gone forth; it could not return unto Him void: a Lamb without spot and without blemish was to be provided for the sins of the world. The Cross points to the fulfillment of that promise, and vindicates God's Word.

Paul found in the Cross of Christ an incentive to service and to sacrifice. He saw in it a reason for rejoicing and a cause for glory. To him it represented the only means by which men may obtain forgiveness of sins and be brought into unity with the Father. He taught that "the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." In short, the Cross of Christ assures us that He died for our sins, and was raised for our justification.—G. E. M.

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"Now is Christ risen from the dead, and become the firstfruits of them that slept."*

## The Editor's Prayer

**O** God our heavenly Father, Thou who art from everlasting to everlasting, the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do Thy will, working in us that which is wellpleasing in Thy sight, through Jesus Christ our Saviour; to whom be glory for ever and ever. Amen.

## The Death of Christ

**T**HE glory of the resurrection of Jesus Christ is vastly intensified by the gloomy reality of His death, out of which it bursts with transcendent splendor. What Dr. Olin Alfred Curtis terms, "the awful Christian emphasis upon death", must be placed upon the passing of our Lord before we can fully appreciate the sublime meaning of His resurrection. Should we attempt to interpret it in accordance with the poetic but meaningless definitions of current thought with regard to death, we should fall far short of grasping the profound and far-reaching significance of this crowning miracle of all time.

"Christ died for our sins according to the scriptures," is the solemn affirmation of His Apostle (1 Corinthians 15:3). We must place the strongest possible emphasis upon the fact that it was the *Christ*, the actual Son of God, who died on Calvary if we are to derive from the glorious event of His resurrection the hope, the joy, and the comfort it was appointed to provide. *Christ died!* Not merely did His body cease to function, but He poured out His *soul* unto *death*. Isaiah 53:10, 12. The prophet declares that "the *soul* that sinneth it shall die."—Ezekiel 18:4. Therefore it was the Savior's *soul* that was made an offering for sin.

Christ died as every other man dies: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Psalm 146:4. "For the living know that they shall die: but the dead know not any thing."—Ecclesiastes 9:5. Our Lord met the dread reality of death, and was held for three days and three nights its unconscious and resistless prisoner. And then the finger of God touched His sleeping form and He arose, the Conqueror of death for every man.

## He Is Risen!

**A**N ANNOUNCEMENT more striking in character, more intense in dramatic power, more unusual in import, was never published than this brief declaration of Jehovah's messenger concerning the resurrection of our Lord. But its value and interest do not depend upon its dramatic quality or upon the strangeness of the message itself. Its deepest appeal lies in the fact that it touches with glory and crowns with hope the richest and most profound emotions of the human heart. It provides visual evidence of the possibility of life after death. It answers conclusively and affirmatively the age-old question of Job: "If a man die, shall he live again?" And the hearts of the sorrowing are made to rejoice.

Much of the blessedness we experience in contemplating the resurrection of our Lord is due to its historical reality. It actually occurred. It was not a delusion, but a magnificent fact, fully supported by "many infallible proofs" provided in the Scriptures.

The supernatural nature of the resurrection of Christ causes it to stand out with startling distinctiveness. It was unique; nothing like it had ever taken place before. It was obviously contrary to the ordinary operations of natural law. It was accomplished in opposition to all that men looked upon as probable or even possible. It was brought about in defiance of the desires and efforts of ungodly men. The leaders of religious thought declared that it could not take place. The political authorities sealed the tomb with the symbol of the world-wide Roman Empire that it might not take place. The lawyers and the doctors, the educated, together with their illiterate and deluded followers, united their voices, blasphemously declaring that Jesus could not live again.

Yet, in spite of the edicts of kings and princes, in spite of physical laws and human regulations, in spite of the unbelief and desertion of His followers, *He is risen! He is risen indeed!* He who once died for our sins is alive again forever more! Our Mediator, our Savior, and our coming King!

And His coming will be as real as was His resurrection. As truly as He arose from the grave bodily and came forth, just that truly, just that literally, He will come again to raise the dead, reward the righteous, punish the ungodly, and reign in majesty and power on the earth!

# SORROW TURNED TO JOY

By Mary A. Gesin

A CRUEL and relentless military guard, a cold and massive stone, a silent forbidding Roman seal—behind these lay the body of Him who had been best beloved of them in life, now cold in death. Hearts wrung with anguish; hopes blasted while still in the bud; tears, disappointment, agonizing grief were the portion of those who had followed Him throughout the days of His ministry.

Over the hills of old Judea, along the sands of Galilee, among the sinful and suffering had they accompanied Him, witnessing His deeds of mercy, bringing peace to tortured body and mind. His touch of healing had descended on sinner and sufferer alike, as a blessed balm. And their hopes of release, not only from personal pain, but from national ignominy as well, had risen with each miracle performed by Christ. "We trusted that it had been he which should have redeemed Israel," expressed the keenness of their disappointment.

Slowly and sadly, we see them, one by one, turning their weary steps homeward, leaving their Master lying silent and still in Joseph's tomb. No more would they hear His loved voice; no longer would they follow His blessed footsteps. Was this to be the end?

Again and again had He told them He must go away; a little while and they should not see Him. They were dull of comprehension, else should they have known He was speaking of His death. But He had not stopped with those sad utterances, for always He added the note of hope and joy, "O little while, and ye shall see me"; "but I will see you again, and your heart shall rejoice"; "your sorrow shall be turned into joy".

His faithful disciples and the women who loved to minister to His needs were entirely assured in their minds that He was the Son of God, that He had accomplished His Father's will even to the most insignificant act of His life. They knew that He was God's beloved Son, the One in whom He was well pleased. They should therefore have comprehended that death would not end all, that His resurrection would most certainly follow.

In the progress of His teaching, He had revealed to

them that He was manifesting His Father in word and deed. Seeing Him, they saw God also. He had assured them that He would be glorified with the glory of His Father.

In John 13:27, 28, we read these significant words: "Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then there came a voice from heaven, saying, I have both glorified it, and will glorify it again." Surely, in the cruel death of the cross there was naught but anguish, shame, and torture. The glory was that invisible glory of an obedient Son, doing His Father's will even unto death.

But the wonder, and the glory, and the beauty of the resurrection placed the seal of authenticity upon the Savior's words. Because the Son of God had continued true to His trust to the last moment of life, His Father fulfilled all of the promises He had given Him. Listen to these words found in that wonderful prayer of John 17: "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."

Because He had performed so perfectly His Father's will, the cold gray stone was thrust aside. No longer could the Roman seal hold death's secret. Forth He came into a life more abundant than man had previously known. Joseph's tomb could hold Him no longer—that tomb which was the first to open, never to receive its occupant again. The stamp of truth had forever been placed upon the words of our Master.

Most comforting to us, then, come these words: "Because I live, ye shall live also"; "I am the way, the truth, and the life". God did not forget His promise to His obedient Son; neither will our Savior forget His promise to His obedient children.

As we approach this Easter season, may we catch a vision of the joy and comfort that came to His first followers and to the women, as with quickened heartbeats and tear-dimmed eyes they approached the empty tomb,

## Evangeline Harmon Memorial

THE NATIONAL BIBLE INSTITUTION through its Executive Board gratefully acknowledges the receipt of

### Two Hundred and Fifty Dollars

contributed to the furtherance of the gospel by Mr. and Mrs. Russell Harmon, as a memorial to their beloved daughter

### Evangeline Harmon

who was born May 30, 1922, and who fell asleep in death February 8, 1932.

### NATIONAL BIBLE INSTITUTION

L. E. Conner, President

G. E. Marsh, Secretary

Turning, Mary recognized Her beloved Lord, glowing with life to which there could come no end. It was not the end; it was but the beginning of a greater, fuller life on that first Easter morning. We, too, if we keep His commandments and abide in His love, will share in that inexpressible joy. For our beloved dead will come forth into that abundant life which Jesus the Christ is waiting to bestow, and reunited with them, our sorrow shall be turned into joy on that great resurrection morning soon to dawn.

—o—

*“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.”*

—o—

## FOR THOSE WHO CARE

By M. A. Woodward

“GETHSEMANE was the expression of the love of God, caught, held, and refracted by Jesus Christ. Without Gethsemane the sufferings of the divine Man who cared, there could have been no Easter Morn. The spirit of Gethsemane, the triumph of the travailing Christ, has been bringing to men and women the glory of the resurrection ever since that far distant day. He walks abroad and quiet prevails.”

“I cannot put the presence by, of Him, the Crucified,  
Who moves men's spirits with His love as doth the moon  
the tide;  
Again I see upon the cross that great soul-battle fought,  
Into the texture of the world, the tale of which is wrought,  
Until it hath become the woof of human deed and thought,  
And joining with the cadenced bells that all the mornings  
fill,  
His cry of agony doth yet my inmost being thrill  
Like some fresh grief from yesterday that tears the heart-  
strings still.”

“He comes to break the barriers down raised up by barren creeds,  
About the globe from zone to zone, like sunlight He proceeds;  
He comes to give the world's starved heart the perfect love it needs,  
Still speaking to the hearts of men, though shamed and crucified,  
The Master of the centuries who will not be denied.”

—Harry Kemp.

Do we care for this dear Master? then let us make an offering, small though it must be this Easter morn. Remember the widow's gift to the Lord's treasury—the two lepta or three-fourths of a farthing. How small, and yet the dear Master said, as He watched others give much more,

“She hath cast in more than they all.” Why? Because she put in her love, her heart's love. She was willing to die of starvation if need be, for she gave all she had. So little and still so much!

When have we done that? Ever? No, never! How many times have we given to the Lord until it hurt, or made us wonder where the next meal was coming from? O dear God, forgive us all and help us to realize our great need of Thee, so that we may care to have Thy love and Thy, “Well done”, passed to us before it is too late.

He is knocking at our doors constantly now during these ominous days, just before the bugle blast sounds, and He is trying to make us see His very near approach. Listen! cannot you hear His footsteps and hear Him saying to His disciples, “Take ye heed: behold, I have foretold you all things. . . And then shall they see the Son of man coming in the clouds of heaven with power and great glory.”

In that glory we may share, if we are ready to be glorified, immortalized, made a part of the blessed bridal party.

If we care enough we will prepare ourselves by study and practice and teach our children to be prepared for His coming. We will cast out the god of this world and fill our hearts and theirs with the love of the God of heaven. If we are constantly courting the god of pleasure, amusing ourselves by leading them to do the same thing, what good will it do them to join the church and never learn from their parents what true Christianity means? Filling their minds with card parties, movie pictures, and such things, is not storing their minds with the things that will work for them an inheritance into the kingdom of God.

O beloveds, have we care enough for them to teach them the need of giving a part of their time to God or a part of the few pennies they spend for a tithe to the cause of God? It may be little we have to give, but God knows all about it and is glad when we are sacrificing for Him. Are you willing to forego one night in the week and stay home and ask the children to study with you next Sunday's lesson and give their mite to the Master?

Let us read Hebrews 5:8, “Though he were a Son (Son of God), yet learned he obedience by the things which he suffered.” Do we care that He suffered for us? Yes, we do care, but we get careless, indifferent, forgetful. We should not, for He has asked us to cast all our cares on Him and has assured us that He cares for us. Peter says, “Casting all your care upon him, for he careth for you.” And, dear hearts, there is no one else who can or will care for you as Jesus does.

He has promised to give you a beautiful home with Him in His kingdom, if you will care for Him enough to work for Him. No one else ever promised such wages as He does—a home where there is no more pain or death, no burdens to worry us, nor heartaches to torment us, poverty all done away with forever, riches for all who are faithful, love abounding for all. O, what a thrill it gives us to contemplate all this, and it is coming soon. Only be loyal, faithful, abiding in His love.

Praise His holy name, for He cares for you!

# The Purpose of Christ's Resurrection

By George B. Alldridge

*"But now is Christ risen from the dead, and become the firstfruits of them that slept."*—1 Corinthians 15:20.

TO MY MIND the resurrection of Christ is the most natural thing that has ever happened in the history of man. By natural, I mean, occurring in the ordinary course of things. What things? "But 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."—Acts 8:12.

What massive tomes have been written by theologians to prove that Christ arose from the dead. Why all this? If you believe God's Word, no difficulty will present itself, and in simple child-like faith you will recognize at once that only by the resurrection of Christ could God fulfill His plan in the redemption of man and the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began.

I delight to read just what Jesus Himself said about this; it warms my heart, and I feel that I am standing upon safe ground. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment I received of my Father."

In a previous article I quoted Acts 2:24. I wish to quote it again. "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."

Peter's words, "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption," make the words of Acts 2:24 very clear.

Paul says, "The sting of death is sin." In other words, sin is the worm which causes corruption. Hence then while He experienced the pains of death, He did not see corruption, for in Him there existed no element of corruption because he never sinned.

In John 14:19, I read these comforting words, "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also."

In Ephesians 2:15 we read, "Having abolished in his

flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace." The law then was only a shadow of things to come; but the body is of Christ. If God had not raised Christ from the dead, we would never have known who the body of Christ is, or who will constitute its members. Read Col. 2:6:23.

Now no man can approach unto God save through a mediator. Under the law in type this was done. Hebrews 8:1-13 explains this. But God intends that man shall have constant opportunity to come into His presence and commune with Him, and so He ordained a new order of priesthood. This could only be done by raising Jesus from the dead. So we read, "Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."—Hebrews 6:20.

How beautifully the scripture just quoted dovetails into this: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make

you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."—Hebrews 13:20-21.

If God had not raised Jesus from the dead, then how could Romans 4:25 be fulfilled? It is so essential to our reconciliation with God: "Who was delivered for our offences, and was raised again for our justification."

Would Peter have written, "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, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you," if Jesus were still lying in death?

What sense would there be in Paul's words, "For Christ is not entered into the holy places made with hands, which are the figures of the (Continued on page 394)

## HE IS RISEN

By Alice B. Curtis

Gladdened the women went their way  
To tell the joyful word,  
That they beside the empty tomb,  
From angel lips had heard;  
To the disciples, they repeat  
The angel's message true and sweet.

"The Lord is risen," these are words  
To thrill each heart with joy;  
They light with hope the Christian's grave,  
And death's sharp sting destroy.  
Christ's words the sweet assurance give  
That since He lives, we, too, shall live.

We bless the day our Lord arose,  
Victorious o'er the grave;  
He bears the keys of death and hell,  
And will His people save.  
Praise God, His sufferings are o'er;  
He lives and shall live evermore.

## THAT BLESSED HOPE

By Jas. A. Patrick

*"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:13.*

WHAT IS "that blessed hope"? It is generally thought of as "the glorious appearing of the great God and our Saviour Jesus Christ"; but Paul says, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ". So the "blessed hope" must be something different from the "glorious appearing".

Going back to Acts 23:6 we find these words: "But when Paul perceived that the one part were Sadducees, and the other part Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." Again in chapter twenty-four at verse fourteen we read, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."

Isn't it strange, if the righteous go directly to heaven at death and are at once perfected in glory, as is so commonly taught, that Paul didn't mention it in this connection, when speaking of his hope and the hope of Israel? Isn't it strange that he calls it the "blessed hope", if something else is the hope of Israel and the world?

Do people really believe that their loved ones go to heaven at death? I guess they do: they talk it and preach it and declare they believe it, and are ready to call you an infidel if you don't agree with them, especially if you argue for the unconscious state of the dead. And yet, when a loved one dies, their actions belie their words. If they really believed what they preach, that is, that their loved one has been exalted to the right hand of God and is enjoying all the blessings of heaven, they would not be so heartbroken. If their loved one had been called to some high station, even in some foreign country where in all probability they would never see him again, they would even rejoice in his good fortune. But when he is called into the presence of God (as they believe) to share all the glory of heaven, to be eternally free from sickness and suffering, it is a case for heartbreaking weeping, as if the light of life had gone out. Well, it just looks as though their actions belie their words. And yet, I would not for one moment impugn their honesty.

Let us suppose a case: Two sisters and a brother live together and love each other very dearly. The brother sickens and dies. The pastor is called in to administer comfort and hope. What does he say? "Your brother is not dead, but has gone to be with God. He is free from all suf-

fering and worldly care. You would not want him back again, would you?" And if they are honest, they must say no.

Now let us take a Bible family of the same number and character as the one described above, and their names are Mary, Martha, and Lazarus. When Lazarus died, Jesus came to the home to comfort these two sisters. What did Jesus say to them? "Your brother is not dead"? No, indeed! He said, "Thy brother shall rise again". Then to show what He meant by "rise again", He went to the tomb and called, "Lazarus, come forth". Where did He think Lazarus had gone? To the very place from whence He called him—the tomb. If Lazarus was better off in the death state, would it not have been wrong for Jesus to call him back to this life of trouble and care?

We have studied Christ's words of comfort in a case of death; now let us see what Paul has to say further on this subject. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not as others which have no hope. . . . 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."—1 Thess. 4:13-18. What words? The Lord is coming and the dead are to be raised. "That blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

Let us suppose another case, that of a mother and a daughter, who are the light of life to each other. Both are consistent church members. The mother dies, and according to the popular belief, goes to heaven. After the mother is gone, the daughter begins to go the downward road and finally dies in sin, and if the popular conception is correct, goes to hell. Now if the story of the rich man and Lazarus is a true account of the future state of two men, people in heaven can see and converse with those in hell. If this be true, then the mother mentioned above can see her daughter's torture and hear her pleas for help. Would that be a happy condition for the mother? No, it would not; and God's ways are wiser than man's. Job, speaking of man in death, expresses God's idea thus: "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them."—Job 14:21. Why doesn't he perceive it of them? Because "the living know that they shall die: but the dead know not any thing. . . . Also their love, and their hatred, and their envy are now perished."—Ecc. 9:5, 6.

Job and Solomon, as quoted above, are stating a truth not generally accepted, that is, that man loses conscious being in death and is as helpless as he appears to be. That is why Paul stresses the fact of resurrection and makes it an absolute necessity in 1 Corinthians 15:16-18: "For if the dead rise not, then is not Christ raised: 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."



Yes, they are lost, eternally gone, if they do not come forth from the grave. That could not be if they had gone to heaven when they died. They would not be perished, if there were never any resurrection.

No wonder Paul calls it that blessed hope. If our loved ones are perished without it, surely it is "that blessed hope".

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## SKEPTICISM IN SPRING

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By Genniell Carpenter

SUNSHINE from a cerulean sky, sweet warm breeze bearing an indefinable fragrance, new green leaves, not even one patch of dirty snow—everything combined to make a glorious example of a spring day. I walked very slowly back to school, for spring is no time to hasten. Even by going ever so slowly, one misses perforce many fascinating little details of the changes going on in nature. And as I walked, I thought.

That morning in a desultory class discussion the topic of the benefits or otherwise derived from church came up. The comments were most interesting. There are always a number of youthful skeptics. With some, this attitude is merely assumed, because they consider it desirable to appear to discredit what was accepted so trustingly by their parents. Then there are individuals who actually doubt. In this particular group of young people, the majority seemed convinced that the church was an exceedingly beneficial institution, from a purely mundane, material standpoint, not to speak of the hope afforded of an infinitely greater, more beautiful life. The dissenters interrupted with such complaints as: "The church doesn't do me any good—" "They're after you all the time for money—" "What do the preachers do to earn their salaries?"

These and other points were examined minutely and conclusively, but had little effect other than to produce further asseverations of doubt and disbelief. Several professed faith in the theory of evolution. After wasting some time in futile debate, the rest of us (perhaps remembering Matthew 7:6, "Neither cast ye your pearls before swine") ignored the argument and changed the subject.

All this recurred to me as I observed the fresh beauty of the early spring afternoon. Suddenly I realized that there was something in this beauty of nature which a few of my less fortunate classmates could not see. I tried to conceive of the world without a supreme Deity, a world in which man would be the possessor of the highest quota of intelligence known to him. I was struck with the desolation, the loneliness, such a thought brought to me. Why, the knowledge that springtime is a gift bestowed by a loving God is part of my joy in it! To think of spring as nothing but a factor in a great organization with no Creator or purpose is to rob it of half its meaning.

Christ's death and resurrection is an exquisite episode connected inseparably with spring. It has so divine a signifi-

cance that one can hardly comprehend it. At the mention of Easter, one thinks of the pure loveliness of lilies, the wonderful music of glorious triumph over Death.

I could never be a skeptic in spring.

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## DEATH'S VACATION

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By F. L. Austin

"I am the resurrection and the life."—John 11:24.

WHAT fulness of meaning in those words: "I am the resurrection."

Do all of us feel that we really fathom the depth of meaning in the word, resurrection? Surely it has occurred to all of us that there can be no resurrection in the biblical sense and usage of the word except there first be life destroyed by death. In each of the forty-two occurrences of the word in the New Testament, it is always, without exception, a rising up out of death. Without death there is no resurrection. Without resurrection, there is no breaking of the shackles of death.

Whatever death is, resurrection is the undoing of it. It is the execution, destruction, of death—so far as death held the one that is raised.

Our first parents, who were the first to be enslaved by death, having had no resurrection, are still under death's mighty hold, for there is no God-given revelation whereby any can escape the enemy's power except by resurrection. That our foreparents, or any since, have been unable to escape death's prison house before Christ is evidenced by Acts 26:23, "that Christ . . . should be the first that should rise from the dead."

That resurrection is one long vacation from death, at least to some, is taught by the Master Himself when He says, "Neither can they die any more, for they . . . are the children of God, being the children of the resurrection."—Luke 20:35, 36. Unable to go back into death's cell, the vacation from death is one eternal glory.

But our Savior is this resurrection power. Howsoever mysterious the program may seem to us, nevertheless it remains a fact in the economy of God that Jesus was chosen to be "the resurrection and the life." There is salvation from death in no other way, neither in no other name.

No wonder that the whole Christian world annually rises to the heights of its Christian acclaim when it comes to the anniversary of the resurrection of our Savior. This anniversary awakens anew the heart of every believer to something of the realization of the greatness of the meaning of Christ's resurrection, and to the greatness of the meaning of resurrection by and through Him for man.

Truly as we come to measure ever more deeply the amazing meaning and breadth of this word, it would seem that none could withhold faith in Christ nor consecrated devotion of service unto Him.

# The Words of Jesus on the Cross

## "FATHER, FORGIVE THEM"

**J**ESUS THE CHRIST was hanging, cruelly nailed to the cross of Calvary, by His own people. Yet He found it in His heart to say, "Father, forgive them; for they know not what they do."

Jesus was brought into this world to be the Savior of mankind. He was ordained to be the Sacrifice necessary to atone for the sin of man, that man might be redeemed from the penalty, death. In order to give His life to pay for man's sin, He had to be perfect, completely and wholly without sin. This indeed the Christ was. His life was a perfect example of obedience to the one law. He gave to His followers, the law of love, and by following the law of love, He obeyed every commandment of the Father.

Perfect love, such as Jesus had, allows no other emotion to share its place in the heart. Perfect love overlooks the faults and forgives the sins of every other. Unforgiveness is in God's sight the unforgivable sin. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6:15. The spirit of forgiveness is the spirit of love. Because God is love, He forgives.

Jesus' love for His people was very great. He spent His life teaching and preaching to them the gospel of the kingdom, urging them to repent and believe on Him that they might be saved. He rejected not one sinner who came seeking forgiveness, nor did He ever fail to heal the sick, the maimed, and the blind who showed their faith in Him. Even when His own people rejected Him, even to the point of crucifying Him, His love was still so strong that He could pray for their forgiveness, even as they mocked Him. His patient endurance of suffering and forbearing love made Him a perfect Atonement for sin.

Oh Father, fill our hearts with love such as our Savior had, that it may crowd out every other passion, hate and envy, bitterness and pride, that we may forgive, day by day whoever offends us.

Dorothy Krogh.

## THE SECOND WORD

*"And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise."—Luke 23:43.*

**T**HE crucifixion had been accomplished. The words of the prophets had been fulfilled. Three crosses, outlined as though drawn with a stencil against the background of a strangely dark noonday sky, marked a rocky, bowl-shaped hillock a few rods to the northeast of the Damascus gate of Jerusalem. An undulating mob ebbed and flowed about the scene of the execution, maintaining a

ceaseless murmur of fear and dread which was frequently broken by railings or exclamations of deep-felt grief directed toward the One who hung from the central cross-beam. Above the man's bowed head, the words, "Jesus of Nazareth, the King of the Jews," emblazoned in three languages the character of the victim's offense. Those to the right and left of the Messiah were common thieves, crucified with Him to augment His disgrace.

Deserted by His followers, friendless, and humiliated, the agonized Christ awaited a slow death to relieve Him of the awful torture that wracked His frame. Glad, perhaps, to direct attention to someone other than himself, one of the malefactors added his jeers to those of the rabble at their feet. Instantly his fellow stilled for the moment even the relentless multitude. Surprisingly, he rebuked the other, prayed to the Nazarene as though to God!

Cutting through the sudden quiet that followed upon the robber's angry intervention, came the dying Savior's reply, "Verily I say unto thee, To day shalt thou be with me in paradise."

Forsaken and alone in His suffering, Jesus could find support in none save a crucified thief. Here was a pathos unutterable; yet here was the life of the world. His promised rewards went unappreciated by His disciples; He was reviled by those who five days before had praised and glorified. Only a thief understood; but in infinite love the Christ died, carrying with Him assurance of life, life that not merely one but all mankind might have for the seeking.

Arlen Marsh.

## "WOMAN, BEHOLD THY SON"

**E**VEN in His last hour of suffering and agony Jesus was thinking not of Himself, but of His mother. He was to pay the penalty of sin—death—for all mankind, after which soon would follow His ascension to His heavenly Father.

In anticipation of all this, Jesus thought of the one who had brought Him into the world; He thought of the one who had so tenderly cared for Him in infancy; He thought of the one who had helped Him in His childish troubles, of the one who later realized that He was the Son of God and could perform miracles.

Jesus realized that He must soon leave the one He loved and that He would be missed by her. Even as He hung upon the cross, turning to His mother He said, "Woman, behold thy son." Then looking upon John, that beloved disciple, Jesus said, "Behold thy mother". And from that hour John took the mother of Jesus to his own home and cared for her.

Jesus loved John very much, and as He spoke those

words John was united to Mary in true love and fellowship. Jesus was desirous that those who had shared His love should love one another. Who among all of His followers could so nearly take the place of Jesus in the heart and life of Mary as John? Was there another as kind and gentle? Was there another as compassionate and thoughtful as John, to whom Jesus could entrust His mother?

Oh! that we might live so close to the Master each day that even in the hour of deepest agony we might think of others. What a blessed privilege, if we had been walking by His side in such communion and fellowship that He could entrust to our care and keeping one so dear as His own mother!

Ida Lapp.

### “WHY HAST THOU FORSAKEN ME?”

*“And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”*

THESE words, spoken by Jesus as He hung in dying agony upon the cross, are worthy of considerable study and thought.

This was, indeed, a strange utterance from One who knew no sin and who had placed His life in the hands of His Father. Surely sorrow was never like unto this sorrow which extorted such a bitter cry from the lips of our Savior. This cry came from the heart and by its very nature indicates that Jesus was in great pain and anguish, both in mind and body.

Jesus was, for a time, forsaken by His Father in His sufferings. Not that the union between the divine and human nature was weakened; no, He was now by the eternal spirit offering Himself. There was no abatement of His Father's love to Him, or His to His Father; but in that short interval His Father forsook Him. First, He delivered Him up into the hands of His enemies and did not appear to rescue Him. Second, He withdrew the present comfortable complacency in Him. When His soul was first troubled, He had a voice from Heaven to comfort Him in His agony, and in the garden an angel appeared to strengthen Him; but now He had neither. The purpose of God had to be accomplished, and in order to do this His protecting hand had to be withdrawn for a brief period.

There is no reason to believe that Jesus' confidence in His Father had diminished at the last minute. Rather, it would seem that His love, zeal, and submissiveness continued unabated and perfect, even in that last dreadful hour. There was no cause in Him, when He was thus forsaken, to adopt this attitude because it was through His willingness to suffer for the sins of the people that He was crucified.

His being forsaken of His Father was perhaps the most grievous of our Savior's sufferings. But He was forsaken for only a short time in order that the plan of God might

be fully manifested. Think of the cry of anguish and despair that will arise from those who in the great judgment day have rejected Him as their Savior!

Harry Goekler.

### “I THIRST”

IN THE forenoon of that memorable day Jesus had been led to a place called Calvary, where He was crucified with two thieves. After He had been nailed to the rough beam of the cross, His garments divided among the soldiers, and all was nearly finished, He said, “I thirst.”

The record says that Jesus spoke these words that the scripture might be fulfilled, as was prophesied by David in the sixty-ninth Psalm. But it is apparent that Jesus was really in agony for want of water. He had probably not received food or drink since the supper with His disciples on the evening previous.

Jesus was mortal, just as are all mankind, and He suffered fully as man when deprived of the necessities of life. A sponge was filled with vinegar and put to His mouth. Who of us would have remained silent if we were taunted and mocked as He was? But He had lived a spotless life; He had overcome sin; His heart was filled with love.

When He had taken the vinegar, He directed His thoughts not on the cruel men who tormented Him, as He might have done, but rather with compassion for them in His breast, He turned to think of His Father in heaven. Only by constantly living with thoughts of His Father, our God of love, was He at this time able to turn away from the sin of condemning those who crucified Him.

We, too, can more easily resist evil by living with the thoughts of our dear heavenly Father before us. May we also learn to bear patiently our little trials, as Jesus bore His greater ones even in the bitterest of agony.

Harvey Krogh.

### “IT IS FINISHED”

THE above words were uttered by Christ just before His death upon the cross, and, though they occupy a very small place in the Scriptures, they are extremely significant and important. In all of Christ's teachings throughout the Gospels, He said He came to do the will of His Father in heaven. According to the angel that foretold His birth, He was to save His people from their sins. When He died upon the cross, that work was finished to a completeness that could neither be added to nor taken from.

In Hebrews ten, we are told that the law was a shadow or outline of things to come in the future in their fullness or reality. Now we can better understand the ordinances as observed under the law. It was the duty of the high priest to enter into the most holy place of the tabernacle

once each year to make atonement for his own sins and the sins of the people. To do this he first went through several washing and cleansing ordinances; then he took a lamb or kid and confessed upon its head his and the people's sins. The lamb or kid was slain, and the blood was taken into the holy of holies and sprinkled upon the mercyseat of the ark to make atonement for the sins confessed upon it.

This service did not cleanse the people at heart, but only made them ceremonially clean until the next year, when the operation had to be repeated. If the people had observed those ordinances forever, they could not have been made righteous in God's sight, only as their services pointed forward to the supreme sacrifice of Christ.

In Hebrews nine, we learn that Christ became the High Priest of good things yet future, and entered into the very presence of God with His own blood to obtain eternal redemption for us. He paid the price of sin once and for all time.

Christ said, "It is finished." His life work was over. No more would He have to go through the agonies of Gethsemane. No more would He be put under the cruel scourge as some vile criminal. He had lived a perfect life, fulfilled all prophecy concerning Himself, and in doing so brought about the reconciliation of man to God by shedding His own blood upon the cross.

The day of redemption was over; the fatal blow had been given to Satan; a fountain of grace that flows unceasingly was opened; a foundation for peace, happiness, and love was laid that shall never fail.

Truly He said, "It is finished."

C. E. Lapp.

## THE SAVIOR'S FINAL WORDS

WHEN the Samaritans refused to accept Jesus and His teachings, His disciples became wroth with them and desired that they should be punished for their misbehavior. "And when his disciples, James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?"—Luke 9:54. By their words the disciples revealed that they had failed to grasp the significance or spirit of the teachings of Jesus. They saw in Him one come to execute the wrath of God upon a sinful world. "But he turned and rebuked them, and said, 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.

The spirit manifested by the disciples was not acceptable to Him. They did not as yet understand His mission in the world. They revealed to Him a spirit which He could not commend to God. Theirs was a spirit of vengeance and destruction, while His was a spirit of forgiveness and healing. Thus in a few words Christ tells us what He means when He speaks of the spirit of Himself or of others.

Over and over again during His ministry Christ demon-

strated that spirit to all who would believe. His life was spent in an attempt to teach mankind of the love of God and of the love of God's people, one toward another. His life was the incarnation of the spirit of submission to the will of God and of love for suffering mankind. How brightly that spirit shines forth when He prays, "Not my will, but thine be done." And again, when He prays for His crucifiers, "Father, forgive them, for they know not what they do", we cannot but wonder at the spirit of One who could pray such a prayer, while hanging on a cross, for those who were responsible for His agony.

Such, dear friends, is the spirit of Christ. He rebuked His disciples because they had not the right spirit, but His own spirit He commended unto the Father. He had lived according to the will of God, and when the end came He was not ashamed to say, "Father, into thy hands I commend my spirit."

In so doing Jesus left an example for all who would follow in His footsteps. He wants us to develop that same spirit, that like Him, when the end comes we shall not be ashamed to say, "Father, into thy hands I commend my spirit."

Richard LeCrone.

HAPPY is the change from the Latin word, *sepulchrum*, which meant a burial place, to the word of Greek derivation, chosen by the early Christians — *cemetery* — which means, "place of sleep," and implies a future awakening in the bright resurrection morning. The early Christian custom of closing the eyes of the dead was intended to convey the idea of sleeping. Our Lord's frequent use of the word, sleep, when speaking of the dead is beautifully suggestive. What thought could be more soothing to the bereaved than that their dead are quietly reposing, as a tired child in restful slumber? Quietly asleep, undisturbed by even a dream of sorrow, they are at rest. They sweetly sleep.—Selected.

## THE PURPOSE OF CHRIST'S RESURRECTION

Continued from page 389

true; but into heaven itself, now to appear in the presence of God for us"?

God, by raising Jesus from the dead, is setting before us the copy that we are to strive to attain unto. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

Hence, then, we are exhorted that "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."

# National Berean Department

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"BLESSED ARE THEY THAT HAVE NOT SEEN, AND YET HAVE BELIEVED." — JOHN 20:29.

### CHRIST LIVES

WITH winter's cold and biting winds growing milder and with the increasing warmth of the sunshine, everything seems to awaken to the fact that spring is here. Things that seemed dead begin coming to life. Tree and blossom and bird and sea and wind whisper it, sound it afresh, warble it, echo it, let it throb and pulsate through every atom and particle, until the air is filled with it. Men, fired with fresh ambition, make new plans. People walk with a spring in their step, singing or whistling as they go about their work. The world is alive, *alive, alive!*

At the right hand of the Father in heaven our Savior lives. He no longer lies within the cold gloom of the sepulchre where He was laid so many years ago. Death had no power to hold Him, and He came forth from the grave to proclaim to the world the power and glory of God.

We have not actually seen Christ, to know that He rose from the grave on that Easter morning. We have not beheld His pierced hands or thrust our hands into His side, and yet we know that He lives. We know that He hears each prayer that we voice, sees and understands each of our needs, goes with us day by day, strengthening, leading, interceding.

What place has despondency in the life of a Christian? Why ponder and meditate over the affairs of life, studying their mysterious developments, wondering why God should so deal with us, seeming to hamper and burden us? How much happier would be our lives if, instead of being so self-centered that we worry about the troubles of the present, we would praise God daily for our blessings and for the glorious future that He has promised.

We know that Christ lives! Let us allow our whole beings to sing with joy at this Eastertide because we know that we, too, have hope of life and immortality with Him. Let us forget temporary grievances; let us forget pain and sorrow and disappointment! Christ lives! He has said, "I come quickly."

Just as the songs of a million birds at daybreak tell the world of the coming of spring, let us announce to men everywhere the dawn of our new day! Let us rejoice with them in our spring, until happiness, flowing through our veins and gladdening our hearts, proclaims to the world, "He is not here, but is risen."

IDEALS are like stars; you will not succeed in touching them with your hands, but like the seafaring man on the desert of waters, you choose them as your guides, and, following them, you reach your destiny.—*Carl Schurz.*

### REJOICE

O sad-faced mourners, who each day are wending  
Through churchyard paths of cypress and of yew,  
Leave for today the low graves you are tending,  
And lift your eyes to God's eternal blue!

It is no time for bitterness or sadness;  
Twine Easter lilies, not pale asphodels;  
Let your souls thrill to the caress of gladness,  
And answer the sweet chime of Easter bells.

If Christ were still within the grave's low prison,  
A captive of the enemy we dread;  
If from that moldering cell He had not risen,  
Who then could chide the gloomy tears you shed?

If Christ were dead there would be need to sorrow,  
But He has risen and vanquished death for aye;  
Hush then your sighs, if only till the morrow,  
At Easter give your grief a holiday.

—*May Riley Smith.*

"WHY seek ye the living among the dead? 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."

You better live your best and act your best and think your best today; for today is the sure preparation for tomorrow and all the other tomorrows that follow.—*Harriet Martineau.*

MEN, even when alone, lighten their labor by song, however rude it may be.—*Quintilian.*

# THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*“But when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass, but the end is not by and by (come yet).”—Luke 21:9.*

## GOD IN CREATION

Lesson 1—Genesis 1:1 to 2:7

**I**N THE beginning (when, no one knows) God created the heaven and the earth. But everything became all mixed up, and so God began separating all the parts—some part each day. Now, as to how long each day was, no one knows; but God could do whatever He wanted to in any length of time.

Our Bible says the Spirit of God moved upon the face of the waters. God said, “Let there be light,” and there was light. His word was all-powerful.

Then He divided the light from the darkness—calling the light, day, and the darkness, night. Thus, on the first day were evening and morning.

The second day God spoke and made a firmament, which divided the waters above and below. This firmament He called heaven.

Then the third day the waters under the heaven were separated, so that land appeared; upon which land, grass, trees, herbs, and plants of all kinds were soon growing. God named the land, earth, and the water, seas. He also arranged that each plant should bear fruit, or seed, and reproduce its own kind.

A later verse says God made every plant and herb of the field before it was in the earth and before it grew, because there had been no rain on the earth, nor a man to till the ground. But there was a mist that went up from the earth and watered the whole face of the ground.

Very often the mistake is made in thinking that when God made light He made the sun, moon, and stars, but not so. It was not until the fourth day that He put them in the heavens to rule the day and night, and to be for seasons and signs.

Again God spoke, and on the fifth day created the sea-life—from the tiniest of creatures to great whales. And He created them abundantly. Then fowl of every kind was formed. God blessed these creatures and said, “Be fruitful and multiply and fill the waters in the seas, and let the fowl multiply on the earth.”

The following day God made cattle, beasts, and creeping things—the animals.

After this beautiful land was all in readiness, God said, “Let us make man in our image to rule over these crea-

tures.” So the Lord God took dust of the ground and made man in His own image. But there was no life in the man any more than in a statue—until God breathed into his nostrils the *breath of life*. And then man became a *living soul*. He was named Adam.

Notice, man was created on the sixth day. God wanted to provide a helpmeet for this first man, and so He caused a deep sleep to fall upon him. And while he slept, God took one of his ribs and made the woman. Adam named this woman, Eve, because she was the mother of all living.

God blessed this first pair, and told them they should be fruitful and multiply and subdue the whole earth, having dominion over all creatures of the air, earth, and sea, and that the plant life was to provide food for them and the creatures.

As each thing was created God looked at it, and pronounced it good or very good. Now, that all was complete, God rested on the seventh day, and blessed and sanctified it.

ARE WE respecting God's day of rest?

### SOMETHING TO DO

1. Read Genesis 1:1 to 2:7.
2. Memorize Genesis 2:7.
3. Draw seven circles to represent the seven days. In each paste or draw a picture to represent the things created on each day.
4. Learn the order of creation.
5. When was a star a sign? How do the stars tell the seasons?
6. How was the earth watered?
7. Who named Eve?

### SAVING

Fifteen muscles make a smile,  
I heard my father say;  
And it takes sixty for a frown;  
Then frowning doesn't pay.

I'll smile, and use the forty-five  
To say things kind and true;  
With all those extra muscles saved,  
What great things I will do.

—H. O. Spelman.



# With Our Sunday Schools

LESSON 1.—April 3, 1932

## GOD IN CREATION

Genesis 1:1 to 2:7

Devotional Reading: Psalm 8

### GOLDEN TEXT

In the beginning God created the heaven and the earth.—Genesis 1:1.

#### A STUDY OF THE SUBJECT

Topic: The Creative Work of God.

Basic Truth: "God . . . made the world and all things therein."—Acts 17:24.

I. God Before Creation. The being of a Creator is a necessary element in rational thinking. "Since the beginning of this century, research has been swinging steadily away from the materialistic, mechanical interpretation of the universe, until the recent assertion of leading men of science that the universe has purpose and direction has proved to be a striking realignment of attitude. Millikan says the universe is controlled by a Creator, 'constantly on the job.' Jeans thinks of the universe as a 'great thought.' Eddington conceives of God as 'Him through whom comes power and guidance.' Kirtly Mather believes that the great quest of science is God."—From "Has Science Discovered God?" (1931).

II. Order of Creation. The order of creation as given in Genesis is found to be in complete harmony with the discoveries and deductions of the geologist. Both Genesis and geology reveal an orderly progression of events from inanimate to animate, plants to animals, animals to man.

III. Creation of Man. The detailed account of man's creation, given in Genesis, reveals his nature and the divine purpose of his existence. He was formed altogether of the substance of the earth because the planet of which he was a part was to comprise the entire circle of his experience. He was "of the earth, earthy." He was inseparably united with the realm he was destined to rule under God.

IV. Purpose of Creation. The all-wise God governs His universe in harmony with divine wisdom. No useless act is performed, no meaningless word spoken, no vain purpose conceived. "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."—Isa. 45:18.

#### PRACTICAL APPLICATIONS

It was God who created the heavens, the earth, and the sea, and the things that therein are. (Rev. 10:6.) Read also Isa. 44:24. There are many questions that come to mind concerning creation. In Isaiah 45:18, we are informed that the earth was created to be inhabited. Therefore, He gave it to man for his eternal home. "The earth hath he given to the children of men."—Psalm 115:16.

Another question that should be discussed in the study of this lesson, "Why did God create man? There are three reasons to which

we wish to call attention. In the outline they are numbered c, d, and e. In Rev. 4:11 we read: "For thou hast created all things, and for thy pleasure they are and were created." If we fail to bring honor, glory, and pleasure to God, we fail in the mission of life. The only way we can bring pleasure to God is to follow the enjoiner of Paul in 1 Cor. 1:31. Man was created in God's image and after His likeness. Gen. 1:26; 5:1. We bear the similitude of God. We have a great responsibility in keeping this image clean and pure. 2 Cor. 6:16; 1 Cor. 6:19; 1 Thess. 5:22.

We are the sons and daughters of God and occupy a different relationship to Him from ordinary servants, for they don't know the will of the Father (Gal. 4:5-7; John 15:16), but we know it. However, as sons and daughters, we must serve the Father through the Lord Jesus Christ as obedient children in singleness of heart.—C. E. R.

### THE GOLDEN TEXT

"In the beginning God created the heaven and the earth."—Genesis 1:1.

As to how long God worked in creating the earth is not known. We have no record of prehistoric time, and there may have been thousands of years elapsed between the "beginning" spoken of in verse 1 and the event of verse 2. To me the seven days spoken of in Genesis 1, are after the "beginning" of verse 1. Scientists tell us that certain formations discovered in caves were thousands of years in developing into their present condition or size. This may be true and yet not conflict with the biblical account of creation.

God is our Creator, and we must trust Him with full confidence, for He knows the end from the beginning. Why does it matter to us whether He was thousands and thousands of years in the work of creation or whether He did it in seven literal days of 24 hours each? He does things in His own time and in His own way, and so we must be content to know that all has been done on time and all future events will come in the time that He has or will order.—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### The Maker of All Things

"In the beginning God created the heaven and the earth."—Gen. 1:1. In this same chapter it is stated that God created "light", "firmament of heaven", seas, dry land, grass, herbs, trees, sun, moon, stars, fowls, fish, whales, creeping things, beasts, and last of all, man. Isaiah is in harmony with this idea, as are also the other prophets and the apostles.

Many more scriptures could be given but they would contain the same teaching, namely, that God created all things. The contrary idea is that Christ created all things. This idea seems to be supported by several scriptures: Col. 1:16; John 1:3; Heb. 1:2. "For by him were all things created, that are in heaven, and that are in earth . . . all things were created by him and for him".—Col. 1:16. The antecedent of "him" is rather doubtful. The thirteenth and fifteenth verses preceding refer to God, while the same language in verse eighteen clearly refers to Christ. Other translations make it clear that "God" is the antecedent of "him", thus producing harmony with the rest of Scripture. A careful study of John 1, reveals that God, and not Christ, is spoken of as the Creator in verse 3.

In Hebrews 1:2, the A. V. reads: "God 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". The Diaglott translates this passage thus: "God in the last of these days spoke to us by a son, whom he appointed heir of all things, on account of whom also he constituted the ages." This leaves God the Creator.—H. A. S.

#### PRIMARY CLASS

Topic: The World Created.

Memory Verse: Genesis 1:1.

The teacher should tell the story of the creation faithfully, in language that children can easily understand. Have ready seven cards about 6 x 9 inches, and number them to represent the different days. Have the children make a design on each card to represent the given day.

Children, suppose someone put some sand in a box and then poured in a great deal of water. How would it look? If it were very dark, could you build bridges or houses, or plant trees? In the beginning God made this world of ours in a mass something like the sand. And it was oh, so very dark! But God had planned great things for you and me to do, and so He began to prepare a place for the first man and woman. He caused it to grow lighter, and lighter, and He called the darkness, night. The light He called, day. This He did in the first day. On the second day, He caused the air to rise out of the water. Next the waters were drained from the land, and mountains, rivers, lakes, and plains appeared. On the land were green grass, fruit trees, and lovely flowers of every kind. On the fourth day, the sun, and moon, and stars appeared. The fifth day saw the fishes and birds created. And on the sixth day God made the animals and then, last of all, He created a man and a woman.—G. M. M.



## AMONG THE CHURCHES

### AT WCMA

The Easter sermon for radio listeners will be given by Bro. F. L. Austin from 6:30 to 7:30 a. m. All will desire to tune in on this station (1400 kc) for we know you will be uplifted by Bro. Austin's message on March 27th.

### PASSING A MILESTONE

Mrs. Jennie McDonald, of South Bend, Ind., celebrated her eighty-first birthday anniversary on March 17, 1932, Saint Patrick's Day. She received greetings from her many friends during the day. At 6:30 dinner was served to seven guests. She is enjoying reasonably good health.

### NEWS FROM RIPLEY

Mr. and Mrs. Orville Lynd and son, Orville Dale, are visiting at the home of Mr. and Mrs. Albert Logsdon in Kewanee, Ill.

Mrs. J. W. Cooper is slowly but steadily regaining her health and strength. We are all thankful to the heavenly Father for sparing her, and hope and pray she may again be with us at the usual worship.

We are again reminded of the fact that earthly things perish, but only the things of God remain. On Sunday afternoon shortly after one o'clock the large farm home of Mr. and Mrs. Wm. Laning was destroyed by fire. It had gained considerable headway before it was discovered, and consequently only a small part of the household goods was saved, mostly from the first floor. A strong west wind continually fanned the flames, and embers were blown on to the barn several hundred yards distant, but the quick work of friends and neighbors saved the barn. Our sincere and heartfelt sympathy goes out to these dear old friends.

### ORDERS FOR EASTER HERALDS

Mary F. Cook; Mrs. A. J. Chaplin; J. G. Haupt; Mrs. M. Shea; Mrs. Howard Moore; Earl S. Logan; G. E. Marsh; Jessie W. Donaldson; Mrs. Lottie Graham; Mrs. O. J. Dorsey; Mrs. Chas. Jewell; Mrs. L. M. Kiger; R. A. Humphreys; Mrs. Chas. A. Harris; Wm. H. Boyer; Mr. and Mrs. T. J. Ellis; V. Earl Thayer; Alletta J. Renner; Mrs. E. L. Griffin; Mrs. W. H. Eidemiller; Mrs. Diana Murphy; Etta L. Elton; N. S. Westfall; I. O. Rogers; Elizabeth Ordnung; Mrs. F. Moran; Mary E. Carter; Mrs. A. M. Siple; Mrs. Hilding L. Anderson; A. J. Grubbs; Mrs. Roscoe Halstead; Harry Goekler; Mrs. Lucy Lapp; S. P. Dismukes; Ethel Johnson; Mrs. Elias Thorene; Mrs. Clara Stinnette; Mrs. H. J. Thomas; Mary M. Renner; M. A. Woodward; Jas. A. Patrick.

### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. H. S. Bell; Anna Hammond; Mary Calkins; Mr. and Mrs. E. C. Railsback; Jessie W. Donaldson; Mrs. Eva L. Page; Golden Rule Berean Society, Cleveland, Ohio; Mrs. Mac Mick; Mr. and Mrs. Ed Engebretson; Graytown, (Wisconsin) Ladies Aid; W. S. Tomlinson; Ruth Tomlinson; Samuel J. Smith; Mr. and Mrs. Wm. A. Hanson; Mrs. J. H. Adams; Mrs. R. C. Ayres.

### TRAINING CLASS CONTRIBUTION

Happy Woods Sunday School,  
Hammond, Louisiana \$5.00

### GRAND RAPIDS, MICH.

When these words are written a large amount of sickness still prevails among our people. We are deeply thankful, however, that Sister Alice Smith, who was in advanced years, is the only member of our local congregation to have fallen in death since our pastorate here began. And so we put our trust in God for His continued guidance and protection. Sister Van Portfleet is the most seriously ill of those recently affected, and many prayers are rising on her behalf.

We are all looking forward to Easter, and praying it may be a day of blessing on which new ones shall dedicate their lives to the Master and all of us feel a spirit of reconsecration.

The accordion band concert to be held at the Godwin school has been changed to April the eighth. F. E. Siple, Pastor.

### OUR EASTER OFFERING

No more fitting time could be chosen in which to make an offering to the advancement of the Lord's work in the spreading of His glad tidings than at the Easter season. Our Lord's first words to His disciples concerning His resurrection to all. What better medium could be used than the columns of The Herald for this very purpose? The following offerings have been the first to arrive:

Mary F. Cook	\$1.00
Alletta J. Renner	.50
Mrs. E. L. Griffin	1.50
Mrs. Diana Murphy	5.00
Etta L. Elton	5.00
Lottie E. Young	10.00
Mr. and Mrs. W. D. Tilton	2.00
Margaret M. Ellis	5.00
M. A. Woodward	1.00

Total \$31.00

### ALICE CHAMBERLIN SMITH

Alice D. Chamberlin was born in Rochester, Lorain County, Ohio, September 5, 1850, and fell asleep at the home of her sister, Mrs. Richard Skeels, 1216 Eastern Ave., S. E., Grand Rapids, Mich., on March 13, 1932. When only five years of age Alice moved with her people to Michigan, and her entire life from that time was spent in that state.

In April, 1889, she was united in marriage to Alva Smith, of Jamestown, Mich., who preceded her in death by seven years. In 1930 Mrs. Smith's health became impaired, and she gave up her lease of a home given her by a nephew, Dr. Wm. Weenboer, and made her home with her sister and brother-in-law, Mr. and Mrs. Skeels, where she was tenderly and patiently cared for until the end came quietly on March 13. She leaves Sister Skeels as the only surviving member of a family of nine children. In addition there are twenty-one nieces and nephews, besides the many friends who have known the family for years.

Sister Smith many years ago became obedient to the gospel of Christ, and she lived in the faith of a risen Lord who would be her personal Savior. She was also a member of the Woman's Relief Corps. She is laid away now at the end of a long walk, with firm assurance in the resurrection of the dead. Sister Smith is the first member of our local Grand Rapids church to fall in death since our pastorate here began. F. E. Siple,

### MEETINGS AT MORSE MILLS

The monthly preaching services held by Bro. Conner at Morse Mills, Missouri, will be resumed on April 10, and will be continued regularly thereafter, the Lord willing.

### THE RADIO WORK

The weekly radio services conducted by the Church of God over WCMA at the present time are three, as follows:

1. Sunday morning service from 6:30 to 7:30. Several of our best known ministers have been the speakers. This broadcast is sponsored nationally by our people, and is under the direction of Sr. Louise La Munion, of Culver.

2. Monday afternoon service from 3:00 to 3:45. This service has just been instituted and no name has as yet been selected. Please send in your suggestions. It is sponsored by the Burr Oak church and is conducted by Bro. Cecil Smead.

3. Monday night, the Truth Seekers' Hour, from 10:30 to 11:15. It is also sponsored by the Burr Oak church and conducted by Bro. Smead.

Tune in to any of these broadcasts and hear the glad tidings of Christ's coming kingdom. Please write and tell us if you can get the programs. How good is the reception? Any suggestions will be welcomed. We will be glad to announce any special meetings or make any announcements of special interest. Cecil A. Smead.

### HERALD RECEIPTS

Helen Porter; Annie Hutchinson; S. S. Claussen; Howard H. Moore; Mrs. Eva Collins; S. W. Harlan; Jessie M. Wilson; Glyn Starbuck; C. E. Hatch; Mrs. Elizabeth O. Frier; Myrtle J. Norris; Amos Osborn; John D. Davis; Mrs. M. Shea; Ruehie Alexander; Mrs. Geo. Reighard; Loren L. Burnett.

Helen Porter; Mrs. Lottie Graham; Alletta J. Renner; Mrs. Paul Magnus (for another); Dallas E. Lehman; Mrs. Fred Paisley; Mrs. Hilding L. Anderson (for self and others); W. S. Tomlinson; Rolla Hightower; H. S. Lasher; H. W. Patterson (for another); L. S. Haney; Mrs. A. J. Chaplin (for another); Mrs. John Guthrie; Lawrence E. Drew.

### THE RESTITUTION HERALD

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Subscription Rates.—51 issues per annum, \$2.00; 6 months, \$1.00; 3 months, 50 cents. Sample copy, Free.

The RESTITUTION HERALD advocates: the near return 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 to be 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,

### FLORA HOLWAY

Flora Holway was born in Iowa on March 22, 1875, and departed this life on March 3, 1932. She moved to southern California twenty-five years ago, where she taught in the Los Angeles city schools till almost the day of her decease. She is survived by her father, T. W. Holway, one brother, Frederick H. Holway, and five sisters: Mrs. Mabel Maxwell, of Selma; Mrs. Bessie M. Moore, of Los Angeles; Mrs. Emma E. Haffrey, and Mrs. Jennie L. Young, of Long Beach, California. Interment was made in the Long Beach Mausoleum.

"The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."—Psalm 103:17.

Norman John McLeod.

### MRS. LILLYBRIDGE

Mrs. Lillybridge was born at Bromsgrove, England, and came to this country when but four years old. She was the daughter of Thomas and Ann Davis, her father being a Baptist minister. Sister Lillybridge attended the State Normal School at Trenton, N. J., and later taught school at Beverly. On March 3, 1869, she was united in marriage to Boardman Lillybridge. To this union were born six children, three of which survive her. These are: Mrs. Miller Lance, Elizabeth, N. J., Mrs. W. V. Smith, Irvington, N. J., and Thomas B. Lillybridge, of South Orange.

Throughout her life Sister Lillybridge was a person devoted to the study of the Bible. Her studying caused her to become dissatisfied with her early belief and she gladly joined the Church of God as soon as she discovered that they held to the same doctrines she had come to accept. She met with the brethren here in Virginia on one or more occasions. They loved her dearly, and she had the same degree of love for them. One of her dying regrets was that she would not be able to visit the Virginia brethren again.

Sister Lillybridge, about two weeks before her death, selected the scriptures she wanted read at her funeral. Her wishes were carried out by her nephew, a minister. She died on February 11, 1932, in the eighty-ninth year of her life. She sleeps awaiting the trumpet sound.

For the last few years she made her home with her children, dividing her time about equally among them. All treated her with the greatest kindness and consideration. She died at the home of her son. Her daughter-in-law, Mrs. Ida M. Lillybridge, was as considerate and loving as any daughter could possibly be. Sr. Lillybridge greatly appreciated this kind Christian devotion, and in her letter of last instructions and wishes she commended them to the care and keeping of the Father in heaven.

Harry A. Sheets.

### GORDON W. BERRY

G. W. Berry was born at Waterloo, Canada, on March 29, 1846, and died in the Deaconess hospital at Marshalltown, Iowa, on March 9, 1932. He was the last of a family of thirteen children. At the age of twenty-three he came to Iowa and settled in what is now Tama County, where he lived most of the remainder of his life. He experienced all the hardships of pioneer life common to early settlers in Iowa, and had a varied experience in different occupations. In his youth he followed telegraphy, and after coming to Iowa was a well driller for a time, then engaged in the mercantile business, founding the first stores at Garwin and Berlin, now Lincoln, also being in a store at Gladbrook for a time. He was in the real estate business in Glad-

brook and also followed farming for a little while.

He lived in Gladbrook from 1912 onward, except a little time spent in Florida just previous to residence in Gladbrook. At the age of eighty he took the government job of hauling mail between the post office and the two depots, which he held until his death.

On December 12, 1872, he married Miss Jennie Olds who died in 1896. They were the parents of eleven children, three of whom died in infancy. On October 14, 1898, he was married to Miss Hester V. Cummings, who joined heartily in the task of making a home for the children and giving them a strong Christian influence. She, with eight of the children, survives him.

The surviving children are Charlie, of In-

dependence, Iowa; Mrs. Earl Nickerson and Mrs. Newton Webster, of Des Moines; Ralph, of Hutchinson, Minn.; Mrs. Addie Howard, Long Beach, Calif.; Mrs. Myrtle Buckles, Boone, Iowa; Fred, of Marengo, Iowa; and Mrs. Floy Wright, of Zelzah, Calif. There are also twenty-three grandchildren and two great-grandchildren.

Mr. Berry was a man of great constitutional strength, and he clung to life so tenaciously as to surprise the attendants at the hospital. He was of a very genial disposition, and his hearty laugh will be missed by his acquaintances.

Funeral services were held at the Park Hill church in Gladbrook, and he was laid to rest beside his wife in Crystal cemetery.

J. W. Williams.

## BETWEEN YOU AND ME—

Sr. Lewis Lindsay of Rockford, who is a registered nurse, is caring for Sr. Alice Cryslar at Golden Rule Home. Sr. Cryslar has been very ill for the past two weeks.

Baptismal services are being held at the church at St. Cloud, Minn., by their pastor, Bro. Adna E. Hoskins on Easter, a most fitting day to typify the death, burial, and resurrection of our Lord by obedience in baptism. No doubt others of our number will attend services on that day.

Along with many others of our brothers and sisters throughout the land, Bro. R. H. Judd, of Toronto, Ont., has been very ill with the flu, being confined to his bed for more than a week. We are glad to tell you that he is recovering, though slowly.

Special meetings, beginning on March 28 and ending April 9, will be held at the Dry Run (Va.) church by Bro. H. A. Sheets, assisted by Bro. C. E. Randall. This news we glean from Bro. Sheets' "Gospel Searchlight". We trust all will cooperate and derive the benefits to be obtained in attendance at these meetings.

Bro. and Sr. Levi Mick, of Warsaw, Ind., who are the new caretakers at Golden Rule Home, arrived on March 15, and things are moving along smoothly. All who are acquainted with these good brethren will feel assured that a wise choice has been made, and Sr. Mick's wide experience in caring for the sick and aged recommends her very highly for the position she is filling as matron. We pray God's blessing on them in their labors here.

The committees for the annual Training School edition of The Restitution Herald are hard at work in their several departments. C. E. Lapp is general manager; Arlen Marsh, editor-in-chief, assisted by Ida Lapp and Dorothy Krogh; Harry Goekler, chairman circulation committee, assisted by Richard LeCrone and Harvey Krogh. Many are awaiting with much interest this special issue. Further particulars will be given next week.

As we enter once more the Easter season, may our hearts be so filled with gratitude for the forgiveness of our sins accomplished in the Savior's death on the cross and love for our risen Lord that we will "go quickly and tell" the glad news to others who walk in darkness, that they, too, may lift their voices in praise and honor to Him who lives forever more. May you all find great cause for rejoicing at this Easter season, is my prayer.

We note with rejoicing that added interest in service seems to be the portion of several of our churches recently; also that some are beautifying their places of worship in a manner befitting the house of God. Notably among these are the churches at Eldorado, Ill., and Fort Valley, Va., under the leadership of Bros. C. E. Lapp and H. A. Sheets, respectively, with the faithful cooperation of the brethren at these places. May all be done not for the praise of men, but for the glory of God.

This issue will go into 767 new homes this year. Think of the enlarged opportunity of spreading the glad Easter message as given in the columns of our Restitution Herald! This has been possible because you have cooperated so loyally, and we wish to express our appreciation to you for your assistance. Remember the subscription price to new subscribers is \$1.50 per year and that The Herald arrives weekly with its hopeful gospel message.

Sr. Letitia Waller, with her husband and family, formerly of Hickory Ridge, Arkansas, is visiting her mother, Sr. Diana Murphy, and relatives at Marshall, Ill. They are planning to locate near Marshall in the near future. Until her permanent address is known, Sr. Waller has instructed one of her old neighbors down in Arkansas to read her Restitution Herald. In fact, she says she always passes her copy on to others.

We have been waiting for definite word from Sr. Hanna M. Barber in regard to her welfare since the accident which we mentioned recently, and the other day a note came from her saying that she is still in the hospital and would be glad to hear from her friends and brethren. Her address is, 1737 N. W. Tenth St., Oklahoma City, Okla. Though confined to her bed, she is still busy spreading the glad tidings among her fellow sufferers. She ordered 12 copies of The Herald sent to her.

Sr. Orpha Sanford, director of the Relief Department of the National Bereans, was a welcome caller at headquarters and at Golden Rule Home one day last week. Sr. Sanford, with your loyal cooperation, has been enabled to assist several of our aged brethren regularly each month—needy ones whose only aid comes from this source. We dare not think of the suffering that would be their portion without your support. We suspect that an expression of your love for our risen Lord in the form of an offering sent to Sr. Sanford for her fund would be most acceptable just now. Her address is 5424 Race Ave., Chicago, Illinois.

## JOYFUL WORDS FOR THEM AND US

By Lottie E. Young

LET our thoughts go back to the sabbath when the Lord was lying quietly in a borrowed tomb and picture the feelings of those who had been with Him and truly believed He was "the Christ, the Son of the living God." Their Master had been crucified, and they had seen His dead body laid away in the cold embrace of death. Was He a defeated Leader, and had they been espousing a lost cause? Had they given up their homes and business and endured many hardships for over three years for nothing but a vision? Would they have to confess themselves a broken and defeated band who had followed One making wonderful promises, which apparently He had not been able to fulfill? Yes, it must have been a night of intense sadness and disappointment to those who had trusted that "this was he that should have redeemed Israel."

But, even in the darkness of that very night, the most stupendous event the world has even known took place in the coming back to life of the Savior. ~~It~~ the women who were at the burial place "very early on the first day of the week" found an empty tomb, and heard the words, "Why seek ye the living among the dead? He is not here, but is risen", from the lips of a glorious angel of the Lord. Then they recalled the words Jesus had spoken about His having to remain three days "in the heart of the earth", which they had forgotten in their grief. The Pharisees, however, had remembered them when they asked Pilate for a guard to be placed at the sepulchre, "lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead; and the last error will be worse than the first."

This good news of the resurrection of Jesus traveled fast and was confirmed by the appearance of the risen Savior to Mary Magdalene in the morning, to the two followers who were walking to Emmaus in the afternoon, and the ten disciples gathered together in the evening. It is the best attested fact in all history. Then they must have recalled the promise, "Weeping may endure for a night, but joy cometh in the morning", and afterward went forth everywhere proclaiming "Jesus and the resurrection."

Nearly two thousand years have passed since the Apostle Paul said, "The night is far spent, and the day is at hand", and we are that much nearer to the consummation of the "blessed hope", which has been longed for through the ages, than were the early Christians. Some are saying, "Where is the promise of His coming? All things are now as they always have been; let us eat, drink, and be merry". They forget that the Lord is not slack concerning the promise made before His death: "If I go away, I will come again, and receive you unto myself", and again in the revelation to the Apostle John: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him". "And, behold, I come quickly and my re-

ward is with me, to give every man according as his work shall be."

May we all be in the blessed company of overcomers who shall not taste the bitterness of death, but shall be "caught up in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." These were comforting words to the early church and are to His children now.

## A SHORT EASTER MESSAGE

By R. H. Judd

THE exactness of Paul's gospel is brought out in many ways and in various places in his epistles, but probably in none more so than in his fifteenth chapter of First Corinthians. This is specially noticeable in the changes of phraseology in the Revised Version.

In verse twelve the Authorized Version reads, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" Here there is just the bare statement that Christ rose. There is no intimation whatever as to how it came about or any testimony to show that it was anything more than one of those inexplicable "happenings" of nature—a method far too common, even among Christians, of giving nature, as a blind force, the glory that is rightly due to God.

Now turn to the Revised Version and note the difference, and how that difference is carefully reiterated in following statements, and brought to the full in definite focus in verse fifteen. "Now if Christ be preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead?" Here Paul puts the whole question beyond the pale of a mere "accident of nature". Christ not merely rose, but "he hath been raised". The work was the work of a Power outside and beyond Himself.

So important does Paul's testimony regard this fact that we find it repeated in the thirteenth and fourteenth verses. In the fifteenth verse he takes the position that we are false witnesses regarding God, ascribing to God an act of power and glory He had not performed, "if so be that the dead are not raised". Surely here Paul gives us a side glance into the righteous character of the Holy God whom we worship. He does not desire a glory that is not His. If the dead are not raised, then He does not desire the false witness that they are.

So again in verse twenty we find Paul sticking faithfully to his formula—not merely that Christ is risen—"but now hath Christ been raised from the dead." Just the same old gospel story that he had been telling in Rome, that "Christ was raised from the dead by the glory of the Father". Oh yes, friends, Paul believed in a personal God—the living God, and our belief in the resurrection of the dead is based and planted in the belief that God Himself is behind it all.

# THE RESTITUTION HERALD

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## The Second Coming of Christ

By M. W. Perrine

**T**HE many, many times that the second coming of Christ, God's anointed Son, is mentioned in the Scriptures, impresses every honest hearted searcher with the importance of the event.

Paul said, Hebrews 9:26, "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: 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."

Christ came the first time as a Sacrifice; He will come the second time "unto salvation". The prophets have uttered their predictions; the apostles have spoken in no uncertain tones; and Jesus Himself has added His testimony to the fact that He is coming again. They have made it known to the one who will believe it, but the unbeliever is in darkness.

In 2 Corinthians 4:3, Paul said, "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Again the Apostle says, 1 Thessalonians 5:4, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day". What made them such? They believed the word of the two men in white which stood by when Jesus went away. They had read the signs.

Who but an unbeliever could scan the pages of the Bible, God's Word, with the evidence that it sets forth and could doubt the fact of His coming again to this earth? Surely such an one would be blind to one of the plainest, most glorious, and most important truths in the Bible!

He would be in the same condition that the Jews were, and still are, relative to His first coming.

The Nobleman has gone into a far country to receive

for Himself a kingdom and to return. They say, "We will not have this man to reign over us." In Samuel's day, they rejected God as their Ruler and chose one of their own number, and from that day to this man has been on trial as a ruler and has proven a failure. Why? The God of Israel said, "The Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God."—2 Samuel 23:3. No justice nor judgment in the land? What is Jesus coming for? The Scripture says, Psalm 72:2, "He shall judge thy people with righteousness, and thy poor with judgment," and Paul says, speaking of Christ, 1 Corinthians 15:25, "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

David, whom God declared to be a man after His own heart, came the nearest to being a just and righteous ruler—one who ruled in the fear of God. But David committed a grievous sin in doing an injustice toward one of his own subjects. He acknowledged his sin and cried to the Lord, and the Lord heard him and forgave him. Solomon sinned, his rule was oppressive, and God rent his kingdom asunder.

The history of Israel and Judah was one long succession of good and evil rulers, until finally their light went out in darkness and the head of gold was ushered in. That great image represents the whole of Gentile dominion down to the very day when the little stone cut out of the mountain without hands, which is Christ's kingdom with Jesus at its head, smites the image upon his feet which are of iron and clay and breaks them in pieces. The stone that smites them will become a great mountain and fill the whole earth.

God covenanted with David and said, Psalm 89:35, "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever; and his throne as the sun before me. It shall be established for ever as the

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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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*“Go ye into all the world, and preach the gospel to every creature.”*

## The Editor's Prayer

OUR FATHER IN HEAVEN, Thou who hast spoken unto us by Thy Son our Lord, inspire us, we pray, with a zeal for the advancement of Thy truth among men. Help us that we may use every power and every means to carry the glad tidings of Thy coming kingdom into all the world. Grant this our prayer for Jesus' sake. Amen.

## Your Easter Message

THROUGH the splendid cooperation of our regular subscribers we were enabled to place Easter numbers of THE RESTITUTION HERALD in nearly eight hundred new homes. This is by far the largest special edition we have ever issued, and it indicates a growing appreciation on the part of the Church of God brotherhood everywhere of the value of the paper as an evangelistic medium.

It has been estimated by publishers' associations that each paper reaches on an average three persons. If this is true, and our own investigations go to show that this is a conservative figure, then each of these eight hundred extra copies of THE HERALD which you sent out last week was read by at least three individuals, or by a total of nearly two thousand four hundred strangers to the faith! What a vast audience you called together to listen to the inspiring resurrection messages of our Easter contributors! Eternity only will reveal the final fruitage of your effort.

It will be of interest to you to know from what parts of the country the orders came, and where the papers went with their tidings of hope. Lists of names and addresses were received from twenty-four states and from Canada. Practically every state where we have a local church sent in its quota of names, and many orders reached us from states where we have neither churches nor conferences. An unusually large number of orders came from the South, Florida, Louisiana, Arkansas, Oklahoma, and Texas being strongly represented.

In compliance with these requests of the brethren the Easter HERALD was sent into thirty-six states, two Canadian provinces, and the Panama Canal Zone. The largest single order, consisting of one hundred and eighty-nine copies, reached us from Brother J. G. Haupt of Louisiana. Brother

Haupt intends to follow up his work with THE HERALD to determine the interest that has been aroused and to carry it forward to definite results where possible.

The Pacific and Atlantic coasts were well represented in this widespread distribution, both as to orders received and as to papers delivered. New York, New Jersey, Maryland, Massachusetts, Pennsylvania, Virginia, both Carolinas, and Florida, received papers in the east, while every state on the west coast was included.

In addition to the single copies ordered, several annual subscriptions were received. These were sent in by brethren who desired to have their friends at a distance enjoy with themselves the weekly visit of THE HERALD.

All in all the Easter effort was a most successful one, and the editors and the manager of THE RESTITUTION HERALD deeply appreciate the support and the encouragement they have received from the brethren throughout the country.

## The Moral

THE moral to be drawn from our united effort of last week is this: THE RESTITUTION HERALD provides the Church of God with an effective general evangelist that can be sent throughout the world at very little expense, bearing the glad tidings of the kingdom of God to thousands who have never heard it before.

Each number of THE HERALD is equal in contents to a sixty-four page booklet. Four numbers are equal to a full size book of two hundred and fifty-six pages. A volume of THE HERALD, now fifty-two issues, provides our readers with the equivalent of a small library of thirteen standard size volumes of religious truth.

What a wonderful opportunity this presents for the dissemination of those great essentials of salvation for which the Church of God has stood so firmly for the past century and a half!

Further, what a vast and inspiring audience is furnished by THE HERALD for our pastors, teachers, and evangelists who contribute carefully, prayerfully, prepared articles for our columns. Hundreds of letters attest the good the paper is doing, and the joy it is bringing into many lives.

# THE WORD OF GOD

By George B. Alldridge

*"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."*

UPON one occasion Jesus addressing the Jews, remarked, "Search the scriptures: for in them ye think ye have eternal life; and they are they which testify of me." Again, quoting Moses, He said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." How closely then the Scriptures are related to God Himself, since they proceed from His own mouth, or are given utterance by His own personality unto the children of men.

Solomon said, "Every word of God is pure; he is a shield unto them that put their trust in him." Isaiah, who speaks so much about the Word of God, gives us a remarkable statement which history has verified over and over again. "The grass withereth, the flower thereof fadeth; but the word of our God shall stand for ever." Peter, writing seven hundred and fifty years after this, says, "But the word of the Lord endureth for ever; and this is the word which by the gospel is preached unto you."

Our spiritual life is fed and nourished daily by digesting and assimilating in our minds the good Word of God. Jesus said to a woman of Samaria, "The time will come, however, and is even now here, when the real worshippers shall worship the Father in spirit and in truth: because, indeed, the Father desires such to be his worshippers. God is Spirit; and they that worship him must worship in spirit and truth."—John 4:23, 24, F. F. Trans.

How do we know when our spiritual life is famished or in a condition of decadence? A very simple test can be applied, which is more sure of accuracy than even the reading of a barometer which indicates a change of weather.

Do I daily find in my heart a taste and relish for study of the Word of God? If so, then this is a strong evidence that my heart is right toward God. Do I find my mind filled with thoughts gathered from God's Word, and like the sweet psalmist of old, saying, "My praise shall be always of thee"? Am I absolutely devoted to God? Well, what is devotion after all? Is it not an act or condition of the mind toward God? God is spirit, and must be worshiped in spirit: that is, in mind and thought. If the mind then controls our lives, our outward performances will indicate it.

Jesus said, "The words that I speak unto you, they are spirit, and they are life." How clearly to our minds these words now appear, "Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you."—John 6:53. So it is His word expressed by the symbols, flesh and blood. With what mysticism theologians have

enshrouded these words in the minds of their followers and devotees.

How clearly Jesus reasons out His parables and sayings by analogy. Listen to this. Oh, it is so clear and wonderful to the mind begotten by the good Word of God: "Our forefathers ate the manna in the desert, as it is written, 'He gave them bread out of Heaven to eat.' In most solemn truth I tell you, replied Jesus, that Moses did not give you the bread out of Heaven, but my Father is giving you the bread—the true bread—out of Heaven. For God's bread is that which comes down out of Heaven and gives life to the world".—John 6:31-33, Weymouth.

This is how Jesus reasons it out. Our physical organism was created from the dust of the ground. To sustain life we must daily partake of food and drink, exactly the same elements that it consists of. As these elements are digested and assimilated they become flesh and blood.

In like manner, the new creature, begotten in you by the Word of God, must necessarily, to sustain its spiritual life and growth, partake of the same elements that beget its origin, that is, the Word of God. How simple of understanding this scripture now appears: "Do not err: God can not be deluded; for what a man sows, that he will also reap. If he sows for his sensuality, from that sensuality he will reap perdition; but sowing for the Spirit, from the Spirit he will reap eternal life."—Gal. 6:7, 8, F. F. Trans.

How wonderfully God's words unfold themselves, like the beautiful roses in June, each day becoming more fragrant and beautiful. Paul says under inspiration, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God". Why, Paul? Because those found worthy to have a part in the kingdom of God will be spiritual beings, born and begotten as Jesus said, "In most solemn truth I tell you, That unless a man is born of water and the Spirit he cannot enter the kingdom of God. Whatsoever has been born of the flesh is flesh, and whatsoever has been born of the Spirit is Spirit. Do not be astonished at my telling you, 'You must be born anew.' The wind blows where it chooses, and you hear its sound, but you do not know where it comes from or where it is going. So is it with every one who has been born of the Spirit."—John 3:5-8, Weymouth.

"For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."—Gal. 6:15. Wherein then does the old creature differ from the new? Let Paul answer. "It is sown a natural body; it is raised

*Continued on page 410*

## IT MAY BE

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It may be in the evening,  
 When the work of day is done,  
 And you've time to sit in the twilight  
 And watch the setting sun;  
 While the long bright day dies slowly  
 Over the sea—  
 And the hour grows quiet and holy  
 With the thoughts of Me—  
 When you hear the village children  
 Passing along the street,  
 Among the thronging footsteps  
 May come the sound of My feet;  
 Therefore I tell you, "Watch!"  
 Let the door be on the latch  
 In your home—  
 For it may be through the gloaming  
 I will come!

It may be in the midnight  
 When 'tis heavy on the land,  
 And the black waves lying dumbly  
 Along the sand;  
 When the moonless night draws close,  
 And the lights are out in the house;  
 When the fire burns low and red,  
 And the watch is ticking loudly  
 Beside the bed—  
 Tho' you sleep tired on your couch,  
 Still your heart must wake and watch  
 In the dark room—  
 For it may be that at midnight  
 I will come!

It may be in the morning,  
 When the sun is bright and strong,  
 And the dew is glistening sharply  
 Over the little lawn;  
 With the long day's work before you  
 You are up with the sun,  
 And the neighbors come in to talk a little  
 Of all that must be done—  
 But remember that I may be the next  
 To come in at your door,  
 To call you from your busy work  
 Forever more!  
 As you work your heart must watch,  
 For the door is on the latch  
 In your room—  
 And it may be in the morning  
 I will come!

So I am watching quietly  
 Every day;  
 Whenever the sun shines brightly  
 I rise and say,

"Surely it is the shining of His face"—  
 And look into the gates of His high place  
 Beyond the sea;  
 For I know He is coming shortly  
 To summon me.  
 And when the shadow falls across the window  
 Of the room,  
 Where I am working at my appointed task  
 I lift my head to watch the door and ask  
 If He is come—  
 And the Spirit answers softly,  
 In my room—  
 "Only a few more shadows  
 And He will come!"  
 —Author Unknown.

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## THE PERFECT DAY

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By Sydney E. Magaw

*"The path of the just is as a shining light, that shineth more and more unto the perfect day."*

WHILE boys at school we learned the impossibility of taking home a perfect report card. The gardener has produced his prize rose, but under the microscope there are revealed imperfections. No artist has mastered a sunset like that painted in reality on a western sky. The carpenter has not made the perfect house. There has not been a perfect day since Eden, and only one perfect Man.

Still we are not despondent. There is purpose in life. An idolized friend who failed us we forgave. To have trampled him would have ruined him and us. The failures of all the world are opportunities for us to work for God, and in His service the cross becomes a banner of victory.

There is promise of a "perfect day". Then there will be victory indeed. But victory only follows struggle. There is no short-cut. The perfect day merits and demands our struggle now.

There is a constant witness of this coming perfect day. "The path of the just is as the shining light, that shineth more and more unto the perfect day." When the night is darkest, the light shines brightest. Ten drunkards prove the worth of the man who is clean. "Of the making of books there is no end," yet all the world's books only add to the value and need of the Holy Bible. So in this land of imperfection, sin, toil, grief, and death, there is seen "the path of the just", and it is as the "light that shineth more and more unto the perfect day."

That perfect day will come. In that day the Sun of Righteousness shall arise with healing in His wings. Then the dead shall be raised. "Now we see through a glass, darkly, but then face to face." "The desert shall rejoice, and blossom as the rose." "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Then



"they shall beat their swords into ploughshares," and "times of refreshing shall come from the presence of the Lord"—"times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

In the perfect day Jesus will be "King of kings and Lord of lords," and "he must reign, till he hath put all enemies under his feet." In that day "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," and Christ "shall change our vile body, that it may be fashioned like unto his glorious body."

The perfect day will come when the perfect Man, the King of all the earth returns. "Who is this King of glory? The Lord strong and mighty." "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in."

Then "judgment (shall) run down as waters, and righteousness as a mighty stream." Then "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." God will "create Jerusalem a rejoicing, and her people a joy," and to crown such a day of splendor God will dwell with men.

Myriads of signs may fail us, but there is one that shines brighter and brighter, generation after generation. It is the onward march of Christians, the path of the just leading on and on, until the goal is reached and the prize won. "The path of the just is as a shining light, that shineth more and more unto the perfect day."

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"I WILL praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore. For great is thy mercy toward me."

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## WHAT IT COSTS NOT TO BE A CHRISTIAN

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*By Ida Lapp*

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**M**ANY times we hear people say they cannot become Christians because of the great sacrifices which they would have to make. The cost is too great, and they are not willing to pay the price. Yes, it does cost us something to be a Christian, but every worth while thing in this world costs us something—if not, we do not treasure it. But even then, it costs far more not to be a Christian. Let us investigate and see what it costs to live and die without Christ as our Savior.

First, not to be a Christian costs us the sacrifice of peace. "Great peace have they which love thy law."—Psa. 119:165. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

Isaiah 26:3. This is the great portion of the Christian. He has peace with God, the peace of God and the God of peace. How different is that of the unsaved man or woman. "There is no peace, saith the Lord, unto the wicked."—Isaiah 48:22. The life of the wicked man is one of fear. He knows that he is disobeying God's law and because of this he is held in fear and bondage. "The way of transgressors is hard."—Prov. 13:15. Yes, God permits the transgressor's way to be hard in order that he may tire of it and turn from his unrighteousness to his heavenly Father.

Second, not to be a Christian costs the sacrifice of the highest joy. No doubt, the non-Christian has the joy of health, of friendship, and of home ties. He may obtain fame, wealth, and power, but even then he will have missed the greatest joy which can be imparted to man and that is the joy of knowing that all his sins are forgiven and the comfort and joy of the Holy Spirit, which come in accepting Jesus Christ as Savior and Lord of his life. There is also great joy in becoming like Him.

God wants His children to be joyful—full of joy. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—John 15:11. "Yet believing, ye rejoice with joy unspeakable and full of glory."—1 Peter 1:8. How different is the feeling of the Christless man or woman!

"Aged friend, how is it that an old man can be so merry and cheerful?" asked one man of another.

"Because I belong to the Lord."

"Are no others happy at your time of life?" asked the first.

"No, not one." Then straightening up, with a glow of hope upon his countenance, he said, "Listen, please, to the truth from one who knows; then tell it everywhere, and no man of threescore and ten can be found to gainsay it—the devil has no happy old men."

Third, not to be a Christian costs the sacrifice of a hope of life after death. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23. "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.

"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."—John 6:40. "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.

These scriptures, along with many others, show us very plainly that unless we accept Christ as our Savior we have no hope of everlasting life.

Yes, it costs the sacrifice of some pleasure, some companions, and some money to be a Christian, but it costs infinitely more not to be a Christian. It will cause the loss of peace, joy, and eternal life. Are you prepared to pay the price?

"What shall it profit a man if he gain the whole world and lose his own soul?"—Mark 8:36.

## “LORD, SAVE ME”

By Harry Gockler

THE study of the life and works of Peter presents us with some very interesting as well as instructive experiences. From the time that Jesus called him from his occupation as a fisherman until the day of his death, Peter was foremost among Jesus' disciples in almost every activity. He was a leader, full of impetuosity and zeal, and constantly on the alert to display his faith and courage.

Since his call to service, Peter had heard and seen many wonderful things. He had seen water turned into wine, the temple emptied of its greedy buyers and sellers, the raging waves calmed on Lake Galilee, and a multitude of people fed from a small amount of food. He had witnessed the power of Jesus in healing the sick and in forgiving sins. He had also heard Jesus preach, pray, and counsel. From these varying experiences Peter had learned many great truths, and undoubtedly these experiences must have taught him numerous lessons about the greatness and humility of Jesus.

Although Peter had learned numerous lessons from his Master, he still had other lessons to learn equally as important as those already mentioned. Strong, independent, forceful, impulsive, Peter had yet to know and realize his own weakness in time of danger. And early in his career Peter learned this great lesson.

In Matthew 14:22-23, we find that Jesus, after His miraculous feeding of the multitude, sent the disciples away to the other side of the sea, while He remained alone to pray. In the meantime, His disciples had been caught in a storm and were being tossed to and fro by the waves. About the fourth watch Jesus came to them, walking on the sea. His disciples at first were frightened but Jesus reassured them, saying, “Be of good cheer; it is I; be not afraid.”

And as on other occasions, the first to respond was Peter. In his usual impulsive way he said, “Lord, if it be thou, bid me come unto thee on the water.” Peter had faith that Jesus could uphold him on the water. And in answer to that faith Jesus said, “Come”, and Peter, obeying at once the Master's word, stepped out on the water to go to Jesus. In his desire to walk on the sea as did Jesus, Peter failed to consider fully his undertaking and as a result, when he found himself actually walking on the water and saw the waves dashing about, his faith weakened. Just as soon as he lost faith, he began to sink. All his bold assurance and independence vanished, and in their place came a great fear. For the first time he realized his own utter weakness, and in that realization he prayed to the Master of the seas. His prayer was short but to the point, “Lord, save me.” What an appeal! Surely no three words are more expressive of complete abandonment than these three, “Lord, save me.”

Having allowed Peter to learn his lesson, Jesus stretched

forth His hand and said, “O thou of little faith, wherefore didst thou doubt?” That was Jesus' rebuke to Peter for his failure to have complete faith in Him at the outset. Peter did not show his lack of faith until the time of the testing. But unlike many people today, just as soon as he realized his own inability to carry him through the danger he called upon the Savior, and the Savior drew him safely to Him.

Oh, dear friends, when our faith is lacking in time of trouble, let us not try to pull alone, but let us place our trust and confidence in Jesus. Let us go to Him in prayer with these words, “Lord, save us.” If we could only have a simple, abiding trust in Him, our faith would never waver. May each one of us strive to attain that complete faith that will carry us through all care and sorrow through the power of Jesus.

## THE WORD OF THE LORD IS SURE

By Samuel E. Haney

*“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.”—1 Peter 1:24, 25.*

THE Lord is here comparing the instability of man and the vegetable kingdom with His infallible, unchangeable word. In other words, as expressed by David in Psalm 119:89, “For ever, O Lord, thy word is settled in heaven.”

It should be impossible to get but one meaning from these words, that is, that the Bible is the Word of God. But for obvious reasons there is a modern way of expressing this phrase which is heard from some pulpits, namely, “The Bible contains the word of God”. This mode of expression licenses people to expunge from the Bible such words and verses that do not harmonize with their theories and modes of living.

Many professing Christians are resorting to various methods in carrying out their own constructions of certain parts of the Bible, even ignoring some parts entirely as befitting their convenience and desires. One of the largest Protestant denominations is revising its hymnal, the principal object being to eliminate the word “blood” which, it is alleged, is objectionable to the young members. This verges close to a denial of the ransom. It is quite apparent that 2 Timothy 4:3 is here being fulfilled, “For the time will come when people will decline to be taught sound doctrine and will accumulate teachers to suit themselves and tickle their own fancies; they will give up listening to the Truth and turn to myths.”—Moffatt.

Christ by His own blood antityped all the sacrificial blood under the law covenant. “Moreover he sprinkled

with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."—Hebrews 9:21-23.

The Antitype we find in the words of Isaiah 53:12: "Because he hath poured out his soul ('shed his life-blood,' Moffatt) unto death". Soul, life, and blood are synonymous terms. This makes Jesus' parable quite pertinent (Luke 18:1-8), "I tell you, He will quickly see justice done to His elect! And yet, when the Son of man does come, will He find faith on earth?"—Moffatt.

It is astounding to reflect upon what is accepted as the religion founded by the Son of God and His apostles. As another expresses it, "Christianity is shot full of holes; it is hardly recognizable". The apostles would be grieved at what is being taught and practiced in many quarters, doctrine so sacrilegiously in contrast to what they taught, and in common with their converts, practiced.

In the beginning of the Christian era, getting worthy to avoid God's wrath and securing an entrance into the kingdom were considered man's most difficult tasks. But today, what a shameful reversal we see! Jesus' command (Matt. 7:13-15) is made to read, "Enter ye in at the large gate, for small is the gate, and narrow is the way, that leadeth to destruction and few there be which go in thereat. Because large is the gate, and wide is the way, which leadeth unto life; and many there be that find it. Beware of truthful messengers, which come to you in plain clothes and speech, but inwardly they are God's incarnate messengers preaching Truth."

The misrepresentation of fundamental facts relative to the divine procedure of getting into God's kingdom is on a par with the erroneous doctrine of inherent immortality. The enemy would have us believe we have a never-dying soul, but God's Word declares, "Incline your ear, and come unto me: hear ('listen'), and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."—Isaiah 55:3.

One evident object of the inherent immortal-soul doctrine is to minimize, and where possible, to eliminate difficulties of an entrance into God's kingdom. In other words, to make non-essential Jesus advice to Nicodemus regardless of the absurdity of such an idea. The two "excepts" and the one "must" that Jesus used make such an effort appear diabolically preposterous; and yet, disobedience to this and other demands of our Lord and His apostles are as common as ragweeds. Some people appear to go through their Bibles much like the farmer sorts his potatoes into three classes, first, seconds, and "marbles". The last he throws away or feeds to his swine. Christians who thus discriminate have yet to learn that the Word of the Lord endureth forever; that it is very dangerous and offensive to God to discount a sentence or even a word as much as one percent.

Another supposedly easy short cut into God's kingdom

may be found in Acts 16:31, "Believe on the Lord Jesus Christ and thou shalt be saved". If such an abridgment harmonized with Jesus' and the apostles' elaborate teachings elsewhere, citations should be out of order. But it does not. Negative evidence is too numerous to recall. Note two, Mark 16:16 and James 2:19, "He that believeth and is baptized ('immersed', Diag.) shall be saved; but he that believeth not shall be damned ('condemned', Diag.)." "Thou believest that there is one God; thou doest well: the devils ('demons', Diag.) also believe, and tremble". If believing alone should suffice, the kingdom of God would be no improvement over the present satanic regime and out of harmony with the words of Isaiah 35:8, 9, where we read that "the unclean shall not pass over it . . . but the redeemed (only) shall walk there". It is disobedience to the Word that causes demons to tremble. And the same reason is likely to cause humans to tremble.

If the inebriate had not taken his first drink he never would have become a drunkard wallowing in the gutter. The same rule applies to spiritual drunkenness to which the prophet refers as affecting individual and nation, which we see to be the case with Christendom in all her phases of life. "Dazed shall you be, and amazed, blind shall you be, blind, fuddled—not with wine, reeling—not with liquor; for the Eternal has drenched you with stupor, closing your eyes and covering up your heads, till the sight of all this is answers, I cannot; the scroll is sealed. When it is handed to an illiterate person, to be read, he answers, But I cannot read."—Isaiah 29:9-12, Moffatt.

Reader, do you think it possible to better describe the blindness of the spiritual and temporal leaders of our day than Isaiah here does? If you do, perhaps the prophet can disabuse your mind by the following: "My watchmen are all blind, they know not how to guard; dumb dogs, every one of them, they cannot bark—there they lie, a-dreaming, in the sleep they love. Yes, and greedy dogs are they, never satisfied, each bent on his own, each set on his gains."—Isaiah 56:10, Moffatt.

All this is the natural result of questioning the eternal endurance of God's Word. Man, not satisfied with God's plans, makes plans for himself. "Wherefore hear the word of the Lord, ye scornful ('scoffers', Moffatt) men, that rule this people which is in (spiritual) Jerusalem: because ye have said, We have made a covenant with death, and with hell ('sheol', R. V.—'power of doom', Moffatt) we are at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves".—Isaiah 28:14, 15.

The sooner we come to realize that the Word of the Lord endureth forever, and act accordingly, the sooner we shall be fully prepared to meet Him at His coming.

There is a reckoning day near at hand, first for the church, then for the unregenerate world. Rom. 14:10; 1 Peter 4:17; 2 Cor. 5:10, relate to the church. 2 Thess. 1:7-10; Jude 14, 15, relate to the world. The words of Revelation 6:17 are for both saint and sinner to take very seriously while the "Door" is still open.

## AWAKE TO RIGHTEOUSNESS

By Mrs. Lucy J. Lapp

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—1 Corinthians 6:17.

WE OFTEN hear professing Christians say, "What harm is there in playing cards, or going to dances, or the picture show?" I wonder why they don't ask, "Will these things help me to live a more spiritual life?" But this they do not do. They want to flirt with the world and at the same time try to follow the Lord.

James says, "Pure religion and undefiled before God and the Father is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Are not these amusements some of the world's spots?

"But," our professing Christian says, "the Bible doesn't say anything about not going to dances, card parties, and picture shows, so we don't know where to draw the line". There are many other sins nowadays that were not present in the Bible days, but because the Bible doesn't come right out and condemn each one separately and distinctly is that any reason we should do them? Not at all.

"Abstain from all appearance of evil."—1 Thess. 5:22. Are these pleasures free from *all* appearances of evil? Indeed not.

"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."—1 John 2:15. That is what is wrong with church members today; they have lost their first love and have become lukewarm. No spirituality, no zeal, running after worldly amusements. The world sets the pace, and the church follows. Do you ever see the world following the church in anything? And, because of the fact that the church member follows the world, when we ask people to become Christians, they say, "We're just as good as they are. They go to the dance, and so do we. They go to the show, and so do we. They give their card parties, and so do we." They see no difference in their lives and that of the average Christian, and can you blame them that they do not accept the Lord?

Our preachers seem to be afraid to come out boldly and condemn sin as they should for fear of hurting someone's feelings. Let it hurt their feelings, brother, you have done your duty, and God will bless you for it. Paul tells Timothy that there are some that are "traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."—2 Tim. 3:45.

Again Paul says, "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".—Titus 2:11-13.

When we think of how much our dear Savior has done for us and how He suffered on the cruel cross to redeem all mankind, we should do our very best not to grieve Him. Jesus said, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants; and we have done that which was our duty to do."—Luke 17:10.

So, 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.

Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16.

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"Patient with others, but strict with myself;  
Loving to give, and refusing all self;  
Doing the right, though it brings me no fame;  
Honoring Christ, because signed with His Name.  
Helping the downcast, and cheering the sad;  
Living our creed till it makes the world glad;  
Fond of our work, of our friends, of our land;  
Walking by faith, daily led by God's hand;  
This is the pathway the saints have all trod,  
This is the life hid with Christ's life in God."

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## AN INDICATION

DR. GEORGE H. BETTS, a professor in Northwestern University, has published a startling little book, *The Beliefs of Seven Hundred Ministers*. He submitted fifty-six questions to thirteen hundred active ministers of the gospel and to the students of five theological seminaries. Referring to the answers given by the seven hundred who responded to the questionnaire, the *Watchman Examiner* said:

"The presumption is that these seven hundred replies constitute a fair cross-section of the beliefs of present day ministers and theological students."

Some of the questions and the answers submitted follow:

Do you believe that Jesus' death on the cross was the one act which makes possible the remission of man's sins?

No—ministers 24 percent; students 64 percent.

Do you believe that Jesus was born of a virgin without a human father?

No—ministers 19 percent; students 51 percent.

Do you believe in the resurrection of the body?

No—ministers 33 percent; students 69 percent.

Do you believe in a bodily second coming of Jesus to establish a reign of righteousness on earth?

No—ministers 49 percent; students 75 percent.

—From *What of the Night* by Arthur I. Brown.

# NOTES AND QUERIES

## JERUSALEM TRODDEN DOWN

By F. L. Austin

God having said: "All the earth is mine", Exodus 19:5; and, through Moses,

"Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is", Deut. 10:14; which also Paul, by inspiration, retold in 1 Corinthians 10:26, "The earth is the Lord's, and the fulness thereof";

One might well ask, Why did not God, at the beginning, take for Himself the whole earth? But He did not. Instead, He reserved for Himself merely a small chosen land, Palestine, which He gave unto Abram and his seed, Israel. See Gen. 12:1, 7; Psa. 105:9-11. The whole balance of the earth He allowed to the free use of mankind in general.

To His own chosen people, Israel, God gave this chosen land and protected it for them from all other peoples. Within its borders God chose Jerusalem to be the capital city of Israel, and, much more, to be "the city of God." See Psa. 46:4; 48:1-8; 87:1-3; Rev. 3:12. See also Neh. 11:1; Isa. 48:2; 52:1. During the years of Israel's faithfulness to God no Gentile king was ever given kingship over this "city of God," Jerusalem.

But, in king Zedekiah's reign, because of the wickedness of both king and people, God said to Zedekiah: "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: . . . 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."—Ezek. 21:25-27.

Quickly God gave power to Nebuchadnezzar, a Gentile monarch, to capture "the city of God" from the ruler of God's chosen people, Zedekiah. Through Daniel Nebuchadnezzar was told, "The God of heaven hath given thee a kingdom, . . . and hath made thee ruler over them all." Dan. 2:37, 38. Compare Jer. 26:1-7; 28:14. This included Jerusalem, the "city of God", which fell to this Gentile monarchy on the ninth day of the fourth month of the eleventh year of Zedekiah's reign. See Jer. 52:4-27.

That was evidently a turning point in history. But though the city fell, it is not to continue to go always. God will return it to His own. When returned, "it shall stand for ever". Dan. 2:44.

Just how long Jerusalem shall be trodden down by the Gentiles is illustrated by use of the metallic image of Daniel 2. The metallic image is one continuous whole. It represents that each phase of empire shall be immediately succeeded by the indicated following phase. Thus Jerusalem, the one time "city of God", like a slave that it is, was to be captured and held temporarily, first by one Gentile

power, then another, till the history of nations shall have passed beyond the "toe" phase of the image and "the God of heaven shall set up a kingdom", restoring "the city of God" to her God-given place.

Prophecy, history, and fact agree in the government over Jerusalem from Daniel till now, as per the following table:

		S. G.	
Head	Gold	19.3	Babylon
Breast	Silver	10.51	Media Persia
Belly	Brass	8.5	Greece
Legs	Iron	7.6	Rome
Feet	Iron and clay	1.9	Turkey

The "S. G." over the third column of the above table of history stands for *specific gravity*. That column gives the specific gravity of each of the materials which go to compose the image. It will be noticed that the heaviest of all makes up the head, while the lightest of all "clay", 1.9, composes part of the feet and toes. Not only does the weight of the metals decrease toward the toes, but the intrinsic value likewise decreases. This latter fact might suggest that Turkey completed the image, inasmuch as that "sick man of Europe" was regarded as, relatively, much impoverished.

There is no question but that all five of these powers have successively ruled Jerusalem. Turkey took it from Rome in 636 A. D. and held it against all contenders till December, 1917. On the morning of December 11, 1917, the British under General Allenby received the keys to the old "David's Gate" of the city from the hands of the Turks.

Now look at Daniel 2:41, "the feet and toes". This phase, following that of the pure "iron", must, it would seem, pertain to Turkey. But Turkey's stranglehold on the Holy City ended in 1917.

WHAT IS JERUSALEM'S PRESENT STATUS? FOURTEEN YEARS HAVE PASSED SINCE TURKEY'S GRIP WAS BROKEN. HAS GOD SET UP HIS KINGDOM?

Look at verse 42; "the toes of the feet" are there spoken of particularly. Are we to understand that "the toes" point to still another phase of kingdom over Jerusalem before the "King of kings" returns to set up the never-ending kingdom? If so, the final phase of kingdom over Jerusalem must be seen in Britain ruling as mandatory for the Council of the League of Nations. If there is no such phase to be understood, then, since 1917, the returning Jews under British permission must be the arriv-

ing of "the stone" in preparation to smite "the image upon his feet".

In either case we are in the very time of the end. Soon He that is to come, will come and will not tarry. At once when He comes, Jerusalem, "the city of God", will be lifted from her down-trodden state of the last twenty-five centuries and will be exalted by receiving again the throne of God.

One of the most outstanding signs of the times is

### JERUSALEM

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LINCOLN was a firm believer in prayer, for he said, "I should be the most presumptuous blockhead upon this footstool, if I for one day thought that I could discharge the duties which have come upon me since I came into this place, without the aid and enlightenment of One who is wiser and stronger than all others."

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## THE WORD OF GOD

*Continued from page 403*

a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man (the old creature) Adam was made a living soul; the last Adam (the new creature) was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."—1 Corinthians 15:44-46.

God is now in our mortal bodies utilizing its members to develop the new or spiritual mind. As mortal beings we are born into the world without a mind, but with a brain organism containing potentialities, that through education and the acquisition of knowledge we develop a mind, intelligent or otherwise.

Now, how naturally and in harmony with law God performs all His wonderful doings. So, in Romans 12:1, we are exhorted to consecrate our bodies to God. Why? So that God may produce something that by natural birth we did not inherit, namely, a spiritual mind, Romans 8:5-10 making this clear. If the mind is carnal, of the flesh, it matters not how brilliant or capable it is; it is of the flesh and belongs to the old creature. But if the mind is spiritual, that is, begotten and sustained by the Word of God, God will at the resurrection or coming of Christ transpose, so to speak, this spiritual mind into the new or spiritual body. As Paul says, "But God giveth *it* a body as it hath pleased him, and to every seed his own body."

Hence, brethren, you see how important it is that we watch the daily struggle between these two minds, remembering James' words, "A double minded man is unstable in all his ways." God insists that we develop only one mind, that is, the spiritual, and destroy the other, that is, the carnal, or the mind of the flesh. The spiritual grows stronger daily by feeding upon the good Word of God.

## TIME FOR GOD

*"They read in the book of the law of Jehovah their God a fourth part of the day; and another fourth part they confessed, and worshipped Jehovah their God."*  
*Read Nehemiah 9:1-5.*

How strange that we find our least time for our most important interests! Nehemiah's people were not so pressed by inanities. They took half of that day for Bible reading and the worship of God. They did not demand that the church service should be confined to an hour, and then grumble if the sermon was more than twenty minutes long.

God created time and gave it to us. It is His fundamental gift, for all other gifts are conditioned upon it. Why should we give it so grudgingly to His service? Why should we not lavish time upon the things that God knows and we should know are the vital things?

Long stretches of reading in the Book of books; long periods of meditation on our course of life and on the goodness of God; long communions with our Father and Savior and listenings to what the Spirit has to say to us—these make a strong life, and nothing else will.—*Christian Herald.*

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## THE SECOND COMING OF CHRIST

*Continued from front page*

moon, and as a faithful witness in heaven." Jesus comes to fulfill the provisions of this covenant. David's kingdom was overturned in the day of Zedekiah, but in Jesus it will be restored.

When the Nobleman returns from that far country, gathers and reckons with His servants, having received His kingdom, then will He reward them; then will He proceed to break in pieces and consume all the kingdoms of this world and His kingdom shall stand forever. Then it will be that "a king shall reign in righteousness, and princes shall rule in judgment." "Blessed be the Lord, 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."

The Seed of the woman, the Seed of Abraham, is to be the instrument in God's hands of blessing all the families of the earth. And as the Apostle Paul has said, He comes this second time not as a sin offering, but for the purpose of salvation. When Abraham offered his only son Isaac as a sacrifice at God's command, while God withheld his hand, the disposition to obey God was shown. God bound Himself with an oath that his Seed should possess the gate of his enemies, "and in thy seed shall all the nations of the earth be blessed", and Paul tells us that Seed was Christ. His coming, then, is to fulfill that promise.

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"WE KNOW NOT WHAT TO PRAY FOR AS WE OUGHT."—ROMANS 8:26.

### GOD'S ANSWER

MUCH that perplexes us in our Christian experiences is but the answer to our prayers. We pray for patience, and our Father sends those who tax us to the utmost; for, "tribulation worketh patience."

We pray for submission and God sends sufferings; for we learn obedience by the things which we suffer.

We pray for unselfishness, and God gives us opportunities to sacrifice ourselves by thinking on the things of others and by laying down our lives for the brethren.

We pray for strength and humility, and some messenger of Satan torments us until we lie in the dust crying for its removal.

We pray, "Lord, increase our faith," and money takes wings, or the children are alarmingly ill; or some hitherto unknown trial calls for an increase of faith along a line where we have not needed to exercise much faith before.

We pray for the Lamb-life, and are given a portion of lowly service, or we are injured and must seek no redress; for "he was led as a lamb to the slaughter and . . . opened not his mouth."

We pray for gentleness, and there comes a perfect storm of temptation to harshness and irritability. We pray for quietness, and every nerve is strung to the utmost tension, so that looking to Him we may learn that when He giveth quietness, no one can make trouble.

We pray for love, and God sends peculiar suffering, puts us with apparently unlovely people, and lets them say things which rasp the nerves and lacerate the heart; for love suffereth long and is kind, love is not impolite, love is not provoked. *Love beareth all things*, believeth, hopeth and endureth. Love never faileth. We pray for likeness to Jesus, and the answer is, "I have chosen thee in the furnace of affliction." "Can thine heart endure, or can thine hands be strong?" "Are ye able?"

The way to peace and victory is to accept every circumstance, every trial, straight from the hand of a loving Father; to live up in the heavenly places above the clouds, in the very presence of the Throne, and to look down from the glory upon our environment as lovingly and divinely appointed.—*Selected.*

### JESUS THE GOOD SHEPHERD

"THE Lord is my shepherd; I shall not want."—Psalm 23:1. Jesus said, "I am the door: by me if any man enter in, he shall be saved."—John 10:9.

In this parable if anyone tries to be saved without going through Christ, the Door, he is the same as a thief and a robber. Taking the natural side of the parable, a good shepherd calls his sheep, and the true sheep will stop in alarm, lift their heads to listen; if the call is repeated by their shepherd's voice they will follow him.

Now a hireling (one who is employed to take care of the sheep) cares not what may happen to them as long as he receives his pay, for the sheep are not his own. When he sees the wolf coming he flees, and the wolf catches and scatters the sheep. John 10:12, 13. If anyone be found climbing over the wall of the sheepfold he is called a thief and a robber. A thief and a robber come but to steal, kill, and destroy.

Jesus is the good Shepherd, and if we are true followers of Him we are His sheep, for He said, "I know my sheep, and am known of mine."

The hireling is selfish, cruel, and destructive, as are also the false shepherds spoken of by Jeremiah in chapter 23, verses 1 and 2. But the Lord has promised to regather the scattered flock. He tells us in John 10:16, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." That Shepherd is Jesus, who came to give us life and that we might have it more abundantly.

Helen Harvey, Age 13, Kokomo, Indiana.

### WHAT IS CHRIST TO US?

He is our Way; we walk in Him.

He is our Truth; we embrace Him.

He is our Lord; we choose Him.

He is our Master; we serve Him.

He is our Teacher, instructing us.

He is our Prophet, pointing out the future.

He is our Priest, having atoned for us.

—*Selected.*



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*“And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.”—Revelation 22:3.*

### HOW SIN BEGINS

**T**HE Lord God planted a beautiful garden eastward in Eden. In it were all the wonderful trees, flowers, plants and herbs, and animals that had been created. No wonder it is often called the “Garden of Delight.”

The garden was watered by a river which flowed through it. The river divided into four parts—one named Pison, another Gihon, the third Hiddekel, and the fourth Euphrates. Hiddekel is the ancient name for the River Tigris and it flowed toward the east of Assyria. Using these names try to locate just where the Garden of Eden must have been, but no one really knows.

With everything so perfect and “good”, God settled Adam and Eve in this lovely place. Adam was to care for the growing things. He gave names to all the living creatures. You see, he was very busy and happy.

Now, you would think that Adam and Eve should have been content to enjoy such a wonderful home and visiting with God; but what do you think they did? They disobeyed God. They broke the “perfectness” and brought sin into the world, which sin extends even down to us today.

In the midst of the garden were two special trees. One was called the tree of life, and the other the tree of “knowledge of good and evil.” God told the man and woman that they might eat the fruit of every tree except this one of “knowledge of good and evil.” He warned them that if they disobeyed, and ate of this tree they would die.

Well, the fruit of that tree was the very fruit Eve wanted to taste more than any other. It looked so good, and, no doubt, she thought it would be very fine to be wise. Too, the serpent kept telling her that God had not really meant it when He told them they would die.

The serpent said, “Why, you will be like the gods if you eat fruit from this tree! ‘Ye shall not surely die’”—the first lie! And do you know, many people today believe this saying of the serpent—you do not really die, but go on and on, up in heaven.

And so, at last, Eve could not resist the temptation any longer. She looked at the forbidden fruit, and it looked so good that she took some of it. Then it tasted so good that she gave Adam some, and he ate it too. Immediately, their eyes were open, and they were no longer like innocent little children.

In the evening the Lord God walked in the garden. When Adam and Eve heard His voice, they became afraid and hid themselves. He called Adam, saying, “Where art thou?”

Then Adam explained just what had happened. He blamed Eve, and Eve blamed the serpent. They were driven out of their beautiful Eden into a land of sorrow, thorns, and thistles, where they would have to work hard for their existence. Cherubim with a flaming sword which turned every way guarded the way back to the tree of life.

God did not want them to eat of the tree of life and live forever. Instead He said to them, “For dust thou art, and unto dust shalt thou return.”

We are looking, hoping for the return of Christ. He then will finally crush the serpent’s head, and a new tree of life will be given for the healing of the nations.

ARE WE disobeying God, too?

#### SOMETHING TO DO

1. Read Genesis 3.
2. Learn Genesis 2:15-17.
3. Read Revelation 21:23-27 and Revelation 22.
4. Locate the rivers in Genesis 2:10-14.
5. Make a poster to describe the garden.

#### WEEKLY BIBLE READING

April 9 to 15: 1 Samuel 5 to 20; Acts 17 to 23.

Once wert Thou in cradle laid,  
Baby bright in manger shade,  
With the oxen and the cows,  
And the lambs outside the house:  
Now Thou art above the sky;  
Canst Thou hear a baby cry?

#### PICTURE OF THE FUTURE

“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”—Revelation 22:1, 2.

# With Our Sunday Schools

LESSON 2.—April 10, 1932

## HOW SIN BEGINS

Genesis 2:8 to 3:24

Devotional Reading: Psalm 1

### GOLDEN TEXT

Watch and pray, that ye enter not into temptation.—Matthew 26:41.

#### A STUDY OF THE SUBJECT

##### Topic: Entrance of Sin and Death.

**Basic Truth:** "By one man sin entered into the world, and death by sin." Rom. 5:12.

**I. The Sovereignty of Adam.** God gave to Adam dominion over all the works of His hands. To enable him to exercise his authority with ability he was endowed with intelligence and will. His task was to "replenish the earth, and subdue it." That is, he was to bring the natural forces of the earth into subjection that they might be utilized for the benefit of all of God's creatures.

He was given a home that was in keeping with the exalted position he occupied as king of the world. The bounties and the beauties of nature surrounded him on every side; and as a crowning gift, exceeding all others in richness, God provided "an help meet for him." Peace, plenty, congenial occupation, and pleasant companionship—all were his.

**II. The Results of a Lie.** Adam's belief in a lie changed the entire glorious scene! So long as he remained steadfast in his faith toward God the blessings of the eternal Father continued with him. But the serpent, the deceiver, building upon the privilege of initiative and decision which had been given to Adam to equip him for his kingly office, destroyed his absolute confidence in God, and led him to trust in his own wisdom and in his own strength.

When the serpent said to the woman, "Ye shall not surely die," he uttered the most dangerous falsehood that has ever been spoken in the world! The thought that men cannot die, that they will not die as a result of sin, has led to all the false and pernicious religious systems by which humanity has been lulled to sleep in their sin from that day to this.

**III. The Far-reaching Effect of Individual Sin.** "By one man sin entered into the world, and death by sin; and so"—because of this—"death passed upon all men, for that all have sinned."—Rom. 5:12. One lie told, one lie believed, one sin committed, one man guilty of disobedience of God, and all generations reap the fruitage; for thereby were sin and death introduced into the world.

#### PRACTICAL APPLICATIONS

Lesson outline:

- Lust, when enticed, conceives sin.
- Sin results from yielding to temptation.
- Every temptation has a way of escape.
- Sin is dangerous.
- Sin must be settled for.

We have a wonderful lesson theme for today; one of supreme importance to every individual. It is much easier to stop sin before it starts than it is to get rid of it after we have committed it. James tells us that

we are drawn away by our lusts, but lust is not conceived into sin until it is "enticed". It should always be remembered that God never tempts us. See James 1:13. While every man is enticed and tempted, yet it is never necessary that he yield to the temptation. God never allows us to be tempted above that which we are able to bear, but with every temptation provides a way of escape. 1 Cor. 10:13.

While it is not necessary to sin if we adhere to Christ and His Word, yet all of us do make mistakes and err in judgment and action, and commit sin. "If we say that we have not sinned, we make him a liar, and his word is not in us."—1 John 1:10. We deceive ourselves by making such a claim. If as sinners we have never sought forgiveness through the blood of Christ, then it is high time that we cast off the works of darkness and put on the armor of light. If we have been cleansed from all sin, but yield to temptation, then we must approach Him, who is our Advocate and Propitiator, and confess our sins and seek forgiveness. 1 John 1:6 to 2:2.—C. E. R.

#### THE GOLDEN TEXT

"Watch and pray, that ye enter not into temptation"—Matthew 26:41.

Disobedience is sin. Eve was tempted, deceived, and as a consequence, disobeyed, therefore sinned. "Adam was not deceived, but the woman being deceived was in the transgression."—1 Tim. 2:14. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"—Romans 6:16.

Our text is Christ's words to His disciples as He came from the Garden of Gethsemane. Although this was spoken to a portion of the twelve, we, His disciples, need to heed this admonition. We must constantly be on our guard for fear when we are tempted we may be like Eve, obeying the tempter instead of the living God. Prayer is a means of keeping ourselves close to the Master, and thereby we will avoid many temptations.—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### How to Overcome Temptation

How to overcome temptation is easier asked than answered, and it is easier answered on paper than in life. But the Scriptures can give us some light. "Every man is tempted when he is drawn away of his own lust, and enticed."—James 1:14. If we can regulate our desires (lusts) we have gone a long way in our battle against temptation. We are not tempted until desire has been created. The serpent came to Eve in the garden to tempt her to sin. He started by creating in her a

desire for the forbidden fruit. Read Gen. 3:6. A boy takes his first cigarette because of some developed desire, though he may continue to smoke because of a different desire. His first desire is usually mental, the last one, physical. Nearly all our desires are developed. Very few are natural, and these usually must be stimulated before they become sturdy and strong. God told the Israelites to have no dealings with the wicked nations around them. They heeded not His warnings. Their intercourse with these nations developed inordinate desires that fruited sin and brought the wrath of God upon them. God's command was a protective measure. God has asked us to have no dealings with the unrighteous people around us. This is our protective measure. Let us heed better than did Israel. It is evident that if we associate with evil people we are in danger of having evil desires developed within us. After development comes the harvest. "Then when lust (developed desire) hath conceived, it bringeth forth sin: and sin when it is finished bringeth forth death."—James 1:15.—H. A. S.

#### INTERMEDIATE CLASS

##### Topic: How to Overcome Temptation.

The first verse of our lesson for today tells us of a beautiful spot on the earth, which God created and gave to man to be his home. The word, "Eden", in Hebrew means "delight", and "garden" means "a walled-in place". The words, "a walled-in place of delight", bring to mind visions of comfort and beauty and satisfaction. But did man find these things there? What happened in chapter 3?

We are all of us subject to temptations every day of our lives. Sometimes they are only little temptations—at least they appear to us to be small in the beginning. Most likely it looked like a very little thing to Eve to eat of the fruit which God had forbidden, but see what far reaching consequences it had! If we would not bring disaster upon ourselves, therefore, we will watch the little things that we do each day.

Always bring your Bibles with you to class, as well as your quarterlies. Now turn to the first Psalm, which is given for our devotional reading. In the first verse, we are told one very effective way of overcoming temptation—do not follow the advice of the ungodly; do not place yourself in the path of sinners; do not follow the example of those who laugh at the better things of life. The results of our choice are given in the last verses.

Jesus, our great Example, also shows us how to overcome temptation. Discuss in class the ways that He used, and remember that we "can do all things through Christ" who strengthens us.—M. G.

## AMONG THE CHURCHES

### AT WCMA

Bro. F. L. Austin will be the speaker at WCMA next Sunday, April 3, from 6:30 to 7:30 a. m.

We know that many must have been disappointed not to hear Bro. Austin's voice Easter due to the fact that the broadcasting company found it necessary to appropriate a good share of the time for a sister station to broadcast an Easter sunrise service at Indianapolis. The appointment with Bro. Austin for such a short time was thus necessarily, but reluctantly, thought inadvisable and was cancelled by mutual agreement. Bro. Smead gave a sermonette in what time was available on the fact that our hope is not in a dead Master but in a risen Savior.

We trust you will listen in next Sunday at the usual time—6:30 a. m., and hear Bro. Austin's gospel message.

C. A. Smead.

### GRAND RAPIDS, MICHIGAN

The program for Easter, which will be history when this is published, is being worked out in a full way. At 7:30 a. m. a breakfast for the Sunday school teachers and officers is planned in the church basement, that a short service may instill us with the Easter spirit and put us in proper condition for the day. Dinner for all will be served at noon. At the afternoon service several are to be baptized. We hope it may be a day appropriate to the spirit of victory.

The pastor and family are removing the first of April to 135 Pennell Road, S. E., and ask that all correspondents please note the change of address.

F. E. Siple, Pastor.

### LITERALLY BEING FULFILLED

"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."—Matthew 24:14.

Spiritual or literal fulfillment? Literal of course. How? Well, the radio message for one thing reaches every place where there are stations and sets. And where in the habitable world are there not stations and sets, and here and there a preacher of the kingdom gospel standing out from the crowd?

That our church is broadcasting the cream of its message, the gospel of the kingdom, is evidenced by a correspondent who has been listening to our Sunday morning broadcasts, and who is fervently looking forward to the kingdom of God on earth: "Anybody can be justly proud of the programs our church is sending over 'the air'. I never heard any better sermons anywhere than have been sent out from WCMA the last three months." And that correspondent lives hundreds of miles away!

A man in the Carolinas heard the gospel broadcast while he was out feeding his chickens. Over six hundred miles from the speaker! and fifty yards from his set! Surely, people cannot escape hearing the gospel of the coming kingdom. God in His love is generously making it possible, and will make it more so yet before the end comes. He is "not willing that any should perish, but that all should come to repentance"; "who wills (desires) all men to be saved, and to come unto the knowledge of the truth."

Cecil A. Smead.

### AT ELDORADO, ILLINOIS

On Saturday evening and Sunday, April 2 and 3, Bro. C. E. Lapp will speak at the "Restitution Church". Interesting and instructive themes will be considered. You cannot afford to miss this opportunity of hearing the gospel. Be present!

### EASTER AT OREGON, ILLINOIS

Easter services at the Oregon church were beautified by special music given by Sr. Rogers at the piano and Mrs. H. A. Smith at the organ, assisted by Franklin Lundstrom and Mrs. Smith's three sons, violinists. The choir gave several beautiful anthems, and Sr. Leila Mae Doeden thrilled the large audience with the solo, "Fear Not". Bro. Marsh's sermons, both morning and evening, were filled with the deeply spiritual significance of the Easter message. The Sunday school, which showed an attendance of 112, as well as the Berean society had special numbers during their sessions. We were glad to welcome among our worshipers, Sr. H. S. Bell and son Guilford of La Crosse, Wisconsin, Bro. and Sr. T. J. Ellis, son, Eldridge, and daughter, Margaret, of Waterloo, Iowa. Almost the entire Rockford congregation, which attends our services nearly every Sunday evening, were also welcome visitors. We trust that all were uplifted by these services and will worship with us often.

Ruth Gesin, Sec.

### ROCKFORD, ILLINOIS

The membership here seems to be enjoying the regular assembling together, for the full number is present at all meetings excepting in unavoidable cases. The Sunday school, church, and Berean class have been showing added interest lately, especially among the Bereans. We are studying the book of Revelation, several non-members showing special interest in this study.

Our church activities here take on social form occasionally, March 17th being one of these occasions. The pastor and family with invited guests were just ready to serve dinner, when the entire church appeared unheralded. After some confusion of greetings, the table was respread from well filled baskets. A cake with green frosting and candles decorated the center of the table. After lighting the candles one young man remarked, "Fifty candle power." But it wasn't quite that bad. He was mistaken in the count.

After dinner gifts were presented, one being a splendid portfolio bearing the initials, V. E. T., in gold, from the Berean class. The remainder of the evening was spent in social games and singing. All seemed to have a delightful time and especially the one for whom the event was held.

These things of the social life of the church make lasting impressions that tend to unify the entire body in Christian love. Try a similar event on your pastor, and see if he doesn't enjoy it. I'm sure it will cause him to experience and extra little flutter under the fifth rib that is very pleasing. I know from experience.

V. Earl Thayer, Pastor.

### ORDERS FOR EASTER HERALDS

E. S. Logan; Mrs. H. H. Kent; Flora E. Hogue; J. A. McCurry; Russell Harman,

### TRAINING SCHOOL HERALD

Following their annual custom, with the gracious permission of the editor, the National Bible Institution Training School will again have charge of a special number of The Restitution Herald, appearing the last week in April.

The class has been divided into three departments, as follows: general manager, Clarence Lapp; editorial committee, Arlen Marsh, Dorothy Krogh, and Ida Lapp; circulation committee, Harry Goekler, Harvey Krogh, and Richard LeCrone.

This special edition will, of course, contain the school picture, and there will be articles by each member of the school and the faculty. In addition, there will be articles by former members who are now engaged in regular ministerial work.

In next week's Herald you will find enclosed an order blank for your convenience in sending names of your friends and relatives. The price will be only five cents per copy. Further announcement will be made next week, and in the meantime we ask that you cooperate with us by announcing this special Herald in your Sunday school and church services.

Harry Goekler, Chairman  
circulation committee.

### CORNELIUS SHEARER

Cornelius Shearer, son of Eli and Rebecca Shearer, was born near West Milton, Ohio, on December 23, 1852, and died on March 17, 1932. He was united in marriage with Mary Elizabeth Curtis on August 15, 1874. They lived happily together for almost fifty years, until her death on March 12, 1923. To this union seven children were born, six of whom are still living. Minnie, the oldest, died on April 3, 1914. His passing marks the last of a family of twelve children. Cornelius was known for his clean life, his rugged honesty, sympathy, and helpfulness to all. He had been in failing health for over two years, having been confined to the house for the past five months. He leaves to mourn his passing four sons, two daughters, sixteen grandchildren, and many other relatives and friends.

Funeral services were conducted by the writer from his home and the Church of God at Brush Creek, on Sunday afternoon, March 20, after which he was placed at the side of his wife in the Curtis cemetery.

Sydney E. Magaw, Pastor.

### ALBERT H. LEWIS

Albert Hermon Lewis was born on Sept. 26, 1867, in Ripley Township, Brown County, Illinois. He was the son of T. F. and Susan Miller Lewis.

At the age of 26 he was united in marriage to Permelia Thompson, April 6, 1893. To this union there were born six children: Susie Kirkham, deceased; Lena McDaniel, Thomas, Herman, Lawrence, and Thelma.

Mr. Lewis lived in the immediate vicinity of Ripley all of his life, spending 39 years of married life at his late home. He passed away in the early morning of March 24, 1932.

Those left to mourn his death are his widow, five children, five grandchildren, one sister, Mrs. Fred Paisley, and a large number of relatives and friends. Services were conducted by the writer in the Ripley church, after which he was laid to rest in the Ripley cemetery.

C. E. Lapp.

**WORD FROM SISTER BARBER**

We have heard today that our beloved sister, Hanna Barber, who was seriously injured in an auto accident at Oklahoma City a few weeks ago, is now at the home of her sister, Mrs. Mary Goddard, 1737 N.W. Tenth St., Oklahoma City. While not at all well, she is improving and goes to the hospital for treatment.

Mrs. A. J. Chaplin.

**EASTER OFFERINGS**

Last Week	\$31.00
Eva H. M. Fletcher	25.00
Miss Belle McCandless	5.00
Lois Hunt	1.00
Mrs. G. Bottolfs	1.00
Anna Mae Bottolfs	1.00
Jennie Baker	1.00
<b>Total</b>	<b>\$65.00</b>

**TRAINING CLASS CONTRIBUTION**

Miss Abbie H. Fiske	\$5.00
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**CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB**

Leila E. Whitehead; Elsie M. Moore; Lois Hunt; Lydia Railsback; Pauline E. Prime; Mr. and Mrs. John E. Miller; Tennie Long; Mr. and Mrs. Glyn Starbuck; Mrs. H. C. Starbuck; Flora E. Hogue.

**BETWEEN YOU AND ME—**

On April 2, at two o'clock, the executive board of the Illinois Conference will meet at Oregon, in its annual spring session, at which arrangements will be made for the coming Bible School and Conference. All members of the board are expected to be present.

We note that an uplifting service was planned for Easter at the church at Grand Rapids, beginning with a devotional service at the breakfast table in the church basement at 7:30. Surely this is one method of strengthening the ties that should bind pastor and workers together as one family. Note also the pastor's new address—135 Pennell Road, S. E.

Bro. G. A. Brown, of Golden Rule Home, has been seriously ill the last few days, and remains in a critical condition. Srs. Scoville and Williamson have also been ill. Sr. Mabel Lindsay is still caring for Sr. Crysler, whose condition is a little easier at this writing. The prayers of the brotherhood are asked for all at the Home, including Sr. Mae Mick, the new matron, whose hands are full at this time.

Sr. Bernard Crofton of Plum River (Illinois) has been very ill for several weeks past. She is now able to be up, but unable to attend church. We sincerely hope she will be well soon.

Bro. Lapp, who speaks at Eldorado, Ill., on the first Sunday of each month, in his neat little church bulletin announces an odd subject for Sunday morning, April 3. It is "Five P's in a Pod". If you are curious, be sure to hear him. If you are of the opposite sex, go also, for it will no doubt benefit you, as well.

A letter from Bro. J. H. Leavitt, of Wewahatchka, Florida, gives us good news of a new church building for the brethren there. They call it Bethel Tabernacle. Bro. Leavitt writes that if one of our ministers finds himself so situated as to be able to visit them and hold services, they would gladly welcome him and care for him for a while. Though times are hard and they are only few in number, they are zealous in the Master's cause. Bro. Leavitt asks the prayers of the brotherhood on their efforts.

**FIRST PRINCIPLES—**

The following works on the great essentials of salvation are recommended for general distribution.

**THE WAY OF ETERNAL LIFE      A LETTER TO A FRIEND on the Covenants of Promise—**

BY LYMAN BOOTH

BY MRS. C. C. WOODRUFF

About one hundred pages of vital Bible truths! "We have known the author for many years. In all his writings he is sound in doctrine and thorough in his exposition of the Scriptures . . . We commend it to those who are Bible students because it will serve them as a compendium of facts in connection with the gospel, and to those who have not so great an acquaintance with the Scriptures because it contains in terse form that which it is necessary for them to understand to place them in the way of life eternal."—S. J. Lindsay.

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**NATIONAL BIBLE INSTITUTION**

**Oregon, Illinois**

## A TRILOGY OF PARABLES

By Norman John McLeod

*"This man receiveth sinners, and eateth with them."*

THE SON of man, as was His wont, was playing the part of the physician. Not only did He heal men's bodily diseases; He healed their hearts and minds. Here are the poor with aching hearts seeking to cure the disease of a child. Nothing moves our hearts so much. We are impatient with the older sickly person. But the infirm helpless child moves the most stony heart. How greatly moved must have been the heart of Jesus! He could not only feel more keenly than we for the sick around Him, but could furnish the means for cure. He felt a protective care for these sick against those accusing Pharisees that sneered at His friends in their need. He realized that their disease was worse, for haughtiness is well nigh incurable.

For me to wish serious illness for anyone would be a terrible thing, but to face death on the sick bed takes much of the pettiness out of our minds. To go down to death's door and to come back to health makes the whole being thrill with new gratefulness to the Savior of mankind. At such times we feel the infinite love of God and His Son toward us. We realize our own helplessness. We realize the truth of a statement made in scorn: "This man receiveth sinners, and eateth with them."

What a beautiful thought it is to us: "This man receiveth sinners, and eateth with them." "This man"! Sinners may come. Even you and I may come. He will receive us and will eat with us. What a wealth of mercy is showered upon us! Oft do we wonder if God can have use for such as we. Our next despairing thought: "Surely not; God could not use us." But Jesus was the "express image" of God's person, and His enemies could say: "This man receiveth sinners, and eateth with them." They thought they were pointing out a fatal weakness in His life. But they were stating one of the touching proofs of Christ's position of Savior of you and me.

God in His mercy put man in a wonderful world; He surrounded him with things beautiful and good; He set before him eternal life in such a place; He gave him companions with whom he could share God's love; and when man fell, He provided a way for salvation. When man, in response to God's goodness and mercy, fell away, forgetting God, God sent His servants, the prophets, to point the way back. And, finally, God sent His Son; surely they would hear Him! "This man" showed the love of God, the longsuffering nature of God, and His mercy toward us.

But the favored of God would not hear. The chosen of Jehovah would not listen. In their highmindedness they looked askance at the Son of God. They pointed the finger of scorn at the Anointed One: "This man receiveth sinners, and eateth with them."

How mildly the Christ answers them! How gentle His sweet loftiness of character shines forth! Three parables

are the reply, showing Christ's love for sinners. Does Christ love sinners? Can Jesus, the sinless, the perfect Son of God, look through our hardened, sin-coated dispositions to see the hidden better nature there? Can God look down upon men and love them in spite of their wickedness, their hatreds, their disrespect and disregard of Him? Yes, even that!

God has His precious silver pieces. He looks not with pleasure upon the loss of one. They are His peculiar delight. Even as a woman rejoices over the finding of her silver coin which had been lost, so Jesus rejoices over one wayward sinner's return. He "receiveth sinners" and rejoices over their return to God.

But the love of the shepherd for his sheep, or of the woman for her coins are not good enough figures to satisfy the great Teacher. Always the love of God for man is as the love of the true father for his children. Jesus used that as His greatest theme.

The love of a parent for his children is something which cannot be compared with any other earthly thing. During the day the little ones worry us; they do things we would not have them do; they cause us expense, grief, and labor; they make us feel heavy at heart at times. But as the little heads lie on the pillow asleep, what would we not do for them? We would go through it all again. We ask for our pains merely a smile of appreciation, or a good night of loving regard as we turn out the light. If we get only slight signs of recognition, we would not change our lot with the wealthiest person on earth: for we are wealthier far.

What love of ours can compare with the love of God? Often when our children offend the unnecessary rules of our petty minds, we become harsh. We will not overlook even those weaknesses in our children for which we are most responsible. But God, how different! "He knoweth our frame, he remembereth that we are dust." He gives us our share of His great treasure, even though He knows we will not use it properly. And when we sell our very dearest possessions for dross, when we throw away with a prodigal hand the inheritance He has given, He is ready to receive us back into His household with a great feast of rejoicing. God went farther than any of us could go. He even gave up His most precious Son to sinful men to suffer for us, the wayward ones, while the scornful Pharisee, the haughty scribe, and the skeptical Sadducee look on in disdain.

Let us not sit in the seat of the scornful Pharisee. Let us not walk in the way of the ungodly scribe. Let us not stand in the way of the high-minded elder brother Sadducee. But let us arise and go to our Father who will forgive all our iniquities and heal all our diseases. Let us not sit back in self-righteous ease, feeling that we have achieved all and have attained the high calling. But let us say in our hearts, "Father, we have sinned against thee, and are no more worthy to be called thy sons: make us as one of thy hired servants." God will forgive and take us to Himself, even as it was said of Christ: "This man receiveth sinners, and eateth with them."

# THE RESTITUTION HERALD

VOLUME 21

OREGON, ILLINOIS, APRIL 5, 1932

NUMBER 27

## THE KINGDOM OF GOD

*By Dorothy Krogh*

IN THE second year of his reign, Nebuchadnezzar, king of the Babylonian Empire dreamed a dream which he was unable to remember on awakening. His spirit was troubled to know the dream, and so he called his wise men before him, demanding that they make known to him the dream and the interpretation thereof. As they were unable to do this, he commanded that all the wise men of Babylon be slain. Upon hearing this decree, Daniel, a Hebrew captive, went to the king, saying, "There is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar what shall be in the latter days", and he proceeded to tell the dream and the interpretation which God had revealed to him in a night vision.

The dream was of a great image, the head of which was gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet part of iron and part of clay. A stone was cut out without hands, and it smote the image upon the feet, breaking it to pieces, and the stone became a great mountain and filled the whole earth.

Having told the dream, Daniel interpreted it in this manner: "Thou, O king . . . art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass . . . And the fourth kingdom shall be strong as iron . . . and whereas thou saw the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided. . . . 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. For as much as thou sawest that the stone was cut out of the mountain without hands and that it brake in pieces the iron, the brass, the clay, the silver and the gold, the great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure."—Daniel 2:37-45,

Never, in the history of man, has there been a kingdom which filled the whole earth. Never has a kingdom consumed other kingdoms that has not eventually fallen to some more powerful foe. Rome was the last empire to hold sway over all the then civilized world, and with her fall the kingdom was divided and has remained divided to this day. The world is still in the stage of iron mixed with clay. The kingdom of God is yet to be set up.

When Jesus walked on earth, teaching and preaching to the people, His subject was the gospel of the kingdom of God, and He urged them to repent and believe the gospel that they might have a part in that kingdom. He was rejected then, and crucified, but after His resurrection He sent His followers out into all the world to preach the gospel to every creature that He might take out of the nations a people for His name. After this He ascended into heaven to the right hand of the Father, but He is coming back and then will He establish the kingdom.

Those who accept the Christ and follow His teachings will have a part in that kingdom, for they are "joint heirs with Christ". Rom. 8:17. The ones who have remained faithful unto death will be resurrected at His coming and together with the members of His body who are yet living will be "caught up to meet the Lord in the air, and so shall we ever be with the Lord". 1 Thessalonians 4:17.

Then shall the kingdom of God be set up on earth and the Christ shall reign until He has put all enemies under His feet. Then shall He be subject unto God that God may be all in all. 1 Cor. 15:24-28. His reign will be perfect, "with righteousness shall he judge the poor and reprove with equity for the meek of the earth."—Isaiah 11:4. There shall be no more war, Isaiah 2:4; no more sickness nor infirmity, and "sorrow and sighing shall flee away", Isaiah 35:10, but "everlasting joy and gladness" shall exist.

Oh, how the world is in need of such a kingdom and such a Ruler as our Lord Jesus the Christ shall be!

# EDITORIAL

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G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . Your heavenly Father knoweth that ye have need of all these things."*

## The Editor's Prayer

WE ARE GRATEFUL, our Father, that thou art mindful of the little needs of us thy children. Food and shelter and raiment thou hast provided for us all. With thy servant David we say, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." To thee be the praise forever and ever. Amen.

## Skepticism in the Pulpit

ONE of the most remarkable exhibitions of skepticism in the pulpit that has been brought to our attention in a long time is furnished in the following report of the *Chicago Tribune* of a sermon delivered recently in the Community Church in New York by John Hayes Holmes.

"The Lindbergh kidnaping stirred a sentiment of sympathy which was a credit to the American people," the minister declared. "But it also stirred an excitement of hysteria which shows America at its worst. In our hysteria we become savages. What do we think, for example, of the hysterical resort to prayer to God for the finding of the Lindbergh baby? This was superstition of the craziest and crudest type. For it is only the primitive man who believes in a God so small that he can have personal part in the incidents and accidents in the life of a single individual on this tiny planet."

As a "primitive man who believes in a God" who hears and answers prayer having to do with the smallest affairs of life, we are impressed with the conviction that it is an indication of Jehovah's greatness that He is interested in "the incidents and accidents" that occur in the lives of individuals "on this tiny planet"!

It would be but a "small" scientist, and one wholly unworthy of the name, who would study the mighty orbs of the universe, and neglect to consider the meaning and value of the infinitesimal atoms and electrons of which those great masses of matter are composed, and without which they could not be!

Man is the most wonderful creation of God. Shall not the all-wise and all-powerful One consider every need of him who is His noblest work and the crowning glory of His creative power?

## Nearing the End

THE END IS IN SIGHT! The times of the Gentiles are drawing to a close. Soon the final sermon will be preached, the last invitation extended, the concluding benediction pronounced, and the glorious age of grace that was ushered in by the Son of God some two thousand years ago will terminate.

The evidences of its passing have been multiplying around us for many years. Worldliness, indifferentism, and infidelity creeping into the church (2 Tim. 3:1-8); false teachers disrupting and scattering the flock of God (Acts 20:29, 30); true disciples of Christ diminishing in number (2 Thess. 2:1-3); lack of spiritual power in the lives of professed Christians; all these conditions and many others now developing have been repeatedly pointed out by Inspiration as indicating the approach of the "time of the end" when the last Gentile convert will be brought in.

Throughout this entire period of divine favor and opportunity held out to all men—including the last day, the last hour, and the last moment—"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. 24:14. The "end" cannot come until this great task is accomplished, and God has kept the doors of the world open to receive the gospel that His word might be fulfilled, but now a change is everywhere apparent.

In many parts of the world missionary activity is being greatly restricted or altogether prohibited. Never has the church faced greater opposition from constituted authority than it is facing today. This is true not alone in non-Christian lands as was formerly the case, but also in many territories governed by so-called Christian rulers.

For several years Mexico has forbidden foreigners to enter the country and carry on religious work. The Russian government has placed a ban on all forms of religious teaching, either by its own citizens or by teachers from other lands. Italian authorities will permit no new missionaries to enter Somaliland in Africa, and those who are on furlough cannot return to their stations. Venezuela has also forbidden the entrance of new missionaries, and those who are away on leave cannot go back.

Never has the entire missionary outlook been so discouraging, and the definite results attained so meager. The doors are closing, the kingdom of God is at hand!



## The Illegal Road to the Cross

ALFRED Patterson Ramsey, Esq., Counselor-at-law, Baltimore, has taken the time to study the trial of Christ from a legal point of view. We consider his study to be so excellent we are going to pass it along for you to consider. We will make some additions. He writes:

To the average man in the pew the account of Christ's trial has become, by reason of its annual retelling, a sort of dramatic prologue to the crucifixion, having itself no great significance save as an introduction to Golgotha. In these days of increasing interest in the humanity of our Savior, the proceeding before the Sanhedrin and Pilate, when regarded as the criminal trial of a citizen of Galilee, assumes a fresh reality and becomes tremendously significant.

Christ's trial separates itself clearly into two distinct proceedings, one the Jewish trial before the Sanhedrin and the other the Roman trial before the procurator. As a lowly citizen of Galilee what were Jesus' rights under the Hebrew and Roman law of that time? Of what crime was He accused? Of what crime was He convicted? What law and what authority sent Him to His death? These and other similar questions will be briefly considered in what follows.

### 1. The Sanhedrin Trial.

#### A. The Court.

At the time of Christ the great Sanhedrin at Jerusalem had, as a result of the Roman subjugation of Judea, fallen from its once high estate. Despite this fact, possibly because of it, it still remained to a large extent the supreme religious, administrative, legislative, and judicial body for the internal government of Israel. Membership was originally restricted to men learned in the sciences, law, and languages, men of splendid physique, of unimpeached reputation, leaders of the people. In Christ's time, however, it was composed largely of Pharisees, strict legalists, who inwardly rebelled at the Roman yoke, and Sadducees, the former aristocracy, who desired no trouble with Rome which might interfere with their lucrative businesses.

At its head was Caiaphas, son-in-law and puppet of the former high priest Annas, the latter having been deposed by Pilate's predecessor. Annas and many members of the Sanhedrin waxed fat on their money exchanges, sacrificial animal stalls, and other commercial monopolies within and about the temple. Membership in the Sanhedrin of Christ's time was in many instances bought. Composed of about seventy-two members, equally divided between the priests, the religious group, the scribes, who most nearly approached the status of lawyers, and the elders or popular group, to which Nicodemus and Joseph of Arimathea belonged, it still retained the name and much of the power of the Sanhedrin of old, but its glory had departed.

#### B. The Defendant,

To the members of the Sanhedrin, Jesus was a peasant carpenter from the north country of Galilee, of whose activities they had heard and at whose popular following they were alarmed. The scribes and Pharisees hated Him because, during the short week He had been in Jerusalem, He had proclaimed them to the multitude for what they were—"hypocrites," "children of hell," "devourers of widows' houses," "blind guides," "fools," "whited sepulchres," "full of iniquity," "generation of vipers."

Annas and others hated Him because during the same short period He had had the temerity to interfere with their commercial monopolies and had scourged their cashiers and salesmen out of the temple. The Sadducees feared Him because they felt that His popular following might incur the displeasure of Rome and thereby cause a loss of their concession incomes, as well as a tightening of the Roman yoke.

Practically the entire Sanhedrin felt that His continued preaching would destroy their power and cripple their business. The problem was how to get rid of Him and yet stay within the law. They tried to entrap Him into a public utterance against the payment of the Roman tribute, knowing that, if successful, the Romans would see to His speedy death. In this they failed. Then their learned members tried to entangle Him in the intricacies of their own laws, and again they failed. Seeing that they could not accomplish their object in this manner, they sent temple guards peremptorily to arrest Him, but these returned, empty handed, marveling at His preaching and not daring to molest Him because of His popularity and the multitude that heard Him.

Desperate, they concluded that He would have to be taken at night while He was alone. But how could they locate Him at night in Jerusalem when it was thronged with thousands of strangers come for the Passover? Some of them must have known Judas and his weakness, for the thirty pieces of silver answered the question.

#### C. The Law.

The Jews provided capital punishment for many crimes, but so abhorrent to them was the thought of putting to death a son of Israel and a son of Jehovah, that death was seldom inflicted. The entire substantive as well as the procedural law involving capital crime was erected upon this antipathy, and every possible safeguard was thrown around the accused. An ancient writer called the Sanhedrin a bloody slaughterhouse, because so often as once every seven years it put a man to death. According to the Jewish law:

##### 1. No one could be arrested at night.

The "officers" came with "lanterns and torches and weapons" because they came in the night. (John

*Continued on page 426*

## THE GREAT REFINER

'Tis sweet to feel that he who tries  
The silver, takes his seat  
Beside the fire that purifies,  
Lest too intense a heat,  
Raised to consume the base alloy,  
The precious metal, too, destroy.

'Tis good to think how well he knows  
The silver's power to bear  
The ordeal to which it goes;  
And that, with skill and care,  
He'll take it from the fire when fit  
For his own hand, to polish it.

'Tis blessedness to know that he,  
The piece he has begun  
Will not forsake, till he can see—  
To prove the work well done—  
An image by its brightness shown,  
The perfect likeness of his own.

But ah! how much of earthly mold,  
Dark relics of the mine,  
Lost from the ore must he behold;  
How long must he refine  
Ere in the silver he can trace  
The first faint semblance of his face.

Thou Great Refiner! sit Thou by,  
Thy promise to fulfill;  
Moved by Thy hand, beneath Thine eye,  
And melted at Thy will,  
O may Thy work forever shine,  
Reflecting beauty pure as Thine.—*Selected.*

*Send your friends a copy of the Training School Herald—5 cents each.*

## WHAT BREAKS THE LINE?

*By C. E. Lapp*

A SHORT time ago a strong east wind blew from across Lake Michigan bringing with it a hard rain and cold weather. As the rain fell, it froze to everything it touched. Limbs of trees, telephone and electric lines began to bend and sag toward the earth, and each raindrop froze to the preceding one. The increased weight broke limbs from the trees, pulled telephone lines apart, dragged poles down until an immense amount of damage was done. All because of very tiny drops of water attaching themselves in the

form of ice to the wires and branches! The weight at first was insignificant, but finally it became so great that only the very strongest withstood its downward pull. For several days part of the city was without electricity because of the fallen wires.

There seem to be great lessons in all of nature, if we will but turn and observe them as we pass along life's pathway. We could very well liken the ice of the foregoing to the sin that so easily besets all men, pulling them down into the muck and mire. Any sin, no matter how small, starts its downward pull immediately after being committed. Though seemingly insignificant and of no consequence, each succeeding sin adds a little more weight and the downward trend becomes stronger and stronger.

The drunkard, who has sacrificed all on the altar of drink, never considers what just one more drink will do. The first one does very little noticeable damage. The second breaks down the moral resistance slightly more than the first, and so it goes. Each succeeding attack adds to the former a greater weight to carry; finally the load becomes unbearable, and another sinks beneath the crush and blight of sin. Human hearts are broken; hopes are blighted; ambitions fade as frost before a summer's sun; faces are furrowed with care; hair turns gray as homes are robbed of love and thoughtfulness one for the other. Why do all these things come? Because of SIN.

The after effects of sin are not unlike the aftermath of the storm. Light and power were cut off from many homes because of the electric lines that were broken. How true it is that God is not able to transmit power or the blessed light of the gospel as long as sin intervenes! He cannot tolerate sin in any form, and when sin comes between God and us, we may know of a surety that His blessings will be withheld. Many of our prayers are not answered all because of the fact that the line is broken between us and our heavenly Father due to sin.

The lines remained upon the ground until experienced men were dispatched to put them in order. We ourselves could not repair the broken pieces and restore the current. Just so in all of our lives. Christ is the head Lineman. He is the only one to whom we can go for help that the line between us and God may be connected. He is the only one who can forgive our sins and reunite us with our heavenly Father.

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."—1 John 1:9.

SIN breaks the line; CHRIST repairs it and brings us into contact with God.

WASHINGTON had an unfaltering faith in the power of prayer, for as President, he was found more than once on his knees, with an open Bible before him, begging the guidance of God, as he stood at the helm of the Ship of State. Prayer, says his nephew and private secretary, was a daily habit with the first President.

## MYSTERIOUS MATHEMATICAL STRUCTURE OF SCRIPTURE

THE doctrine of the divine authority of the Scriptures has always been fully sustained by the proofs from prophecy, from the inexhaustible depths of truth revealed, from its matchless power over the lives of men, from its indestructibility and from the testimony of Jesus Christ, the Son of God. However, some have been wont to waive these lines of evidence aside as *unscientific*.

Today we are able to offer *scientific proof* that the Bible could not have been produced by the unaided human mind. This proof is found in the amazing numeric phenomena in the very structure of the Hebrew and Greek manuscripts. Mr. Ivan Panin, the Canadian Bible scholar and mathematician, by means of painstaking investigation, has demonstrated, either that every writer of Scripture was an unparalleled mathematical and literary genius, or that he wrote as he was moved by the Holy Ghost.

In 1899 Mr. Panin laid his discoveries before the readers of the New York Sun, copies of which were sent to leading skeptical educators and scientists with a challenge that they disprove, if possible, the starting phenomena to which he had called attention. Since that time many other learned skeptics have been confronted with the same argument and not one has been able to discredit Mr. Panin. Some challenged him to find the same mathematical structure in Hebrew and Greek classics outside of the Bible. Mr. Panin, therefore, gave much time to the examination of other writings, failing to find a single trace of the phenomena. Other Bible scholars have written on the subject, but no one has gone into the subject so thoroughly as has Mr. Panin.

Mr. Panin has written voluminously on the subject and each succeeding issue of his magazine ("Bible Numerics") carries fresh discoveries of the numbers of Scripture. We can only touch the surface of the line of proof in this brief article, but the following will suffice to give an idea of the nature of the evidence.

It is a well known scientific fact that the number "seven" is found throughout the universe. It is seen in the stars of the heavens, and in all nature about us. The mysterious law of sevens seen in the hatching of eggs, the development of diseases, and even in the renewal of the human body, has long puzzled observers. It is evidently the Creator's number and the number of perfection. This number is found scores of times on the surface of Scripture, and always appears to be significant. Furthermore, careful students have often been amazed to find this number always popping out in unexpected ways. However, skeptics might attribute this to the writers considering "seven" a mystical number, and studying to write important sentences in exactly seven words, or to cleverly develop subjects under seven points.

Mr. Panin, however, takes a given subject like the genealogy of Christ in Matt. 1:1-17, or a book of the Bible

as a whole, or the Bible in its entirety, and shows the following phenomena:

The number of words in the vocabulary will divide by the number seven.

The number of words beginning with a vowel is divisible by seven.

The number of words beginning with a consonant is divisible by seven.

The number of letters in the vocabulary is divisible by seven.

Of these letters, those which are vowels and those which are consonants will both divide by seven.

The number of words in the vocabulary occurring more than once is divisible by seven. Those occurring only once likewise divide by seven.

The number of words occurring in more than one form is divisible by seven. The number occurring in only one form likewise divides by seven.

The number of nouns is divisible by seven. The number that are not nouns likewise divides by seven.

The number of proper names divides by seven. The male names divide by seven. The female names divide by seven.

The number of words beginning with each of the letters of the alphabet is divisible every time by seven.

In the Hebrew and Greek separate symbols for expressing numbers were not used, but instead, the letters of the alphabet were given numerical values. For instance, the 24 letters of the Greek alphabet stand for the following numbers: 1, 2, 3, 4, 5, 7, 8, 9, 10, 20, 30, 40, 50, 60, 70, 80, 100, 200, 300, 400, 500, 600, 700, 800. Every Greek word is, therefore, a sum in arithmetic.

The numerical value of the vocabulary is divisible by seven.

The numerical value of the various alphabetical groups of words is divisible by seven.

The numerical value of the various forms in which the words occur produces the same phenomenon.

The above enumeration barely touches the surface of the numerics Mr. Panin has brought to light in the structure of Scripture. He challenges any man to write one paragraph of three hundred words intelligently and produce some numeric phenomena of like designs, and complete it in six months. Mr. Panin says that any man who can do it will prove himself a wonder.

But many of the Scripture writers were men chosen from very ordinary walks in life, having little or no schooling. If Matthew, Mark, Luke, or John, for instance, had attempted to write by unaided human wisdom, and produced the harmonious features found throughout their books, and in each topic in their books, how long would it have taken them to have written? Remember, that with each additional sentence the difficulty of constructing on this plan increases in arithmetical and geometrical progression, for they contrive to write each paragraph so as to develop constantly fixed numeric relations to what goes before and comes after.

But an even more amazing feature remains: The num-

ber of words found in Matthew, not found in any other New Testament book, is divisible by seven. How did Matthew know that he had used words that would not be used in any of the other twenty-six books? He would have to have before him all these books and would have to have written last.

It so happens, however, that each of the other books shows the same phenomena. Did each writer write last? If not, then is each of the writers a mind-reader as well as a literary and mathematical artist, never equalled and hardly even conceivable?

Mr. Panin proceeds to prove by numerics that every book of our Bible carries these mysterious features, that each one is necessary to cause the numerical scheme of the entire Bible to work out correctly, and that nothing can be added to or subtracted from the Bible, as we have it, without spoiling these features. It decides many questions as to translation and Mr. Panin has published a New Testament translation in English based upon the requirements of the numerical structure of the Greek.

From the first verse of Genesis to the last verse of Revelation, these divine evidences are found. The God of nature is, therefore, proven to be the God of Scripture. The quarrel of modern skeptics is, therefore, not with believers of the Bible, but with God Himself.—Selected from the writings of Keith L. Brooks.

## LIFE AND DEATH

WE HAVE been asked the question, "Is it correct to maintain that the second death is unending?" as we have assumed or asserted. Our reply is that unendingness is implicit in the word "death" itself. Death is the antithesis of life. Whatever life is, death is the opposite. Life necessarily involves existence conscious or unconscious, therefore death as necessarily involves non-existence. There is therefore no necessity for it to be asserted that death is unending. The first death would have meant the annihilation of the race had not God in His love and mercy made a resurrection from it possible for all, just and unjust alike.

Therefore we find that throughout Scripture the first death is called "sleep", since there is to be an awakening. But the second death has no resurrection attached to it. Therefore it must be final. It is no doubt common to regard death as a condition of life, but that is to misunderstand the meaning of death altogether. Apart from resurrection, as Paul so clearly says, "even the dead in Christ would have perished"—been annihilated. That would be the natural effect of death. Resurrection is as it were an act of re-creation by the will of God of those who would otherwise have ceased to be. In no case does man exist in a state of death, or "under the dominion of death." Therefore when death is "destroyed" there are none in it capable of continuation of existence.—*Words of Life.*

## WHAT ONE MUST BELIEVE TO BE BAPTIZED

By J. H. Anderson

1. Man is a soul, mortal and dies. 1 Cor. 15:45; Gen. 2:7; 1 Cor. 15:22; Ezek. 8:4, 20; James 5:20.
2. The dead know not any thing. Psalm 146:4; Eccl. 9:4-10; Psalm 115:17.
3. Must believe the gospel. Mark 16:15-16; Romans 1:16; 2 Cor. 4:3; gospel—good news—one. Gal. 1:6-10. Preached to Abraham. Gal. 3:8; Gen. 13:14-17; 17:1-8; 15:1-17 (the resurrection is taught here); Hebrews 11:17-19. Read again Genesis 17:1-8. Who are the seed? Gal. 3:16-25. Promise never fulfilled. Matt. 8:20; Acts 7:1-5; Hebrews 11:13. Shown in Genesis 15:1-17 will be in resurrection. Thus the gospel, good news, the earth to be the eternal home of the saints. Psalm 115:16; 37:9, 11, 29; Prov. 10:30.
4. The gospel of the kingdom, same gospel that was preached to Abraham. Things concerning the kingdom. Matt. 24:14; Mark 1:14; Luke 8:1.
5. What are the things (gospel) concerning the kingdom? Acts 8:12; 28:30-31.
6. A real government. Isaiah 9:6-7.
7. Christ the King. Matt. 2:1-2; John 18:33-37; 19:19-22.
8. Twelve apostles and overcomers of the age, subordinate rulers. Matt. 19:27-30; Rev. 3:21-22; 2:27-28.
9. Israel and left of nations, subjects (see last references). Zech. 13:8-9; Matt. 25:31-34; Isaiah 2:2-4; Micah 4:1-4.
10. The earth, the territory. Daniel 2:35, 44, 45; Revelation 5:10; Daniel 7:27.
11. Jerusalem, the capital. Jer. 3:17; Matt. 5:35.
12. How I may become a citizen. John 3:5. Water birth, coming out of water of baptism. Rom. 6:1-5. Now, new born babes. 1 Peter 2:1-2. Then we must obey 2 Peter 1:5-11. Birth of spirit, resurrection. John 3:1-8; Rom. 8:11; Col. 1:15, 18; Acts 8:12; 28:31.
13. Son of God. Matt. 17:5; Acts 9:20; Matt. 16:13-20.
14. Died, was dead, buried, resurrected. 1 Cor. 15:1-4; Rev. 1:18; 1 Thess. 4:13-18.
15. Savior, Life Giver, Matt. 1:21; Acts 4:12; John 10:27-28; Romans 6:23.
16. Coming to reward His people. Rev. 22:12; Matt. 16:27.
17. Future King, give references. Baptized into Christ. Romans 6:1-5; Gal. 3:26-29; Acts 2:37-38. Can one get into Christ without baptism? Baptized for remission of sins. Acts 2:37-38; 22:16. Sins not remitted will bring death. Romans 6:23.

## NOTES AND QUERIES

By F. I. Austin

“TOUCH ME NOT”.—John 20:17.

“Detain me not”.—Roth.

“Do not be holding me”.—Companion Bible, note.

“Do not cling to me”.—Weymouth. “The tense of the verb implies that she was clinging to him.”—Footnote. As though to retain Him.

The Greek word for “touch” means:

“To apply one’s self to”—Critical Lexicon.

“(Properly) to bring in contact, fit, fasten; to light, kindle, . . .”—Analytical Lexicon.

From the above one sees how some careful students understand that the Savior cautioned Mary not to again form such close attachment to Him that when He should ascend she would again become overwhelmed with grief; while others understand that Mary was holding, detaining, Him, and Jesus instructed her not to so cling to Him, for He must be going and finally ascend to His Father. Like many English words that have several meanings, so this Greek word for “touch”, while it sometimes meant simply to put the hand upon, yet in other contexts, it meant to attach one’s self to another with thought of oneness, or likeness, or permanency.

Not till our Lord shall return does He expect His true followers to become so attached to Him as to really and truly be one with Him. Thus He may have instructed Mary not to so endeavor prior to His ascension.

With this meaning the same word has a deeper significance in such texts as Matthew 8:3, 15. Jesus did more than merely allow His finger to alight upon His patients. He attached Himself to them, that is, His POWER OF BEING permeated them. The same truth is likely to be understood in such experiences as recorded in Matthew 9:1-3, where Jesus *saw* and *spoke*, that is, He touched or permeated them with a *power of His being*.

“HE SAW AND BELIEVED”.—John 20:8.

“Saw” what?

The linen clothes.

But had the apostles stolen Him away in order to have had a shadow of proof of His resurrection, might not they have wrapped His body and have left the linen clothes lying there? How then was such a sight any evidence on which to found belief as to His resurrection?

“‘Wrapped together’ equals rolled, or coiled round and round. Gr. *entulisso*. Used elsewhere only in Matthew 27:59; Luke 23:53, of the linen cloth. Here it implies that the cloth had been folded round the head as a turban is folded, and that it lay still in the form of a turban. The linen clothes also lay exactly as they were when swathed round the body. The Lord had passed out of them, not needing, as Lazarus (11:44), to be loosed. It was this sight that convinced John.”—Companion Bible, note.

If that is what they saw—as it were empty cocoons of linen cloths, one that had enwrapped the body, another that had enwrapped the head—no wonder they “believed”! *No human power could have wrought such a work.* Nothing but resurrection—and that by divine power—could have left such results.

Watch for the *Training School Herald*—out April 26.

## GHOST AND SPIRIT IN THE BIBLE

IN THE Old Testament the use of the word, ghost, is limited to expressions referring to death, as “giving up the ghost”. The original word for ghost signifies breath. We all know that “giving up the breath” means dying.

In the Old Testament such expressions as the spirit of contention, the spirit of wisdom, the spirit of fainting are easily understood. To have the spirit of God, the spirit of love, and other noble spirits is evidence of high qualities. The spirit of the Lord always actuated for good; while an evil spirit in a man makes him a worker of wicked deeds. I have not noted Old Testament scriptures that were very dissimilar from those referred to above. They all seem of simple import to the thinking mind.

In the early part of the New Testament in the King James translation we find the use of the word, ghost, meaning breath, frequently the breath of God, and can be correctly understood by the student of the Holy Word. The only begotten Son of God, begotten by the inbreathing of the holy breath of God Himself gives a most loving impression of the deepest power of the Almighty Father.

God breathed upon Mary, and she became the mother of the Holy Child. In the Revised Version the word, spirit, takes the place of the word, ghost, and has the same meaning, as it is the same Greek word. Blasphemy against the Holy Ghost, the holy breath of God, the holy *pneuma* is represented as blasphemy against God Himself. This is so sinful as to preclude forgiveness. We cannot prescribe the conditions upon which God may grant forgiveness when man repents.

To possess the spirit of God, the spirit of Christ, is a mark of a loving nature, of loving devout principles. In all but one chapter of Luke the word, spirit, is the Greek word, *pneuma*. The holy *pneuma*, the holy breath of God is mentioned as His highest quality. God’s breath may be taken virtually as God Himself. In Matthew 6, the word, spirit, is from *phantasma*, phantasm, phantom, apparition, specter, and similar meanings. This word should never have been rendered spirit.

Many omissions on this important topic will doubtless be noted. It would be a pleasure to hear from interested ones, calling attention to important things left out and to any further help that might be rendered.

J. G. Haupt, Natchitoches, Louisiana.

## THEY SHALL SEE GOD

"They shall see God." O heaven's benediction!

Falling like music from the upper spheres;  
To you it comes, laden with sin's affliction—  
Promise of joy for sorrow, songs for tears.

Sometimes our hearts are dull, our eyes are holden,  
Earth's shadows press around and dim our sight;  
It seems so far away, the city golden,  
We see it not, frail children of the night.

But, "Blessed are the pure;" with vision clearer,  
They gaze on things eternal, things unseen;  
The land far off comes ever near and nearer,  
Until there seems but little left between.

Far out upon the desert hot and burning  
They see the common bushes all aflame;  
And from the flocks a little moment turning,  
A voice speaks forth the unutterable Name.

The changing seasons ever coming, going,  
Like four evangelists His praise record;  
Nature herself is but a verger, showing  
The silent, glorious temple of the Lord.

And when earth's transitory life is ended,  
And Christ shall touch the lingering film away—  
When He shall come by angel guards attended,  
They shall see God through one eternal day.  
—Henry Burton.

## WHAT SHALL I DO?

By *Ida Lapp*

**S**PEAKING of investments and returns, these days we constantly hear questions of this nature, "What shall I do?" "Whom can I trust?" "Where shall I put my money?" "Will it be safe, and what interest will I receive?" Nevertheless every person has a twofold capital to invest—that of his life as well as his money—and we may well ask ourselves these same questions in regard to both.

Jesus answered both these questions long years ago, when the rich young ruler came to Him with these words, "Good Master, what shall I do that I may inherit eternal life?" Upon the repetition of the commandments by Jesus, the inquiring one replied, "Master, all these things have I observed from my youth."

"Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow

me." But the young man went away grieved, for he had great possessions.

Turning to His disciples, Jesus made the assertion that "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", and upon seeing their astonishment and hearing their question, "Who then can be saved?" He made it plain to them that all things are possible with God. He further told them how he who had left houses, or brethren, or sisters, or mother, or wife, or children, or lands for His sake and the gospel's should receive of these same an hundredfold now and in the world to come eternal life.

Friend, how have you invested your worldly goods? Have you put it all into real estate, or fine clothes, or rich furniture, or a costly automobile? Have you invested it all for your own pleasures or desires? Have you stored it all up thinking you will need it in the future? Have you turned the hungry man from your door and only shrugged a shoulder as the little half-clothed, half-starved youngster shuddered in the rain on the street corner? Or, have you invested some of your God-given riches in human life, where it will bring you some returns which will be to your credit in eternity?

Even though this young man who came to Jesus had great earthly possessions and had kept all the commandments from his youth, there was one thing he had not done and that was to love his neighbor as himself. Jesus told him that if he would invest his money where it would bring the greatest returns, he should sell what he had and give to the poor. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me".

Not only did Jesus ask the young ruler to invest his wealth, but also his life. "Come, take up the cross, and follow me." This second investment would lead to something more than "treasure in heaven"; it would lead to eternal life. Only as we forsake our worldly desires, ambitions, possessions, and investments, and turn to our heavenly Father do we have a promise of valuable returns. As soon as we drop our dependence on our earthly wealth and possessions and begin trusting our heavenly Father and following our Savior, then do we have that greatest of all returns waiting for us, even eternal life. And then only do we have the assurance that our investment is safely made and our returns guaranteed.

Where are you investing your life and money?

God has a sheepfold from which we have strayed. In our shorn condition, in our weakness we are lost in the wilderness of sin. The storms of lust have beaten upon us till we can scarcely stand. Then we see the good Shepherd looking for even us. The glory of that hour of repentance, of turning to God was celebrated by Jesus in the beautifully simple statement of the good Shepherd: "Rejoice with me; for I have found my sheep which was lost." Jesus' true followers rejoice with Him over the lost sheep that is found, for "this man receiveth sinners, and eateth with them."

## THE ELEVENTH HOUR

By D. G. Harvey

*"Go ye also into the vineyard."*

AS WE read the parable of the laborers as recorded in Matthew twenty, we are reminded that this lesson is often applied only to individuals in teaching eleventh hour repentance. Such is not our object at this time. While we do not deny the possibility of repentance late in life, we cannot understand the Master who advocates, "Be thou faithful unto death", to teach repentance at death.

This parable, as all of the Master's parables, teaches a lesson in a prophetic sense of kingdom conditions and of the gospel age, referring to classes of people rather than individuals. In the second verse we read that when he (the master) had agreed with the laborers for a penny a day, he sent them into the vineyard. This class, the apostles, were sent out in the morning (early in the gospel age) after understanding the rewards (eternal life). How earnestly they worked to carry on the work of the Lord, as recorded in the New Testament. Both history and tradition further records some of their work and suffering, even unto death.

In the third hour, when many departed from the faith forming an alliance with pagan doctrine, when error and discord crept into the early church, how the faithful worked, even when it was unsafe to have a copy of the Scriptures. Many even in underground passages worshiped God, though they suffered torture and even death during the "Dark Ages".

In the sixth and ninth hours, we find such men as Luther, Wycliff, and their coworkers, earnestly at work during the Reformation, never faltering. The work must go on. All these laborers have been faithful.

Now come to the eleventh hour—our day. Lest we be misunderstood, let us give our reason for our belief. In Daniel 4:32, we learn that Nebuchadnezzar was degraded, insane, "until seven times shall pass over thee". Nebuchadnezzar, being represented as the head of gold in Daniel 2:38, shows, we believe, that his life typified the degraded and insane condition of Gentile rule. As seven times are seven years of 360 days each, equaling 2520 days (Ezek. 4:6), it gives us the key—"I have appointed thee each day for a year".

Gentile rule was to endure 2520 years, which started, according to history, in 606 B. C., and ended, if we subtract 606 B. C. from 2520, in 1914 A. D. We are aware that many dislike that assertion, saying if such be the case, no Gentile could enter the bride or body of Christ after 1914. But wait! Gentile rule was 636 years old when Jesus of Nazareth first called His disciples (all Jews). No Gentile was accepted into the church before three and a half years later, yet the Jews had been under Gentile rule 639 years.

Gentile kings no longer rule in this day of republics and

limited monarchies. The people rule today. What has occurred since 1914? The world war and no peace since, revolutions, famines, pestilences. Please read again Matthew 24, Mark 13, Luke 21. Study them and surely you can see the present and past conditions since 1914 open up before you.

We read in Luke 21:24, "And they (the Jews) shall fall by the sword and shall be led away captive into all nations". Has that prophecy been fulfilled? We all know it to be true. Since 70 or 73 A. D., historians differ as to the date, the Jew has been a scattered people, without a home land. Let us read on. "And Jerusalem shall be trodden down of the Gentiles *until the times of the Gentiles be fulfilled.*" Has this been fulfilled? Surely the Turk is a Gentile.

Is the Jew still a captive? Is Jerusalem still trodden down? You answer, "No." Then how can Gentile rule endure? But let us read the twenty-sixth verse, "Men's hearts failing them for fear and for looking after those things which are coming on the earth." Is this being fulfilled? Brethren, read the newspapers. Learned men, noted statesmen, what are they saying? "Our civilization cannot stand." "No promise of relief can be given for unemployment." No ray of hope can be given for this condition under the present system of division of the wealth of the world. Surely these are sufficient to establish the time in which we live—the *eleventh hour*.

Do you believe that Jesus Christ, the Son of God, will return to this earth and take control, that by Him and His bride, the church, His true followers, a just government will be formed and ruled justly? Then the Desire of all nations shall come, bringing life, peace, plenty, happiness. Do you believe these things? Are they your hope? Then "go ye also into the vineyard". This is the command of our Lord to us of the eleventh hour. Why stand ye here all day idle? Take up the work; use your talents. Some will say, "What can I do?" We cannot tell you; each must work out his own salvation. If you believe the gospel, the good news of that coming kingdom, tell it by word and action. Tell others; tell your neighbor, your friend, your fellow workman, your schoolmate in your class room, in the street, in the shop, in your home.

In Second Kings twenty we read, that Hezekiah was sick and God granted him fifteen years more to live. The king of Babylon sent messengers to visit him. After showing them his glory, wealth, and power, entertaining them with his best, they returned to their home. Then God by His Prophet asks, "What have they seen in thy house?" His gold, his palace! but he had shown them nothing of his faith in God or God's mercy to him.

Here is a lesson for each of us. We call ourselves Christians; perhaps we are a minister, a church officer, Sunday school teacher. What have they seen in *thy* house? Do we only entertain our friends and forget the gospel? What is our conversation—the latest scandal, hard times, poor crops, complaints of the weather, but little thought of the good news?

"Go ye also into the vineyard." The harvest is great, but the laborers are few.



## THE ILLEGAL ROAD TO THE CROSS

*Continued from page 419*

18:3; Luke 22:53.)

2. No one could be tried at night.

Jesus was tried by both Annas and Caiaphas in the hours of night.

3. No one could be tried on a feast day.

Nisan 14 had started at sundown. The passover had been observed privately in the homes. Jesus observed the private keeping of the passover before He went to the Garden. That the Jews considered it a feast day is evident because they refused to enter Pilate's judgment hall.

4. No one could be tried on the day preceding a feast day.

Jesus was tried the day before Nisan 15, the national passover.

5. Until convicted, the accused must be considered innocent and must be treated with respect and courtesy and no pain inflicted. No one was to be bound until convicted.

The captain and officers of the Jews took Jesus and bound Him. One of the officers that stood by struck Jesus with the palm of his hand. (John 18:12, 22.) They mocked Him, placed a crown of thorns upon His head, spat in His face, and beat Him with sticks while He was yet unconvicted. Ordinarily the Jews were so careful not to inflict pain that they even padded the rope used to hang the worst criminals.

"Now Annas had sent him bound (as one already convicted) unto Caiaphas the high priest."—John 18:24.

6. There was no prosecuting attorney.

Caiaphas assumed the role of prosecutor and unlawfully questioned the accused.

7. No witness or accused were to be put under oath.

"And the high priest answered and said unto him, *I adjure* (place under oath) thee by the living God, that thou tell us whether thou be the Christ, the Son of God."—Matt. 26:63.

8. Two witnesses should have seen all of the material facts.

They introduced false witnesses who had not been with Jesus.

9. All the witnesses testifying had to agree in every detail.

"But their witness agreed not together."—Mark 14:56. Even the two witnesses did not agree. One claimed that Jesus said: "I *will* destroy this temple."—Mark 14:58. This was a charge of sedition. The other witness claimed He said: "I *am able* to destroy this temple."—Matt. 27:61. This was a charge of blasphemy.

10. The accused was urged to speak in his own defense.

Jesus was not given an opportunity to speak in His own defense.

11. No vote for conviction might be taken until one member of the Sanhedrin had spoken in favor of the accused and voted for acquittal.

No one spoke in favor of Jesus, and no vote for acquittal was cast.

12. A unanimous vote was an acquittal because it lacked the element of mercy.

"And they *all* condemned him to be guilty of death."—Mark 14:64. This was Jesus' first acquittal.

13. The law provided for no private preliminary hearing.

The lowest Jewish court had three judges. Jesus was tried by Annas and condemned.

14. Apprehension on the betrayal of an accomplice was illegal.

Jesus was betrayed by Judas.

15. No one could be convicted on his own testimony alone.

When their witnesses disagreed the high priest asked Jesus if He was the Christ. When He answered in the affirmative the priest cried: "What need we any further witnesses."—Mark 14:63. They convicted Him upon His own testimony.

16. The Sanhedrin must offer a sacrifice before hearing a case involving capital punishment.

It is very evident that they never offered any such sacrifice.

17. Upon vote of conviction the Sanhedrin must adjourn until the following day to lament its action.

The Sanhedrin did not and could not meet the following day.

18. The second meeting of the Sanhedrin must be after the morning sacrifice.

If the meeting before Caiaphas was in reality a meeting of the Sanhedrin, then that body did meet the second time. There was a meeting of this body as it was getting daylight. This meeting was before the morning sacrifice, thus they violated their law again.

19. At the second meeting of the Sanhedrin the original conviction could be changed. The reverse was never permitted.

20. If the conviction was reaffirmed, the death march started at once.

21. The Sanhedrin must remain in session and could recall the accused any number of times for reconsideration of the case.

We are not told whether the Sanhedrin remained in session or not. However, it seems rather evident that some of the members went to accuse Him before Pilate.

22. The accused was permitted to halt the procession five times and return to submit additional evidence.

It is very easy to see from the above that the Jews violated their laws time and again in their attempt to prove Jesus guilty. They never proved a single thing against Him and even acquitted Him once. Truly, He was what He claimed to be—the Son of God. "He bare our sins in his own body on the tree."—1 Peter 2:24.

*To be continued*

# National Berean Department

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"THERE HATH NOT FAILED ONE WORD OF ALL HIS GOOD PROMISE."—1 KINGS 8:56.

### HOW TO READ THE BIBLE

#### READ With Intelligence:

In reading the Bible the first question to ask is, "What does it say?" Then only may we ask the second, "What does it mean?" If more attention were given to the first, there would often be less difficulty in answering the second question. Who has not heard people attempt to explain what the Bible means by what, on closer examination, they have found the Bible did not say? Perhaps no more practical advice can be given on this subject than to be always first sure of what the Bible says. This demands thoughtful, repeated reading, with constant reflection.

While the Bible is unique and without a peer in literature, one should never forget that it *is* literature. Consider always: (1) The character of the language employed in the paragraph, or section, or book. Such questions as: Is this poetry? Is this allegory? Is this parable or story? (2) The object and plan of the book; the time and circumstances of the writing; the persons or person addressed in the writing; the place of the book in the whole scheme of revealed truth.

#### Read With Imagination:

Some people object to the Bible referring to God as having wings. It seems to me they lack imagination. "Hide me under the shadow of thy wings" is the cry of one who has learned how to put vividly his conception of God as friendly, solicitous, and tender. Probably this figure came from actual experience of watching the winged creatures nestling their young. God is like that, came the thought. Similar colorful language is often used, making the Bible an imaginative book. It gives what people need in terms simple and clear. While the Bible is full of deepest thoughts, its method of expression is often that of children.

#### Read With Reverence and Moral Purpose:

It has been well said that "the will to do is the wit to know." The successful interpreter of the Bible must be willing to follow the truth revealed. Obedience is an organ of spiritual knowledge. "He revealeth his secret unto his servants the prophets." "He that willeth to do his will shall know." The Bible deals with morals. That man may live and know how to live more abundantly is the

purpose of God in giving the Bible. When one comes to it to know the truth, it will not yield its treasure unless he is determined to *do* the truth, and the living of a simple, plain, right life brings within the range of vision what no scholarship without true piety can discern.

#### Read With Reflection and Meditation:

It is true that the Bible challenges the most profound study. It is inexhaustible because it contains the revelation of the only wise God, who is ever revealing Himself yet is never wholly revealed. But the plain, everyday person may, reading repeatedly with reflection and meditation, discover from the Word what God intended that he should find. The Bible was not written for an intellectual aristocracy. The message of love from a gracious God for mankind is not hid in enigmatic phrase or profound philosophical statement. In proof of this consider the proportion of the Bible which is purely biographical. Truth in the concrete is here found in large measure. We meet men, women, and children under circumstances well defined, hear what they said and how they thought and acted.

#### Read With Patience:

The Bible is a vast literature. Its parts come from different times and different writers. It is full of variety. Yet there is a striking unity which becomes clearer as one becomes better acquainted with it. The unity is found in great personality—God. Be patient with the Bible and with yourself and try out the Bible faithfully. As one progresses in the religious life, will one grow in appreciation and understanding.—*Selected.*

"THOSE young people are fortunate who have to live upon a definite allowance, who have a certain sum of money to spend each week or each month, and when that is gone have to get along without. Three things ought to be decided by those who have an allowance. The first is the amount they will give to Sunday school, young people's society and church. The second is the amount they will save, and the third is how to keep their expenditures within the sum that is left. Giving, saving, spending, all have a place in the rightful disposal of one's funds. Simply to have money left is no evidence that one knows how to make a correct use of an allowance."

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



“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.”—Isaiah 35:6.

### THE CALL OF ABRAHAM

WE SAY we belong to the Church of God, Abrahamic Faith. Now, what do we mean? You know what the Church of God is. Let us now consider Abrahamic Faith, or faith of Abraham.

In the first place, there lived, many years ago in Ur of the Chaldees a very good man named Abram. His neighbors worshiped idols, but Abram prayed to God and loved Him devotedly.

God knew He could depend upon Abram, and Abram had absolute *faith* in God's word. He believed God when He said to him, “Abram, leave this country and these friends and relatives who worship idols. Go to a land that I will show you, and I will make you a great nation: I will bless you; I will make your name great; you will be a blessing. I will even bless the people who bless you, and curse any who curse you. In fact, in you shall all the families of the earth be blessed.” Abram believed that, and we believe that as part of Abraham's *faith*.

Accordingly, Abram took his wife, his nephew, Lot, his father, and all their possessions and started westward. They stayed in Haran for some time. Here Abram's father, Terah, died and was buried. Then, they resumed the journey to the unknown land.

There was a great company traveling in a long caravan and camping in tents by wells they found. At last, after many days, the promised land, Canaan, was reached, and pasture was found for the flocks of cattle and sheep.

We wonder what the Canaanites thought when they saw this great company coming into their land. But God was with Abram and led him to the place of Sichem, and to the plain of Moreh—about the center of Palestine.

Again the Lord appeared to Abram, and confirmed the promise given in Ur. “Unto thy seed will I give *this land*,” said the Lord. That is, Abraham's children, the Hebrews, will own this land *forever*, a later promise tells us.

That is part of Abraham's faith and we, too, believe Abraham's children will inherit Palestine forever.

They have not received it as yet—even Abraham died without owning it. 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.”

However, God's word is sure, and the children of Abraham will inherit the promised land.

Today there are organizations at work to rebuild Palestine, and cultivate its desert regions. Their progress is one of the signs we are watching closely, as telling us that the return of Christ is near at hand.

*Christ is Abraham's Seed*, and through Him we hope for blessing and eternal life.

Abram seemed to understand God's plan so many years ago, and he looked forward to its fulfillment. Thus his “faith was counted to him for righteousness.” God changed his name from Abram to Abraham, meaning “father of many nations”. He was also called the “friend of 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.

DO WE really have such unbounded faith as Abraham manifested?

#### SOMETHING TO DO

1. Learn Genesis 12:2, 3 and Hebrews 11:13.
2. Find in Genesis 12 to 23, where God repeated His promises to Abram.
3. Find Sichem, Moreh, Bethel.
4. Read Genesis 17:5 and Hebrews 11:8-19.
5. *Copy and learn* Galatians 3:26-29.
6. Count the things God promised Abram. Explain how each is fulfilled.
7. Explain what the Abrahamic Faith is.

#### WEEKLY BIBLE READING

April 23 to 29: 1 Samuel 21 to 2 Samuel 5; Acts 24 to Romans 2.

“Today,  
To listen for our Father's voice today,  
To find His will, and, as I find, obey,  
To go and come, still walking in His way,  
Today.”

# With Our Sunday Schools

LESSON 3.—April 17, 1932

## THE CALL OF ABRAHAM

Genesis 12:1-9

Devotional Reading: Hebrews 11:8-10, 17-19

### GOLDEN TEXT

Thou shalt be a blessing.—Genesis 12:2.

### A STUDY OF THE SUBJECT

**Topic: The Faith of Abraham.**

**Basic Truth:** "Abraham believed God."—Rom. 4:3.

**Outline:** I. The Call to Service. II. The Reward Promised. III. Who Are Included?

**I. The Call to Service.** The city of Ur, the birthplace of Abram, was located in southern Babylonia. Recent excavations indicate that it was a place of importance both politically and religiously. The idolatrous worship required human sacrifices and immoral practices of the most vile kind. Moved perhaps in part by consideration for the spiritual welfare of his children, Terah, already a worshiper of Jehovah, migrated with his family to Haran in Mesopotamia.

Even before leaving Ur Abram had apparently received his first divine call to service, and it may have been partly owing to his influence that his father was induced to start toward Canaan. The essential fact of the matter is that "Abraham obeyed God," "not knowing whither he went." He was willing to "walk by faith" when God commanded, and when God led.

**II. The Reward Promised.** The value and the surety of the reward offered are the most important factors in the encouragement of action. The sevenfold blessing held out to Abram provided a sufficient inducement in his mind to make any effort or sacrifice worth while. Like the reward promised by Jesus to His followers, the covenant with Abraham included the assurance of "manifold more in this present time, and in the world to come life everlasting."—Luke 18:30.

This splendid promise included the following rich assurances of God: God should make of him a "great nation"; bless him individually; make his name great, respected, justly honored; he should "be a blessing", to his contemporaries, to his children of all generations, and to "all families of the earth".

**III. Who Are Included?** By a life of faith, perfected by works (James 2:22), Abram became entitled to the entire world (Rom. 4:13), and was made a blessing to all mankind. An even greater blessing is in store for his children of faith, who become joint heirs with him and with his "seed" Jesus Christ of the full riches of the eternal Father. See. Rom. 8:14-17; Gal. 3:16-18, 26-29; Heb. 2:16.

### PRACTICAL APPLICATIONS

Lesson outline:

- Abraham had to leave kin-folk.
- Call demanded sacrifice.
- Great faith required.
- God's blessing promised.
- A curse pronounced,

The call of Abraham necessitated his leaving his kin-folk and all that had been dear to him to go out into a strange country which he should after receive for an inheritance. Obedience to this divine call required a great deal of sacrifice. The reward was sufficient to compensate for all that he sacrificed. A person who is acceptable to God must be willing to leave friends and relatives if the service of God requires. We must be willing to bear a cross for Jesus. Matt. 10:37. Have you ever borne a cross for Jesus? Name some of the sacrifices that you have made for Christ.

God's blessing always comes to and accompanies those who are obedient to Him. In our lesson God promised to bless all who blessed Abraham and to curse all who cursed him. God has faithfully kept this promise. He is not a man that He should lie. Num. 23:19. We need never fear what man can do to us, if we are doing what God wants us to do. Rom. 8:31, 36. Everything worked out for Abraham's good and well being.—C. E. R.

### THE GOLDEN TEXT

"And thou shalt be a blessing."—Gen. 12:2.

The promises to Abraham make up the foundation of our faith. He was told, "And in thee shall all the families of the earth be blessed"—Gen. 12:3. Then again in Genesis 22:18, after his faith had been tested by offering up Isaac, he was told, "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice".

"Abraham believed God, and it was accounted unto him for righteousness."—Rom. 4:3. Abraham's blessings through Christ extend down through the ages. Christ, being the Seed, has brought many blessings to believers and will continue to bless even through the age to come.—L. A. R.

### YOUNG PEOPLE AND ADULT

#### Making Life an Adventure

Seventy-five is the age when most people feel they are entitled to rest from life's toils. Not so with Abram. When he was seventy-five God requested him to leave his father's house, his kindred, and his country, and go to a new land to be shown him. Not many people would like to leave a home where they had been established for seventy-five years to go to a new land. Foreigners were not always treated with the consideration in those days that they are now. He went, trusting God. Just as God asked Abram to leave the old and go to the new, so is He asking us to leave the old (the carnal) and take up the new (the spiritual). God may not wait until we are seventy-five, but He will call. He may speak when we are sixteen, twenty-five, forty, in fact, at any time in life. We must be willing

to answer the call, though we know not the journey's end.

It seems that every human being must have adventure in some form. Some get it by risking life and limb; others by seeking the world's pleasures; others by collecting butterflies, planting a rose garden, or learning to do a difficult work better than any one else. It is adventure whether we call it a thrill or a hobby. Experience proves that one adventure may be substituted for another with equal results in satisfaction. Why not substitute Christian adventures for unchristian? It will satisfy better if we will give it at least an equal chance. Christians, destroy the implements of your old pleasures and seek the new. Forsake the worldly dance, the deadly drink, and the injurious midnight lunch in the smoke-filled roadhouse. Overcome temptation; become "doers of the word"; "bridle the tongue"; "visit the fatherless and the widows in their affliction"; keep yourself "unspotted from the world".—H. A. S.

### INTERMEDIATE CLASS

**Topic: Making Life an Adventure.**

Look in the back of your Bibles, which you will have with you each Sunday, and find a map of the Old Testament world. Find the great rivers, the Tigris and Euphrates, flowing southeast through Babylonia, emptying into the Persian Gulf. In the rich and fertile land between the rivers, at a city called Ur in Chaldea, lived a man who belonged to a race that worshiped idols, but he and his father worshiped God. (Gen. 31:53.) Evidently God was watching this man, Abram by name, and He sent word to him to leave the home of his fathers and start out on the great adventure of his life. Did God send him out blindly, with no assurance that He would be with him?

We learn in history of the great pioneers who ventured forth from home and country to establish their ideals in new territory, to whom we are indebted a great deal. We owe much to the Puritans who dared to make the great adventure of their lives. Abram was a pioneer, wasn't he? He dared to leave the home he had known since childhood and follow God's leading. What promises did God make to him for his obedience? Do we owe anything to him because he had confidence enough to follow God? Have your teacher explain to you how the obedience of Abraham (the later form of his name) brings blessing to us, as explained in Galatians 3.

Perhaps the best lesson we derive from the life of this man who was called, "the friend of God", is that of perfect trust in our heavenly Father, regardless of all circumstances of life.—M. G.

# AMONG THE CHURCHES

## AT WCMA

The speaker next Sunday, April 10, from WCMA, 1400 ke., Culver, Ind., will be Bro. J. H. Anderson, Indiana State Evangelist. Bro. Anderson is also widely known throughout the South. His gospel sermon will be just the thing to start the day right. The time is from 6:30 to 7:30 a. m.

Through the kindness of the station the Burr Oak church has been able to be on the air twice on Mondays. The new Monday afternoon period, from 3:00 to 3:45, has been named the Glad Tidings Hour, a fitting name, as we will preach the good news of the kingdom to a perplexed people.

It may be of interest to the listeners of the Truth Seekers' Hour to have a copy of the theme song we have been using for the past several months. Here it is; it is sung to the tune of "Only Trust Him":

Come every soul by sin oppressed,  
There's mercy with the Lord.  
And if you seek to know His Truth,  
Come study from His Word.  
Search the Scriptures,  
Learn to know Him,  
And to trust Him, too.  
Jesus gave His life on Calvary,  
That He might save you.

If you have any announcements of services or conferences we will be glad to make them over the air for you. We would also suggest that you subscribe to The Restitution Herald (address, Oregon, Ill.) in order to get our announcements of radio programs and our radio reports.

Cecil A. Smead.

## NEWS FROM FONTHILL AND NIAGARA FALLS

The Easter program rendered at the Falls' church was a decided success in every way. A good turnout indicated the interest created. That a lasting benefit will result is beyond question.

During the absence of the pastor services at both churches will be carried on by local talent. The pastor will be away four Sundays in Virginia.

A lot of sickness and many absentees from church has been the order of the day for the past two weeks. We are hoping for better weather with a belief that such a change will bring an end to the malady.

Recently a sacred concert was given in the Fonthill church by Curtis Saulsbury, noted tenor singer from New Haven, Conn. It was a rare treat to listen to such an accomplished singer devote his ability and talent to just sacred music.

A very inspirational meeting was held at Lancaster on Thursday night, March 24, by Bro. Randall. The folks at Lancaster are very devoted, and it is easy to perceive that they are led and directed by the spirit of God.

## EASTER OFFERINGS

Last week	\$65.00
Mr. and Mrs. T. J. Ellis	6.00
Ida Vogel	10.00
South Bend Sunday School	7.00
J. E. Coverston	1.00
<b>Total</b>	<b>\$89.00</b>

## SERVICES AT RIPLEY, ILLINOIS

Remember the usual services conducted by Bro. C. E. Lapp, on April 9 and 10, at the Ripley church, and plan to attend if at all possible. Services on Saturday evening, Sunday morning and evening, with Sunday school at ten o'clock.

## WILL YOU HELP?

In this issue you will find an order blank for your convenience in sending the names of relatives and friends to whom you want the Training School Herald sent.

The members of the school are endeavoring to make this special number worth while and interesting in every detail. Some of the rich truths of the Bible will be presented by the various members of the school.

Will you help us to enlarge the circulation of this special number? Will you cooperate with us by sending names of those to whom you wish this Herald sent? We will appreciate it very much if you will.

Remember, the price is only five cents per copy. Send your orders in by the 20th of April. We will do the rest.

Circulation Committee,  
Harry Gockler.

## EASTER JOY AT GRAND RAPIDS

Easter dawned bright and clear, and the day smiled upon our church here with wonderful blessings. At 7:30 a. m., a breakfast and sunrise service was held by the Sunday school officers and teachers, in preparation for the work of the day.

At 10:00 o'clock the Sunday school convened with 258 present. Following the morning sermon three more came forward to make the good confession, bringing the Easter season total to nine.

A baptismal service was held at 2:30, when the following were buried in the likeness of their Lord: Marjorie Brandon, 3536 Hillcrest S. W.; Edith Sleeper, 333 Belvidere, S. E.; Mareile Siple, 135 Pennell, S. E.; Bertha Mills, 119 Abbie St., S. E.; Doris Schooley, 110 John St., S. W.; Mrs. Schooley, 110 John St., S. W.; Mrs. Ladewig, 141 Webster, S. E. Two others will be baptized soon. The first five named are all from one Sunday school class of ages 12 to 14, and this wonderful harvest shows something of the results of careful teaching. The pastor held a special class with these young people on Wednesday night preceding Easter, and feels them to be well prepared for the sacred step they have taken. The last two named are ladies who have been considering this act for some time, and we rejoice to have them now in the ranks of service. Communion was held following the baptism.

The noon meal was enjoyed by well over one hundred, and in all it was a very happy day.

Several of our loved ones who are not frequently with us were present, which added lots to the joy of the day. Among these were Sister Fletcher, of Kalamazoo, and Bro. Richardson who was able to be out for the first time in several months.

It was a day of service and cooperation well fitting to the thought of Easter.

F. E. Siple, Pastor.

## THE WORK AT BLAIR AND VICINITY

Easter was indeed a day of gladness and joy for the congregation at Blair, Nebr. We had good attendance at both Sunday school and morning worship. At the close of the service one young woman requested baptism (report later). All had come with well-filled lunch baskets and Bro. and Sr. Harvey Krogh, Sr., kindly offered to let us eat at their home, which invitation we gladly accepted. In the afternoon a basket filled with some of the good things from our lunch was taken to Bro. and Sr. Fred Jenkins. Bro. Jenkins has been ill for several months, but we were very glad to find him improved enough to be able to sit up in the afternoon for a short program.

We are glad to be able to report that Sr. Laura Bates is now able to be up and around, although the condition of her heart does not permit her to do much. She hopes to be able to attend church again soon. The Bible study class, which has been meeting at her home during her illness to enable her to enjoy the lessons also, has been invited to continue doing so. The attendance has been fair and the interest good.

Last Thursday night the Bereans met and prepared a box of goodies which they sent to Bros. Richard LeCrone and Harvey Krogh. These young men, both members of the Blair Berean class, are now attending the Bible Training School at Oregon, Illinois. They live together, doing their own cooking, and we thought perhaps they might appreciate some "good" cooking. At any rate we enjoyed fixing the box for them.

The Ladies Aid society met on Wednesday afternoon at the home of Sr. Josephine Swihart for the purpose of reorganizing. We hope to have some profitable meetings during the summer.

Lucille LeCrone.

## COMMUNICATION

My dear Sr. Gesin: I am glad to tell you that I am improving each day. I have my cast on yet, but hope to have it off soon. On Feb. 20th, a car going at a rapid pace left the paving and ran directly into me, breaking my arm and bruising me badly. I was so very thankful to our heavenly Father that my injuries were no worse. People who saw it said they did not see how I escaped being killed.

On March 3rd, I had a real feast served to me by the young people in March 1st issue of The Herald. I do not know what I would have done without our good paper, as my suffering was intense at times. Then I got a number of letters from the dear ones in Christ, all of which were a great blessing to me. I am not able to answer each one yet, but hope to do so soon. I have a heavy cast on my body as well as on my arm, so that my arm will be protected until healed.

When we see so much suffering in hospitals, as well as one every hand, it makes us realize more fully the frailty of humanity and the need of a new age where suffering and death will be no more. May it soon be ushered in, and may we be ready, is my prayer.

Your sister in Christ,

Hanna Barber,  
1737 N. W. Tenth, Oklahoma City, Okla.

## EASTER AT CLEVELAND

The two weeks' series of evangelistic meetings came to a close with the Easter services. This is the first attempt we have ever made at a series of meetings in Cleveland, but the cooperation shown by the membership and the interest aroused generally were highly satisfactory. Attendance was very good, averaging about 50, with some nights as high as 70.

Bro. Patrick assisted in opening the meetings on March 13, remaining until Wednesday night, then returning Thursday of the following week to be with us over Easter and close the meeting. His messages were well received by the people and evoked much interest. The choir furnished an anthem on Monday, Wednesday, and Friday nights of both weeks, and the orchestra played on Tuesday and Thursday nights.

Attendance would undoubtedly have been much better but for an epidemic of sickness which is keeping many people home at this time. Many of our regular attendants were kept away for this reason. The meetings were well advertised, and a committee of personal workers also called on different ones inviting them out. The results of these efforts were noticeable. The Sunday school orchestra has gained a new member through these meetings.

But that which causes the most joy of all is the obedience of three more to the saving gospel of Christ. At the close of Bro. Patrick's sermon on Good Friday night there came forward for baptism J. Don Swartz, Mrs. P. E. Tidmarsh, and Mrs. Carl A. Carlson. These were all immersed at the morning service on Easter and received into the fellowship of the church. Bro. Swartz is an energetic young man who was an active member in one of the larger suburban churches of Cleveland. His address is 1498 Larchmont Ave., Lakewood, Ohio. Sr. Carlson was raised in the Catholic faith, and only within the last few weeks has become interested in the truth, but since then has been making up for lost time in her almost insatiable thirst for the water of life. She is the mother of two fine children who have been regular members of our Sunday school since its opening. Her address is 14205 Darley Ave. Sr. Tidmarsh has been with us only a short time, but has developed a deep interest and learned rapidly. She has been a member of our Sunday school, Berean, and Ladies' Aid since last fall, and is the mother of a little girl we hope will some day also belong to the Sunday school. She may be addressed at 13801 Deise Ave.

The last two live in the immediate vicinity of the church, the first one about 17 miles away. All three made the decision at a real personal sacrifice, which makes their obedience more precious and binds them the more closely to us. Their devotion to the faith and zeal in service will bring new strength to the cause in Cleveland. Our prayer is that each may be given strength to stand true against all odds.

Easter Day was probably the best attended and most impressive service we have ever held. An estimated congregation of about 150 nearly filled the auditorium at the morning service to hear Bro. Patrick's stirring sermon. A large percent of these were young people who remained after Sunday school. We feel that the influence of that service will be felt for a long time.

The three new members do not represent the full results of our meetings. There should have been more, and we feel certain the influence of the sermons will bring several more additions a little later, when further study ripens the seed already sown.

Easter was also celebrated by a certain little girl who chose it as her birthday, and on that day came to live with Bro. and Sr. Herbert Stadden. Her name is Hazel Eileen,

## EASTER AT ST. CLOUD, MINNESOTA

Resurrection Sunday was a happy day. Both the morning and the evening services were well attended, the seats being almost filled. It seemed that there was a greater spirit of worship. New bonnets were secondary this year. All were seeking comfort in the risen Christ. Six were baptized at the evening service on Easter, an ideal time to be obedient to the commands of Jesus. They went down into the water to be buried with Him and to rise unto a new life. This is "that blessed hope" of the Christian, the inheritance of a new life. Those that were obedient in Christian baptism are as follows: Beulah Skinner (13), 920 21st Ave., N.; Geraldine Failes (12), 509 15th Ave., N.; Mr. and Mrs. John H. Brown, 112 19 1-2 Ave., N.; Mrs. Alice E. Carlson, 150 34th Ave., N.; and Mrs. Miller, 1407 4th St., N. Our prayers are that these good people will find the Christian life a happy one and that they will grow in the grace and knowledge of our Savior Jesus Christ. May we pray for all in this world that claimed the name of Jesus on this day and the days to come.

A. E. Hoskins, Pastor.

## DeHEER - KIPF

A very pretty wedding took place at the home of Mr. and Mrs. Fred Kipf of Watkins, Minn., on Wednesday, March 23, at 2:30 p. m., when their daughter, Elvera, and Marion DeHeer, son of Mr. and Mrs. DeHeer of Watkins, were united in holy matrimony by the writer, pastor of the Church of God at Eden Valley. The bride, very becomingly attired in a gown of light blue, was attended by her sister, Alvina, who wore a gown of deeper shaded blue. The groom's attendant was Mr. Leslie Munson. A wedding dinner, served at 7:30, was enjoyed by a group of relatives and friends. Later in the evening the happy bridal couple left on a short wedding trip. Upon their return they will be at

home at the Kipf farm, where Mr. DeHeer and Mr. Kipf plan to do extensive farming together.

Our best wishes are for the happy pair as they now begin life's journey together. May God continue to guide and bless them as they live a life of love and service unto Him.

John Denchfield.

## WORD FROM GOLDEN RULE HOME

We at the Home are passing through a very strenuous time. We have had six in bed last week at one time, two seriously ill. The good matron came here with prayer on her lips and hope in her heart, and she is working night and day to make all happy and comfortable and is succeeding admirably. She tries hard to find some nice thing for us to tempt our appetites and generally succeeds. We are so glad to have another matron who is trusting God, always hopeful and cheery. Bro. Mick is "Johnny on the spot" whenever wanted for any work, a quiet sociable man, and the work is going on nicely, thank God! How thankful we are to have a heavenly Father to go to with all our trials. How He lightens them when we ask Him!

My stupid hip is so slow recovering that I fear sometimes I will never walk without a cane or crutch. But the Lord is soon coming, and it does not matter much at my age. So I am just waiting and hoping and trusting.

Yours in His name,

M. A. Woodward.

## HERALD RECEIPTS

Helen Porter; J. A. McCurry (for another); J. H. Leavitt; Fred T. Jones; Mrs. Henrietta S. Billings; Pauline E. Prime; Mrs. Minnie Rogers; Mrs. Hugh Longman; Mrs. J. A. Hutchings; Elnora Waldo.

Helen Porter; Ben Carpenter; Ruchie Alexander (for another); A. J. Chaplin; Forest C. Stilson; J. M. Boyer; Edna L. Brewer; Philip McRae; S. P. Dismukes (for others); J. E. Coverston; Lucille LeCrone.

## BETWEEN YOU AND ME—

The congregation at Ripley, Ill., is greatly benefited by the addition of Bro. and Sr. Will Lindsay and daughters, who recently moved there from Kewanee. No doubt they will enjoy the privilege of regular attendance at church services.

We are passing on to you a letter received from Sr. Hanna Barber, telling us the particulars concerning the accident she suffered about six weeks ago. Many have been much distressed because of her sufferings and will be glad to get this word directly from her.

Sr. Leila Whitehead, of Chicago, attended executive board meeting of the Illinois Conference on April 2 and worshiped with the Oregon brethren Sunday morning, calling on some of her many friends here in the meantime.

Elder G. A. Brown, of Golden Rule Home, passed away after a short illness of pneumonia, at 3 a. m. on Saturday, April 2. Bro. Brown has been a resident of the Home for the past two years, was a prominent citizen, having been one of the very few remaining civil war veterans in this vicinity. He had recently passed his 91st birthday. At the request of officials of Oregon, funeral services for Bro. Brown are being conducted from the Coliseum today, in charge of Bro. Marsh,

Sr. Leota Hanson of St. Louis, Mo., spent the past week end with Oregon church folks, and in attendance at the meeting of the executive board of the Illinois Conference, and with her brother and wife, Bro. and Sr. Lealand Hanson of Franklin Grove, Ill.

The article entitled, "The Illegal Road to the Cross," the first installment of which is found in this issue, is taken from Bro. H. A. Sheets' church bulletin, "Gospel Searchlight". It contains so much food for thought that we are passing it on to our readers.

The hearts of the members of Golden Rule Home have been saddened by the death of Bro. Brown, and by the lingering sufferings of Sr. Alice Crysler. Sr. Lewis Lindsay, of Rockford, is the capable and kindly nurse in charge, and everything possible is being done to assuage Sr. Crysler's pain. As we go to press, her condition is just a trifle more favorable.

The reports in this issue of Easter services from several of our churches over the country bring much of interest and joy to our readers. The brotherhood generally will be benefited and uplifted by the consecration of these new ones who have given their hearts to the Lord, and will renew their own zeal because of the added encouragement. Let us all work diligently while there is opportunity,



## MAN'S CONDITION IN DEATH

By Harry Goekler

DOES man know more when dead than alive? Is death merely an avenue for entering another life? Such questions as these have arisen ever since the curse was pronounced upon Adam. Great men have tried to find the answer and failed. Scientists have attempted to solve the problem but have never succeeded. They know absolutely nothing about death when they start and know nothing when they finish.

The majority of people today believe that man is immortal, that he never dies. If they would but take the trouble to read Genesis 3:22, they would discover that without partaking of the tree of life man had no power of living forever. God sent Adam forth from the garden of Eden to keep him from eating of the tree of life, and through this act man became subject to death. Further proof of man's mortality is given in Romans 2:7: "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." If we already possess immortality, why should we seek for it?

Did you ever stop to think that the one sure thing in this world is death? Death knows no mercy nor favors. Death is no respecter of persons. Rich and poor, wise and ignorant, strong and weak, righteous and unrighteous, all succumb to the common enemy. The poet Gray very aptly expressed this same thought when he said,

"The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth e'er gave;  
Await alike the inevitable hour,  
The paths of glory lead but to the grave."

Much of the confusion and uncertainty about death would be greatly simplified if people would only take the plain words of the Bible instead of some pagan philosopher. It is true that death in itself is a mystery, but the state of the dead is not. Let us notice a few scriptures in regard to this subject.

David says in Psalm 6:5, "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Also in Psalm 115:17, "The dead praise not the Lord, neither any that go down into silence." Again in Psalm 146:4, "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Would it be possible for us to continue living if our thoughts, praise, and memory had perished? Would there be any happiness or joy in heaven if we were unable to praise God, to give thanks to Him, to remember Him in our thoughts?

Now let us see what the wisest man that ever lived has to say about death. Ecclesiastes 9:4, 5, 6, 10 gives the answer: "For to him that is joined to 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. 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." It is evident from the above verses that in death we are totally unconscious.

Death is spoken of as a sleep. Daniel 12:2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Job 14:11, 12, "As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Jesus Himself spoke of the death of Lazarus as a sleep. Read John 11:11-14.

The great Apostle Paul, in his wonderful resurrection chapter in 1 Corinthians 15, verse 20, further substantiates the thought of death as a sleep in these words, "But now is Christ risen from the dead, and become the firstfruits of them that *slept*." This verse not only demonstrates the fact that death is a sleep, but it also demonstrates the resurrection, the only way we have of living again.

Death is just the opposite from life. Life is characterized by energy, vitality, knowledge, and animation; death by decay, corruption, unconsciousness, and inanimation. This fact is brought out very clearly in 2 Kings 20:1: "In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live." Would Isaiah have said this if at death we continued to live forever?

Many times we hear the expression, "Well, I don't see much joy in a religion that teaches that when we die everything is ended." No, friends, there isn't much joy in death, but there is joy and hope in the resurrection from the dead. When all the wild theories and speculations of men concerning the whereabouts or condition of the dead are discarded in favor of the plain statements of the Bible, then the coming of Christ and the resurrection from the dead will assume a new significance.

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NATIONAL BIBLE INSTITUTION  
OREGON . . . . . ILLINOIS



# THE RESTITUTION HERALD

VOLUME 21

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## The Real Meaning of the Name, Christian

By Samuel E. Haney

*"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."—Exodus 20:7.*

THIS is the third commandment of the Decalogue; and any attempt at its elucidation in this so-called (?) Christianized nation should be stultifying. But every Bible student of experience knows how remiss the vast majority of professing Christians are of the true significance of our text.

What is really meant by taking the Lord God's name in vain? The usual answer is, Using God's name irreverently or blasphemously. While this is true, in a way, yet it is an incorrect answer. Rotherham's rendering, "Thou shalt not utter the name of Yahweh thy God for falsehood". The R. V. margin is also "falsehood". This seems to focus the correct light on the commandment.

The next query is, How do we "take the name of the Lord our God?" This is done the instant we confess Jesus Christ to be our Savior and Propitiator, whom God sacrificed and raised from the dead in our behalf. Paul informs us that if such an attitude be maintained and utilized to the end of our journey, our salvation is assured, namely, "Confess with your mouth that Jesus is Lord, believe in your heart that God raised Him from the dead, and you will be saved; for with his heart man believes and is justified, with his mouth he confesses and is saved".—Romans 10:9, 10, Moffatt.

Man, as a free born agent, is at liberty to create for himself a good or an evil effect from this commandment; all depending upon his estimate of its importance or essentialness. He is particularly cautioned against vanity, falsehood, and ostentatiousness. But in these days of gaudiness and pomposity, divine warnings are often pitted against the natural stony heart's greedy sense of fleshy admiration; for, "the heart (unregenerate) is deceitful above all things, and desperately wicked; who can know it?"

In a word, by the confession of Christianity one takes

God's name which is by far the most important act of human life; and yet how flippantly it is often done!

Dr. Strong's definition of the word, vain, as applied to our text is, apostate, heathenish, backsliding. Apostate (dictionary): desertion of one's faith, religion, party or principles. Backsliding (dictionary): to return to wrong, or vicious ways, or opinions after reformation or conversion; relapse.

People these days take the name Christian, or if you prefer, God's name through His Son, as irrelevantly as false oaths are reputed by some judge to be taken in judicial courts; or to express it (Christianity) otherwise, like a mackintosh. Though not ornamental as a garment, it is a mighty nice and useful thing to slip on in case of bad weather, or an eleventh hour confession.

Ask the man of the street if he is a Christian and has thereby taken the name of God and his reply is likely to be, Yes; for I'm neither a Jew nor a heathen. O how little the average person realizes what taking the name of God involves! And what it means to take His name in vain—to no definite purpose! God says He will not hold him guiltless who does this.

Paul makes the same use of "vain" in relation to "belief"—to no definite purpose—"Moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain".—1 Corinthians 15:1, 2.

Stability versus vanity: "For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain".—1 Thess. 3:5.

The tongue versus vanity: "If any man among you

*Continued on page 441*

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"My God shall supply all your need according to his riches in glory by Christ Jesus."*—*Philippians 4:19.*

## A Teacher's Prayer

MY LORD, I do not ask to stand  
As king or prince of high degree,  
I only pray that hand in hand  
A child and I may come to thee.  
To teach a tender voice to pray,  
Two childish eyes thy face to see,  
Two feet to guide in thy straight way—  
This fervently I ask of thee.

Oh, grant thy patience to impart  
Thy holy law, thy words of truth.  
Give, Lord, thy grace, that my whole heart  
May overflow with love for youth.  
As step by step we tread the way,  
Trusting and confident and free—  
A child and I shall, day by day,  
Find sweet companionship with thee.  
—*The Sunday School World.*

## The Optimistic Pessimist

**I**N HIS great prophetic sermon recorded in the twenty-first chapter of Luke, the Lord vividly portrays the dreadful conditions that are to obtain in the closing period of Gentile times. He declares that "these be the days of vengeance, that all things written may be fulfilled". He asserts that the hearts of men shall fail them for fear, "and for looking after those things which are coming on the earth".—*Luke 21:22-26.*

It is needless for us to point out the appalling manner in which these predictions are being accomplished today, for it is apparent to the most casual observer. "The earth is filled with violence" (*Gen. 6:13*) even "as it was in the days of Noe" (*Luke 17:26*). Anxiety and dread prevail everywhere. It remains for us but to heed the solemn warning and to rejoice in the blessed promise held out in these startling events.

And so the Master said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—*Luke 21:28.* The same happenings that are filled with portentousness and horror to the world are overflowing with glorious promise to the disciples of the Lord!

## The Man in the Street

**H**ow shall we gain the attention and hold the interest of "the man in the street"? This is one of the most difficult questions confronting the church in these days. Less than one-half of the people of the United States are church members, while literally millions of men and women whose names are recorded as followers of Christ have become altogether indifferent to religious matters. How shall we reach these vast unchurched multitudes and arouse within them a sense of their spiritual needs?

We realize that the condition we are facing is unique in the history of Christianity. We are no longer appealing to religious-minded people who differ from us in belief; but we are attempting to stimulate an interest in divine things in the minds of a generation from which the sense of spiritual perception has very nearly disappeared.

The fact that such a deplorable spiritual condition was foretold for the "last days" does not relieve us of the obligation placed upon us in the great commission. That the situation appears inevitable and irremedial should but stimulate us to greater exertions and to more prayerful efforts. We must lose no time in striving among ourselves "about words to no profit"; but must give our thought to others.

To obtain the ear and hold the attention of the unbelieving populace today, it is evident that different methods must be employed from those used heretofore. In the first place, the majority of men care little or nothing for what the Bible says. They deny or ignore its claims to inspiration. Our first appeal, therefore, must be made from a carnal standpoint. We must show that the deplorable conditions which now obtain in the world were clearly and positively predicted in the Scriptures, and use that fact as an evidence of the unmistakable truth of the Bible and of its supernatural origin. We must give more attention to the subject of apologetics, or Christian evidences, and that from the standpoint of the unbeliever rather than from that of the believer. We must remember that we are addressing disinterested skeptics, and we must be ready always to give a reason for our confidence in the Bible, the validity of which thoughtful men will be obliged to acknowledge.

Having accomplished this much, our next endeavor will be to present the gospel of the kingdom of God in such a logical and comprehensive manner that men cannot fail to see that it provides an adequate answer to every human need, both individual and social.

## OUR PASSOVER

By Mrs. Ruth Sheets

**I**N NUMBERS, the ninth chapter, beginning with the second verse, we read: "Let the children of Israel also keep the passover at his appointed season. In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all ceremonies thereof, shall ye keep it." Continuing, in the fourth and fifth verses we find that the children of Israel did keep the passover "according to all that the Lord commanded Moses." But in the sixth and seventh verses we find that "there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day: and these men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel?" Then Moses sought the Lord's answer which was, "If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord. The fourteenth day of the second month at even shall they keep it . . . according to all the ordinances of the passover shall they keep it."

Very, very definite instructions for the children of Israel to follow, were they not? Yes, and they contain a lesson for you and me today, just as they did for God's people then!

In the first group who partook of the passover feast, we have a type of the church group. For they through baptism have accepted the blood of Christ. He is their Passover. "For even Christ our passover is sacrificed for us."—1 Corinthians 5:7.

Those mentioned in the sixth and seventh verses were not allowed to keep the passover at the appointed season because of any direct fault of their own. Dead bodies had to be properly disposed of, then as well as now, for the health of all concerned. Likewise, it would not always have been possible for all to have been in his own country at the time of the feast. Yet being children of Israel they had to keep the feast. God did set aside a second date, *but none were excused.*

There are many today who are desirous of keeping God's commandments. Some fail to do so because they have never heard the truth. There are others who, upon hearing the truth, do not recognize it as such, because of prejudice due to early training. We know that childhood training does exert a great influence over our lives. "Train up a child in the way he should go: and when he is old, he will not depart from it."—Prov. 22:6. It seems logical that God will provide a time for them to partake of the passover, that is, accept Christ.

But what is to be done with those who *have* heard the

truth, know it as truth and yet refuse to repent and be baptized? Each one has his own excuse. One dislikes to give up some worldly pleasure. Another feels that it takes too much effort to be a Christian. Others just seem to be waiting, delaying for no excuse at all.

It seems that God was speaking of these very ones in the thirteenth verse of the same chapter, which begins: "But the man that is clean, and is not in a journey, and forbearth to keep the passover . . ." And then concluding the verse we find that they are not given a second chance to keep the ordinances, neither are they excused, but "even the same soul shall be cut off from among his people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin."

No one knows how long his "appointed season" will be. Life is short, uncertain; death comes quickly, surely. No one knows how long before Christ shall come again. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."—Matt. 25:36.

Remember that "now is the accepted time, now is the day of salvation".—In *Gospel Searchlight*.

Be sure to order a Training School Herald for that friend of yours.

## AN INSULT

**D**R. Harry E. Fosdick said this summer in one of his sermons, "A man dogmatic in his religion is fairly well outlawed from intelligent society." By "dogmatic religion," Dr. Fosdick means the belief in an inerrant Bible, the deity of Christ, His virgin birth, His sacrificial death, His physical resurrection, the doctrine of the Holy Spirit and kindred truths. A man or a woman believing these truths of God's revelation is, according to this man, "outlawed from intelligent society," in other words a true Christian believer is some kind of a fool. This remark of Fosdick insults many thousands of Christians, many of whom have certainly more intelligence and a far greater scholarship than Dr. Fosdick ever possessed.

The trouble with all these boasting, sneering modernistic infidels is their abominable pride of intellectuality. They are at best gasbags, containing the poisonous gasses of rationalism, which they palm off as "superior scholarship," when in reality they are destitute of any real scholarship.

But their picture is drawn in the Bible. Read what the inspired apostles wrote nineteen hundred years ago about their character and their work. It is all prewritten in 1 Timothy 4:1-2; 2 Timothy 3:1-5; 4:1-4; 2 Peter 2:1-2.

But the best scripture which describes these men is found in the first chapter of Romans: "Professing themselves to be wise, they became fools."—Romans 1:22.

—Selected from *Our Hope*.

## GOD KNOWS BEST

God knows best what is best for me;  
Why should I worry or anxious be?  
Trying to fathom the course I take,  
Grasping at bubbles that fade and break?  
One step is all I have need to see;  
God knows best what is best for me.

God knows best what is best for me,  
All through time and eternity.  
In my Father's house is goodly store  
Of all I can ever need—and more.  
With Him I rest, for I know that He  
Always gives what is best for me.

—Selected.

## FORGIVE AND FORGET

THE one who said, "I can forgive, but I shall always remember," has far too many imitators. True forgiveness is not based on forgetfulness; nor are we to wait till time has worn away the sense of wrong before we pardon a penitent offender. When we *do* forgive that should forever end the matter. Forgetfulness should follow forgiveness.

Remembering wrongs benefits no one. If we have a sore finger we bind it up and let it alone. Is there any use in pulling off the bandage ten times a day and showing the hurt to every one we meet? Talking over a wrong often does more hurt than suffering it; recollecting it is worse than receiving it.

God has His purpose in all the wrongs we suffer. He permits every one. God allows us to be injured and forbids us to avenge ourselves, thus testing our faith and patience. He commands us to forgive those that wrong us and thus prove our obedience and our love.

"Be not overcome of evil." Sin, self, and the devil, strive to master the injured man. He that overcomes evil with good overcomes his enemy, and the devil, and himself, thus gaining a triple victory, and by ruling his own spirit, proving himself "stronger than he which taketh a city".

Forgive and forget! Secret grudges are like canker, eating out the soul. Put away all bitterness. Be faithful to those who wrong you; reprove them *thoroughly* yet lovingly, confessing your own faults meanwhile. And when forgiveness is asked and granted, let it be full, and free, and final. Let love prevail over wrong. Let bitterness end.

Let your charity cover the multitude of sins and forever hide them from the gaze of man. Let divine compassion take root in your heart, and let your word to those who have wronged you be like the word of God to those who have deeply revolted from Him and yet penitently returned—"Their sins and their iniquities will I remember no more." Hebrews 8:12.—Selected by R. A. Curtis.

## CHRISTIAN HONESTY

By Ida Lapp

OF ALL Christian virtues one of greatest need in the present age is honesty. In the midst of sinfulness, corruption, theft, graft, and selfishness, the Christian above all people ought to be honest. Many people are reading the gospel, from day to day, according to you and according to me. They are watching your life and mine and our every deed to see if they measure up to their standard of honesty.

In all walks of life honesty is required. In business corporations, government offices, social circles, and all professions one of the first requirements is honesty. Surely the Christians should live up to the standards set up by the world in their dealings together! In Acts 6:3, we find deacons were to be chosen, "seven of them, of honest report." Theirs was to be a position of trust, and honesty was one of the first requirements.

Paul, in writing to the Corinthian brethren, admonished them to provide for "honest things, not only in the sight of the Lord, but also in the sight of men." But, oh! how many times we see a professing Christian cheat another; possibly it is just a few cents, or a few pounds of grain, or by not paying a debt which is long past due. Some seem to think they can forget their past obligations to others and just go ahead, professing to be followers of Christ and trying to do His work, but surely God will never bless that man or that woman in his or her efforts, until the wrong has been made right. And, oh! what a reproach to Christianity and the name of our Savior it brings, when we are slack in even what we consider the small things. God sees we are not honest and not only God, but others all around us.

"Whatsoever things are honest think on these things."—Philippians 4:8. In order to walk honestly, we must first think on honest things. Honesty of thought will bring honesty of word, walk, and duty.

Theodore Roosevelt once had a young cattleman working on his western ranch. One day he showed "Teddy" a few cattle he had taken from another party. "You're fired," roared Roosevelt. "A man that will steal *for* me will steal *from* me!" And the cattleman was obliged to leave. Don't steal for man or from man, either time, money, or service, for God said we should "provide things honest in the sight of all men."

May we, therefore, look to our own selves and see if we are cheating man or God in any way, and if so at once make restitution of all things, and from this time forward follow more closely in our Master's steps. "That ye may walk honestly toward them that are without, and that ye may have lack of nothing."—1 Thess. 4:12. Even if we do that which is not just right and think no one will ever know the difference, don't be deceived. God knows the difference, and we will lack in some things we should otherwise have had—a clear conscience toward God and peace of mind.

## RIGHT THINKING

By George B. Alldridge

*"Tell us therefore, what thinkest thou?" — Matt. 22:17.*

I HAVE just finished reading Margot Asquith's, *An Autobiography*. It is most remarkable and probably the most intensive thing in literature, from a human viewpoint, I have ever read, except the autobiography of Benjamin Franklin, which in many respects is similar.

How true Lord Byron's words are:

"But words are things and a small drop of ink,  
Falling, like dew, upon a thought, produce  
That which makes thousands, perhaps millions, think."

Reading is my only recreation. Alone with the world's master minds, past and present, I revel in their companionship; they talk to me; we never argue. I enter palatial homes and sit at the feet of kings; philosophers, scientists, and the wisest of the ages commune and condescendingly permit me to be of their number, meeting me upon their level.

Reading over the names of the celebrities and the remarkable analytical description of their characters, by Margot Asquith, I recall that they (at least many of them) are lying forgotten, clasped in death and sharing the companionship of worms and corruption. How sad! how few of them knew God or even desired to. As I write, how forcibly the words of Psalm 49:11, come to my mind, "Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless man being in honour abideth not: he is like the beast that perish."

Paul's words to Timothy I heed, "Till I come, give attendance to reading, to exhortation, to doctrine."

Let me quote from Margot Asquith's book, Page 100, Volume 2: "A person of magnetism, temperament, and quick intelligence may have neither intellect nor character. I have known one man whose genius lay in his rapid and sensitive understanding, real wit, amazing charm, and apparent candor, but whose meanness, ingratitude, and instability injured everything he touched. You can only discover ingratitude or instability after years of experience, and few of us, I am glad to think, ever suspect meanness in our fellow creatures; the discovery is as painful when you find it as the discovery of a worm in the heart of a rose. A man may have a fine character and be taciturn, stubborn, and stupid. Another may be brilliant, sunny, and generous, but self-indulgent, heartless, and a liar. There is no contradiction I have not met with in men and women; the rarest combination is to find fundamental humbleness, freedom from self, intrepid courage, and the power to love; when you come upon these, you may be quite sure that you are in the presence of greatness."

Who among us can measure up to this high standard?

Is it possible to attain unto it? To have a part in the kingdom of God, *I must!* How can I do it?

First I recall, "For as he thinketh in his heart, so is he."—Proverbs 23:7. So then it seems to be a matter of right thinking. What shall I think about? While I am awake my mind is active. Could I at the close of each day record accurately every thought, I am sure that it would startle me and would not always be pleasant reading.

Do I realize that "the Lord knoweth the thoughts of man, that they are vanity"? And again, that "the Lord knoweth the thoughts of the wise, that they are vain"? What do I know about God? Nothing, except that which I glean by reading in His Word.

Listen to this: "For all these things hath mine hand made, and all these things have been, saith the Lord; but to this man will I look, even him that is poor and of a contrite spirit, and trembleth at my word."—Isaiah 66:2. Please read Jeremiah 9:23, 24 and then 1 Corinthians 1:26-29.

We read in Genesis 1:27, "So God created man in his own image, in the image of God created he him; male and female created he them." May I ask, Do you think this means physically? If you answer, Yes, then I say good bye, friend; I travel a different road.

Wherein does man differentiate from other sentient creatures? Man is a soul; so are they. But man possesses a distinct personality, controlled, or rather ruled, by a will, capable of knowing right and wrong, good and evil, capable of understanding the laws of God as expressed in the great book of nature and His written Word. This will enables him to understand and know himself and others also. Only man is endowed with this faculty. God in endowing man thus, has created mentally man in His own image.

I gaze upon the Atlantic liner, the splendid empire express train, the lofty building, the automobile, and other modern inventions and discoveries of man. At some time they lay dormant in man's mind. By the exercise of his will and the employment of diverse agencies, human, material, and otherwise, they came into existence, some of a monstrous character, even bearing the name of a man whose will executed it, although his hands in its construction played no part.

God is a personality; by His will He controls the universe. If we yield to Him our will, He controls us in common with other agencies, as Paul says, "For it is God which worketh in you both to will and to do of his good pleasure." Now I understand John 5:30, "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."

Let me clarify this a little. Among us there are many gifted musicians. Usually their skill is revealed by, and through the manipulation of the keys of an instrument. Suppose that a calamity overtakes one of them, by depriving him of the use of his hands. We can no longer judge his skill as a musician. His knowledge and technique of music is unimpaired, but he lacks the means of expression.

Now God desires to use us in the same way the musician

uses his hands. Jesus was a perfect instrument in God's hands, always subject to His control and will. Suppose that Jesus had sinned; would He have lost His knowledge? No! But He would have cut Himself off from God and ceased to be an instrument for righteousness controlled by the will of His Father.

Let us look a little further into this. Paul says, "Neither yield your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. . . . Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."—Romans 6:13, 16.

I may be able to write, preach, sing, pray, and lead a meeting, very capably through the exercise of knowledge attained. But as I read Hebrews 6:1-6, I realize that as Paul expresses it in 1 Corinthians 13:1-3, if I cut myself off from God, then knowledge will not save me. It is only as I yield myself unto God and let Him exercise His love through me, as He did Jesus, that I will attain unto that number set forth in Revelation 14:1.

We can only judge a man's personality, and our own for that matter, by the way the will is exercised. After all a man's religious views mean little, if his life is not controlled by the love of God.

Someone may be saying, "Brother, I wish I could control my thoughts. They are the most rebellious things I have to contend with." So say I, my friend, for I am just as human as you. Well, how did Jesus do it? If we can find that it will help us wonderfully. Have you ever read Hebrews 13: 2, 3? If not, just open your Bible and read it now. It will act as a wonderful tonic.

Have you ever caught yourself imagining what you would do if you had a large sum of money, perhaps even wishing you had? Well, then, at such times just take an inventory of what God is soon to bestow upon you. Let me quote Romans 8:17, "And if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Did you notice that "if"? Well, that means all it says.

Whom do you think Paul had in mind when he said, "We must through much tribulation enter into the kingdom of God"? You and me, just as much as those who heard him! But I do not want to discourage you; I want you to fight the good fight of faith and lay hold of eternal life.

Let us see some of the things to which we are heirs. Remember we are now only heirs, awaiting our inheritance. As we recite I know your "mouth will water," and many of your troubles you will forget. Well, here they are:

1. Heirs of salvation, Hebrews 1:14.
2. Heirs of promise, Hebrews 6:17.
3. Heirs of righteousness, Hebrews 11:7.
4. Heirs of grace and life, 1 Peter 3:7.
5. Heirs of eternal life, Titus 3:7.
6. Heirs of the kingdom, James 2:5.

Is this enough? Well, one more and that will make

seven, the perfect number. "He that overcometh shall inherit all things." Revelation 21:7. "Therefore let no man glory in men, for all things are yours."

I love to read history and consider man at his best and also in his depravity. A few years ago I spent my vacation in England and Wales. While in London I visited Westminster Abbey, and as I stood in the chapel of Henry the Eighth, a feeling of humbleness and solemnity impressed itself upon my mind. To me the words of Francis Beaumont, who lived during the years 1584 to 1616, became terribly significant, standing my head bowed before the tombs of Queen Elizabeth and Mary Queen of Scots.

"Mortality, behold and fear,

What a change of flesh is here!

Think how many royal bones

Sleep within these heaps of stones;

Here they lie, had realms and lands,

Who now want strength to stir their hands.

Where from their pulpits sealed with dust

They preach, 'In greatness is no trust,'

Here's an acre sown indeed

With the richest, royallest seed

That the earth did e'er suck in,

Since the first man died for sin;

Here the bones of birth have cried,

Though gods they were, as men they died.

Here are sands, ignoble things,

Dropt from the ruined souls of kings.

Here's a world of pomp and state

Buried in dust, once dead by fate."

To this I add, "For who shall bring him to see what shall be after him?"—Ecclesiastes 3:22.

—o—

"Were the whole realm of nature mine,

That were a present far too small:

Love so amazing, so divine,

Demands my life, my soul, my all."

—o—

"MARK TWAIN once said, 'Most people are bothered by those passages of Scripture which they cannot understand; but, as for me, I have always noticed that the passages in Scripture which trouble me most are those which I do understand.'

"Many young people are bothered these days over trying to reconcile some Bible passage with something they have learned in science or biology, or with something that they have heard. The thing that should bother them is whether they are reconciling their lives and conduct with those passages which are easy to understand and which set up plain standards for everyday living.

"There is much in the Bible that is difficult of interpretation. Leave those sections to the theologians to wrestle with. There is also much that is so plain that 'he that runs may read.' Leaving out all that you cannot understand, there is still plenty left to keep you busy trying to live a useful Christian life."

## THE ILLEGAL ROAD TO THE CROSS

*Continued from last week*

### II. The Procurator's (Roman) Trial.

The Jews were a troublesome people to keep subjugated. Consequently, Rome did not send a mere governor to rule over them, but delegated a procurator, a personal agent and representative of Caesar himself, possessing many of the imperial powers of Caesar.

When the Jews brought Jesus before Pilate, they seemed to think that he would accept their decision and grant the necessary permission for His death. The Jews said, "If he were not a malefactor we would not have delivered him up to you."—John 18:30. Pilate would not accept their trial, and he immediately asked, "What accusation bring ye against this man?"

The Jews realized that Pilate would not be interested in the charge of blasphemy, and so they changed the accusation. The altered charge was: "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King."

Now Tiberius at Rome was, among the list of Roman Caesars, probably one of the most jealous of his kingly prerogatives. He had ruthlessly slaughtered many who had dared to call themselves king. To Pilate, therefore, the presence of anyone in his jurisdiction claiming kingship was a most serious matter, and this the priests and scribes knew only too well.

Pilate started his investigation immediately. He went to Jesus and said: "Art thou the king of the Jews?" Christ's answer was: "Thou sayest." But He added, "My kingdom is not of this world."—John 18:36. Pilate satisfied, returned to the Jews with his verdict: "I find in him no fault at all."—John 18:38. This was Jesus' second acquittal.

Pilate next sent Jesus to Herod, thinking thereby to escape responsibility. Herod made little more than a pretense at a trial and then promptly returned the prisoner to Pilate. Pilate again addressed the Jews: "Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him; no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him and release him."—Luke 23:14-16.

The priests became desperate. They were afraid that Jesus would be released. They made one more attempt. In this they were successful. "If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar."—John 19:12.

Now Pilate knew how bitterly the Jews hated him. He knew, furthermore, that they would carry the message to Rome. The result of such a step would be the death of Jesus and the loss of his own job. If the charge was sustained, he would lose his life and the Jews would have double satisfaction. It was too much for him to stand.

Publicly washing his hands he said: "I am innocent of the blood of this just person: see ye to it."—Matt. 27:24. Three times did Pilate acquit Jesus.

What sent this innocent and just person to the cross? Should we say it was the Jewish love for popularity and money, and the Roman love for life and a political job? Should we not say it was the sin of the world?

Before we pass too harsh a judgment upon the Jews and the Romans, let us turn to the words of the Apostle in Hebrews 6:4-6. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

A "backslider" is guilty of crucifying Jesus, the Son of God. How many can be guilty of this sin and enter the Kingdom of God?—From *Gospel Searchlight*.

## TITHING IN HARD TIMES

THERE is no better time to begin to tithe than a time of business depression. Then it takes both faith and courage. If tithing were a sure thing, like buying five dollar bills for \$4.00, it would have no more moral value than any other form of bargain hunting. Everybody would tithe; the man most careful to pay the tenth might be the most avaricious man in town. That's not the tithing God has promised to bless. Tithing is a sure thing; and usually it leads to material betterment.

The law of the tithe is not a law for times and seasons. It does not rest on circumstances, whether good or bad. The true Christian will begin to obey it as soon as he realizes that it is a law, and that it is for his guidance and his good. All true enough; nevertheless, there are special reasons and special value attached to tithing in hard times.

It is easy enough to thank God for pleasant experiences, though we know that often they may be spiritually barren. It is not so easy to be thankful for adversity, though difficulties and disappointments in our material affairs can provide the finest of disciplines. Listen to Habakkuk:

"For though the fig tree shall not flourish,  
Neither shall fruit be in the vines;  
The labor of the olive shall fail;  
And the fields shall yield no food;  
The flock shall be cut off from the fold,  
And there shall be no herd in the stalls:  
Yet will I rejoice in the Lord,  
I will joy in the God of my salvation."

The tither who can make the prophet's words his own will not be deceived by prosperity, if and when it comes. Prosperity is quite likely to come to the tither; remember that. Somebody has counted the Bible references to giving. They total seventy-two. About forty-eight "show open promise of God's blessing to the giver."—*Layman*.



## THE LORD IS COMING

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The Lord is coming! let this be  
The herald note of jubilee;  
And when we meet, and when we part,  
The salutation from the heart.

The Lord is coming! sound it forth  
From east to west—from south to north,  
Speed on! speed on! the tidings glad,  
That none who love Him may be sad.

The Lord is coming! saints, rejoice!  
We seem to hear His glorious voice,  
Majestic uttered from afar  
As on He hastes His conquering car.

The Lord is coming! who shall stand?  
Who shall be found at His right hand?  
He that hath the garments on  
That the righteous King hath won.

The Lord is coming! watch and pray!  
Watch ye, and "haste unto the day."  
So shalt thou then escape the "snare,"  
And Christ's eternal glory share.

The Lord is coming! let this be  
The herald note of jubilee,  
And often as we meet and part,  
The salutation from the heart.—*Selected.*

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A CONSCIENTIOUS examination of your affairs now may actually show how you can save enough to pay the whole tithe. Wait a week before buying something you think you want. Budget your income and outgo. Many people find that from ten to twenty cents of their dollar is being spent without producing any corresponding benefit. So your whole situation may be helped as you see where your tithe can be paid without distress.—*Tithing in Hard Times.*

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## AGAINST THE CURRENT

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*By Lydia Railsback*

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**D**RIFTING requires no effort. When an object is thrown into a stream, it readily goes with the current. When a boat is left to go as it will, it immediately moves down the stream. If a ship on the great ocean is without guidance, it glides along with the wind and the waves, drifting hither and thither, no one knowing where.

Just so it is on the sea of life. Persons not on their guard will drift with the crowd. They will go through life without a thought or an action differing from the thoughts

and actions of those about them. They will simply be carried along, doing just what others do, thinking just what others think, and striving for just what others strive.

It is not so with those who go against the current. It takes honest effort on the part of the oarsman to row a boat up stream. He cannot simply sit idle and let the boat go as it will; he must put forth enough energy to overcome the force of the stream in carrying the boat with it.

The ship on the ocean must have guidance to sail against the wind and the waves; so must the person who does not wish to drift on life's sea be on his guard and strive to accomplish something for himself. He must have thoughts of his own, and then having them, he must use them to advantage. By this it is not meant that every person should be independent of every other person, for this is not the case; for each person is dependent more or less on those with whom he associates. But everyone should have a mind of his own and be ready and willing to go forward and accomplish something for himself.

Columbus was just such a man. He was neither afraid nor ashamed to step boldly forth into paths which had never been trodden. Had he been willing to listen to the sneers and the jeers of those about him, the great work which he did would have gone undone for years; or perhaps the day would not yet have come when this great country would have been discovered.

So did Cyrus Field sail against the current. What person who was simply drifting would have thought of laying the Atlantic cable? Not one! It takes active, thoughtful minds to undertake such great achievements. And now we have the radio, which seems even greater.

The Person who accomplished the greatest thing of all time and of all ages is our Lord and Savior, Jesus, the Christ. He sailed against the current as no other one ever did. He made more enemies than any other by having His own mind and working as the Father directed rather than doing as men would have had Him do. He was a leader, not a follower. He made new paths for us to tread. His path is one that to be followed takes courage and perseverance. No drifting in the Christian life! Christ was found at all times and in all places simply doing His duty. It mattered not to Him what others did; He sailed straight against the current, though the sea was rough.

He has trodden the way before us. He was tempted in all points like as we, but yielded not to temptations. No guile was found in His mouth; no haughty scornful words even came from His lips. No disputing, no wrangling ever clouded His brain. No selfish desires were allowed in any way to hinder His help to others. He was always ready and willing to put self in the background, and to do the things that would bring glory to the Father.

What a wonderful example this is for the Christian! Not one of us should drift with the present current; but rather we must be up and doing, ever on our guard to do the things that we know will please the Father, rather than men. Our ships must be guided so that they will enter the port of Salvation, rather than drift out and be lost in the sea.

## NOTES AND QUERIES

By F. L. Austin

“JUST as there comes a warm sunbeam into every cottage window, so comes a love-beam of God’s care and pity for every separate need.”—*Hawthorne*.

WAS there ever a time when the world, as a world, was in such a confused and bewildered state as it is now? It is probably impossible for finite mind to dissect the world and analyze its parts as a jeweler does a watch, but it is quite evident that foregoing the joys of dissecting, one can, by simply putting his ear to the ground and the glass of scrutiny to the eye, recognize some of the ailments.

First, by the discovery and utilization of some of the power ever and anon in God’s great storehouse of blessings, man has come to almost annihilate distance and overcome *avoirdupois* and, as it were, bring the world together into one market or unto one banquet table. It was a long wait when Abram sent his faithful servant on a mission for a wife for his son Isaac. How has the world since changed! Now a part of a day would suffice for the journey one way. Now a king addresses not only a room full of friends, but has the whole world for his audience. Yes, even an advertiser, with a pair of verbal clowns, proclaims his wares at one and the same time to prospects of different continents.

Harnessing God-provided power the foods and supplies of the torrid zone are daily transported to the frigid zone, and vice versa; fruits of the Mediterranean shores are delivered for the dinner table in New York or San Francisco; the movements and the noises of jungle beasts and birds are recorded and reproduced upon the screens of the cities, world-wide. Unnumbered scores of accomplishments, great and small, which once were impossible are now commonplace, simply by the discovery and use of power, which though always present, has just now come to be recognized by man. All of these are testing man’s ability to properly adapt them to the beneficial uses of the common good.

In the land of the Red, White and Blue, some twelve years ago a prohibition amendment was adopted for its constitution. Myriads and myriads who theretofore had disabled themselves to properly labor by spending much of what they did earn for intoxicating liquors, soon grew to be good workmen drawing increased wages, most of which went to the support of previously neglected wives and children. Result! Greatly increased earning power; increased purchasing for self-improvement; increased enrollment in schools and colleges. From 1920 the world has forged forward as it never did before, and who dare say but that temperance sanity has had a large part in this country?

Thus by learning more of God’s laws of supply and by more greatly restraining some of the laws of sin, undreamed advancement has been made along several lines, especially along the line of wealth. But this very advancement seems to have taxed man’s ability to govern himself under the

new conditions thus developed. Exceptional forms of sin and crime have been intensified beyond measure. Increased problems—problems that grip the heart as well as tax beyond limit the mind and judgment—are being hurled at and grappled around the rich.

And yet, money, more money, is the cry of the day. From the laborer, through the patentee, down to the money monarchs, success is spelled m-o-n-e-y. All along the line there are altogether too many who seek, not for the good that can be done by noble and faithful effort, but for increased income. A show of work during a few stunted hours is offered, but for this a set income plus whatever tips and favors and commissions is the prized goal. A certain type of laborers and professional persons, of shyster lawyers and politicians, of racketeers and gangsters and robbers, of we’ll-print-anything-for-a-price publishers, of tricky college-bred scientists and financiers—a type whose progeny increases under the conditions and circumstances of the last dozen years like reputed progeny of the tenement districts—loudly claim freedom of voice and action as they systematically set about filching from the masses their just share of these God-given blessings.

And similar conditions are world-wide.

Query: Do these times and conditions fit into the prophecies of Paul in 2 Timothy 3:1-5?

Query number two: How much farther must the world advance in these things before the prophecy of James, at 5:1-8, will be in process of fulfillment?

## THE REAL MEANING OF THE NAME, CHRISTIAN

*Continued from front page*

seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man’s religion is vain (a falsehood, a counterfeit).”—James 1:26.

Jesus by parables explains the paramount cause of people taking God’s name in vain in Luke 14:26-35. By comparing these brief parables with the flippancy with which God’s name is commonly used should be sufficient to alarm any honest, conscientious soul. The word, hate, in verse twenty-six, according to Dr. Strong, means, love less, thus making secondary love for nearest kin (the spirit of consanguinity). Verse twenty-six: “If any man come to me, and hate not (not love less) his father, and mother, and wife, and children, and brethren, and sisters, yes, and his own life also, he cannot be my disciple”.

Verses twenty-eight and twenty-nine make manifest with what giddy thoughtlessness many take the name of God and profess Christianity: “For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him”.

How few Christians there are who seemingly recognize the import of verse thirty-three, and are heartily willing

to comply with its drastic requirements! A coward gets nowhere with God: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple".

Impetuous Peter in a matter-of-fact, business-like way put the pertinent question to the Master (Matt. 19:27-29): "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee: what shall we have therefore?" Then Jesus addressing all His disciples, replied, "I tell you truly, in the new world, when the Son of man shall sit on the throne of His glory, you who have followed me shall also sit on twelve thrones to govern the twelve tribes of Israel. Every one who has left brothers or sisters or father or mother or wife or children or lands or houses for my name's sake will get a hundred times as much and inherit life eternal".—Moffatt.

Peter seems to have been musing upon his discarded fishing business. But this one hundredfold profit proposal no doubt captivated him. How does it affect you, reader? You may be clinging to that old proverbial saying, "A bird in hand is worth two in the bush". If so, be careful; you are likely to lose your grip on that beautiful, idolatrous bird in hand ere long.

The one who takes the name of God takes his chance of obtaining life through Christ, the only Source of eternal life; and he must make good before death or the return of Jesus. For such an act is absolute. To the conditional proposals advanced by the man who desired to wait until the death of his father that he might bury him before following the Lord, Jesus said, "Let the dead bury their dead: but go thou (now) and preach the kingdom of God." And another, with a proviso attached, was desirous of following the Lord, but he wanted first to bid farewell to the folks back home. "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."—Luke 9:57-62.

And to those who apostatize (backslide) Paul says, "It is impossible . . . to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame".—Heb. 6:4-6. Notice the word "tasted" not a great feast, only a taste of the heavenly gift and the good Word of God, etc.

In a public discourse by a prominent preacher of a modern cult the statement was made, "You can get partly saved in this life and finish up in the next age". To the writer this is one of the most dangerous doctrines confronting those who have taken the name of God. Read again Hebrews third chapter. "Exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."

In the not far distant future there is likely to be railing by some folks at God's appointed ordinance because, while disobeying God's precepts, they fail to gain the blessing of obedience. The Christian's bulwark is to make Christ regent in our lives; for to follow Christ is the ultimate criteria of a Christian's duty.

## RAVING ATHEISM

*"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, . . . false accusers, incontinent, despisers of those that are good."*

THE American Association for the Advancement of Atheism is evidently foaming with rage against the Bible, the Word of God, and against Christianity as well. They must spend big sums of money for their propaganda. In New York City they maintain an "Anti-religious Center." We quote the titles of a number of lectures delivered there this past summer: "God: The Great Hoax"; "Christianity the Enemy of Life"; "Absurdities of Religion"; "Married Love, Sex and Science"; "The Real Russia", and so forth.

The Freethought Book Club also continues to send forth their anti-Bible books. All these books and this atheistic literature is so superficial and one-sided, and charged with hatred, that one wonders how any intelligent person can waste a moment's time with reading these productions. But far worse than anything these outspoken atheists publish is Professor Elmer Barnes's new book. How a man dares to write the things he has written in this book is more than astonishing. And he used to be a professor in Smith College.

When we read these raving attacks upon the Bible and the person of our Lord, the attacks of free thinkers, atheists, and their brethren the infidel educators, who lack the common honesty of avowed atheists, and the modernists, who, camouflaged as "Christian preachers and teachers" do the same destructive work, we think of the second Psalm.

Here are prophetically pictured the raving madmen of the last days. They have banded themselves together. They cry to each other, one modernist to the other and ultimately combining with all other forces of evil: "Let us break their bands (God and His Christ) asunder, and cast away their cords from us." And God looks on. What does He do as He beholds these little grasshoppers? "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." But that is not all. God is silent now. He looks on, but there is a time coming, and it certainly is very near, when He will keep silence no longer.

"Then shall he speak unto them in his wrath, and vex them in his sore displeasure." Woe unto you modernists! Woe unto you atheists! When that time comes you will find out that the Bible is true, and wailing and gnashing of teeth will be your lot.

But in the meantime the demand for the Bible all over the world increases. Last year over twelve million copies of the Bible were sold. The Bible-presses run day and night to catch up with the constantly increasing cry for the Word of God. No Christian needs to fear. God lives! And He who has been victorious through the ages will take care of His Word in the future as He has done in the past.

—Selected from *Our Hope*.

# National Berean Department

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"WHEN THOU GOEST, THY STEPS SHALL NOT BE STRAIGHTENED; AND WHEN THOU RUNNEST, THOU SHALT NOT STUMBLE."

### CLOSED DOORS

*"They were forbidden of the Holy Ghost to preach the word in Asia."—Acts 16:6.*

IT is interesting to study the methods of God's guidance as it was extended toward these early heralds of the Cross. It consisted largely in prohibitions, when they attempted to take another course than the right. When they would turn to the left, to Asia, He stayed them. When they sought to turn to the right, to Bithynia, again He stayed them. In after years Paul would do some of his greatest work in that very region; but just now the door was closed against him by the Holy Spirit. The time was not yet ripe for the attack on these apparently impregnable bastions of the kingdom of Satan. Apollos must come there for pioneer work. Paul and Barnabas are needed yet more urgently elsewhere, and must receive further training before undertaking this responsible task.

Beloved, whenever you are doubtful as to your course, submit your judgment absolutely to the Spirit of God, and ask Him to shut against you every door but the right one.

Say, "Blessed Spirit, I cast on thee the entire responsibility of closing against my steps any and every course which is not of God. Let me hear thy voice behind me whenever I turn to the right hand or to the left."

In the meantime continue along the path that you have been already treading. Abide in the calling in which you are called, unless you are clearly told to do something else. The Spirit of Jesus waits to be to you, O pilgrim, what it was to Paul. Only be careful to obey its least prohibition; and where, after believing prayer, there are no apparent hindrances, go forward with enlarged heart. Do not be surprised if the answer comes in closed doors. But when doors are shut right and left, an open road is sure to lead to Troas. There Luke awaits, and visions will point the way, where vast opportunities stand open, and faithful friends are waiting.—*Paul* by Meyer.

Watch for the special edition of *The Restitution Herald*—the Training School number, April 26.

### GOD SELECTS ISAAC'S WIFE

ABRAHAM was a very old man, and God had blessed him. One day he called his eldest servant to him. This servant was very reliable, and so Abraham put him in charge of all he owned. Then he asked him to put his hand under his thigh and take an oath that he would not pick a wife for Isaac from the land in which they lived, but would go to Abraham's people. The servant told Abraham that the woman might not be willing to come back with him, but Abraham said that the Lord would send His angel ahead of him to choose a wife; if she were not willing to come with him he would be free of his oath.

The servant took ten camels and went to Mesopotamia, to the city of Nahor. He made the camels kneel by a well outside the city, where women came at evening to draw water. He asked the Lord to let it be that the girl, who, when asked for a drink from her pitcher, would let him drink and would offer to water the camels also, be the one chosen to be Isaac's wife.

In a short time Rebekah came to the well with her pitcher upon her shoulder. She was beautiful, and the servant asked her for a drink of water. She said, "Drink, my lord, and I will water the camels also." Then the servant knew that she was the one chosen to be Isaac's wife. He gave her a golden earring and two bracelets. He asked her if they had room for him to stay at her home. She told him that they had room for him and the camels.

Rebekah's brother Laban made him welcome, but before he would eat he told them what he had come for. Then Laban said, "This is of the Lord. Take Rebekah and go." The servant gave Rebekah jewels of silver and gold and gave gifts to her brother and mother.

They left in the morning. On the way they met Isaac, and the servant told him all that had happened. Isaac took Rebekah to be his wife.—Jack Brown, Age 10, Niagara Falls, New York.

"THROUGH a dusty window the whole world looks dull and ugly. Keep the windows of your soul clean, and life will look wide and clear before you."

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



“Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.”—James 5:8.

### ABRAM'S GENEROSITY TO LOT

TWO MEN were standing on a hill, looking over the land of Canaan. They were owners of great herds of cattle and flocks of sheep, and were looking for the best grazing land, near which to pitch their tents. They were uncle and nephew, and the elder man said to the younger, “If thou goest to the right, I will go to the left, and if thou goest to the left, I will go to the right.”

You remember that man was Abram, and the nephew was Lot, who had traveled with him from the old home in Haran and had been down into Egypt with him. There they had so increased their possessions that there was not room for them to stay together in one place.

One day Abram's herdsmen quarreled with the herdsmen of Lot. Each one wanted the best pasture land, and there was not enough for the flocks of both. Their masters heard of it, and Abraham said, “This will never do. Let us not quarrel, nor allow our herdsmen to do so, for we are of one family. Come and look over the land and we will separate.”

As they looked out over the country, they could see to the east a jagged range of hills, and in the distance another dark range of mountains, forming a barrier on one side of the land known in later days as the “wall of Moab.” Between these hills was the wide valley of the Jordan River. In certain parts this valley was rich in grass and in all kinds of vegetation. The many streams flowing from the mountains into the river Jordan gave moisture to the fields.

Lot could see from afar a fertile plain across the river. The Dead Sea, unattractive, when one was near to it, because of its briny and bitter waters, now shone with a brilliant and beautiful blue in the distance. Some parts of the valley were desolate and barren, and others were a wild jungle of rank vegetation. But the whole of one side was famed throughout the ancient world for its corn, dates, balsam, flax, and other good things.

Lot had heard of all this, and as he thought of this “garden of Jehovah”, he said to Abram, “That is the place that I choose.” He made the choice without thinking of his uncle; he was not generous like Abraham; he was thinking only of what was profitable to himself. He did not even consider what kind of people would be his neighbors and friends.

Lot gathered together his flocks and his herds. Riding

on a camel, he led his caravan toward the east. As people saw him go by, they knew he was rich. The size of the flocks, the many slaves and servants told the story. Reaching the plains of Jordan, Lot decided to settle in the city of Sodom. The Canaanites who lived in these parts were a very wicked people, and the men of Sodom were great sinners against God.

But God was with Abram, and after Lot had departed, the Lord said, “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.” Lot had chosen the best portion, but God gave it all to Abram. Was not Abram unselfish to allow Lot the choice?—From *Journeys and Adventures of Mighty Men of Old*.

ARE WE making selfish or generous choices?

#### SOMETHING TO DO

1. Copy the repetition of the promise made to Abram.
2. Locate the region on a map.
3. Answer the questions of Intermediate class in Truth Seekers' Quarterly.
4. Read Genesis 14:5-16.

#### WEEKLY BIBLE READING

April 30 to March 6: 2 Samuel 6 to 21; Romans 3 to 9.

WE BELIEVE that a clean life is essential to salvation—“But as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy; for I am holy.”—1 Peter 1:15, 16.

#### BIBLE ADVICE

“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.”—Col. 3:1, 2.

When Joseph Parker, the famous preacher, was quite a young lad, an infidel asked him, “What did God do for Stephen?” insinuating that if there had been a God, He would have rescued Stephen. Dr. Parker answered, “God gave him the power to pray for the forgiveness of those who stoned him.” It was a great answer.—*F. B. Meyer*.

# With Our Sunday Schools

LESSON 4.—April 24, 1932

## ABRAM'S GENEROSITY TO LOT

Genesis 13

Devotional Reading: Psalm 133

### GOLDEN TEXT

In honour preferring one another.—Romans 12:10

#### A STUDY OF THE SUBJECT

##### Topic: God Chooses for Abram.

**Basic Truth:** "The promise, that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."—Romans 4:13.

**I. Lot Chooses for Himself.** Lot took but one fact into consideration when he made his choice of territory, the apparent fertility of the land. It was its material advantages that appealed to him. "Lot lifted up his eyes." He looked upon the matter purely from a human standpoint, depending entirely upon his own judgment. There is no evidence that he even approached God in prayer regarding it. The result was inevitable. He brought himself and his family under the most vile influences, and into the gravest physical danger. He was driven from the home he had chosen, deprived of his wife, and some of his children lost their lives and others their virtue. While Lot himself remained "righteous" (2 Peter 2:6-8) through it all, the God-forgetting or God-omitting choice he made brought upon Lot terrible suffering and upon his family eternal loss.

**II. God Chooses for Abram.** "Abraham believed God." His faith found expression in every act of his life. To him, as to us, that which was not of faith was sin. He could choose nothing for himself. God's will must enter into every decision. Again the result was inevitable. The land which God chose for him would remain his forever. It, too, was well watered and productive; but the conditions prevailing there were conducive to righteousness and not to sin. Abram also lifted up his eyes, but it was at the command of God, and the land on which he looked had been chosen by the wisdom of the Almighty.

**III. The Result.** Lot's choice was based on fleshly considerations. "He that soweth to his flesh shall of the flesh reap corruption," and Lot reaped the fruitage of his own planting. "But he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8), and Abram will eventually harvest the increase of his good planting. To obtain the fullness of the reward for his faith Abram must be raised from the dead to die no more. He is to receive the land for an everlasting possession.

#### PRACTICAL APPLICATIONS

Lesson outline:

- Strife engendered because of desire for material gain.
- Abraham was a peacemaker.
- Lot chose to dwell in wickedness because the country looked prosperous.
- God selected Abraham's dwelling place.
- Lot's inheritance destroyed along with the wicked.
- Abraham's dwelling was promised as his eternal home.

Trouble between the herdsmen of Abraham and Lot was kindled by the desire to have the best pasturage and get the long end of the deal. Most church feuds are started because of sinister desires to have the "uppermost place" or get ahead of each other. Better judgment on the part of Abraham prevented an out and out break between the two. He was willing to agree with his adversary. Matt. 5:23-25. He was a peacemaker. All Christians should be peacemakers. Matt. 5:9. Peace in this instance was accomplished by the two separating and not having anything to do with each other in a business way. Separation is better than continuous strife and trouble.

Lot was guided in his choice by carnal ambitions rather than righteous motives. He overlooked the wickedness that existed in the cities of the plain and saw only the prospects for material gain. He settled in the center of wickedness in order to make more money. We have many Lots today. Many Christian people isolate themselves from all church possibilities and are guided solely by the prospects of material gains in making their choice of home. The glitter of prosperity in the "tents of wickedness" soon turned into a mighty destruction and Lot lost all his fortune and his wife. Did it pay Lot to choose this wicked dwelling place in his search for prosperity?—C. E. R.

#### THE GOLDEN TEXT

Abraham, a man of righteousness, would not stoop to quarrel with Lot over the pasture for their herds, but settled the difficulty by giving Lot his choice of land whereon to dwell. Lot chose what he thought to be the best land, but Abraham was blessed in staying where he was. Often the thing which pleases our eye most is just the thing that is not best for us.

In Christ's time it was the scribes and Pharisees who loved the uppermost rooms at feasts and the chief seats in the synagogues, but Christ said, "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."—Matt. 23:12. "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.—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### An Adventure in Friendship

In the truest sense, friendship is a beneficial and wonderful experience only when approved by God. Abraham and Lot are examples. God spoke to Abraham: "Get thee out of thy country, and from thy kindred, and from thy father's house". Abram obeyed only in part. He took Lot with him. This seemed like a generous and loving thing to do, but did it work to the advantage and bene-

fit of both? Let us study the record. The kings of nearby tribes, tempted by Lot's riches, made him prisoner and took his goods as a spoil. Abraham was forced to wage a war to recover his nephew and his goods. God was protecting Abram in this strange new land, but He was not protecting Lot.

Next, there was strife between Lot's herdsmen and Abram's. Abram and Lot settled the matter by dividing the land, Lot choosing the well-watered land of Jordan, and moving into the vicinity of Sodom. Later he moved into the city, and some of his daughters married Sodomites. When Lot was forced to flee from the city, his daughters refused to follow. His heart-broken wife, anxious over the fate of her children, looked back and perished. If Lot loved his wife and children he must have been heart-broken. Did Abram do him a favor or a wrong by being a friend against God's wishes?

If we can be a friend to one in the world in the way God permits, well and good. If we cannot, then only harm and eventual disaster can result from our efforts.—H. A. S.

#### INTERMEDIATE CLASS

The story contained in our lesson for today reveals some of the characteristics of Abram, traits of character which show us that Abram was worthy of the blessings which God showed upon him in life and promised to him in the future. Turn to your Bibles and read the verses just preceding the lesson, verses 3, 4 of Genesis 13. What fine thing in Abram's character do these words reveal?

In the quarrel that resulted between the servants of Abram and of Lot, how did Abram conduct himself? V. 8. How did he bring about peace? V. 9. By what right could Abram have made first choice himself? On what basis did Lot make his choice? Vv. 10, 11. Was he a far-sighted man? Lot, with Abram, had left a country filled with idolatry, and here he was choosing to settle in a land filled with what was far worse, merely because it offered him great wealth. Do you know what happened to Lot later in life because of his choice? Abram, taking what Lot had spurned, found himself in the mountainous region of southern Palestine, with its less fertile pastures. Find on your maps the two locations. Did God leave Abram to struggle along as best he could on the rocky soil? Vv. 14-17. Recall Gen. 12:1-3. Did the promise come true in Abram's lifetime? Acts 7:2-5. Because it did not, do you think Abram lost his confidence in God? Ask your teacher to show you verses which tell us how God will yet carry out His promise.

You will often have important decisions to make. Ask God to help you decide right.

—M. G.



# AMONG THE CHURCHES

## AT WCMA

Bro. J. H. Anderson will be the speaker next Sunday morning, April 17, at WCMA, 1400 kilocycles, Culver, Indiana. Write Mrs. Louise La Munion, Culver, regarding these broadcasts. Shall they be continued throughout the summer? We urge you to try for all three periods. In some localities conditions are more favorable for one than another, interference and static differing from place to place and time to time. The other two periods are on Mondays, the Glad Tidings Hour from 3:00 to 3:45 p. m.; and the Truth Seekers' Hour from 10:30 to 11:15 p. m.

There is great need for trained workers in all our churches, workers trained most of all in the Bible. Get people interested in the Bible Training School for ministers and teachers. Send Training School Heralds to all your friends.

God answers prayer. This was proved to the listeners of the Truth Seekers' Hour recently. It was during the storm in which hundreds were killed and thousands injured in the South. The power lines were loaded with sleet. The wind was high, causing the power to go on and off all evening. It was doing that when we came on the air. During a lull in the storm we cried to the Lord for help; He heard, and sent the power through continuously. The message of a living and mighty Savior went out into the air. Who knows what trembling heart on that awful night was comforted by the thought that God is able to calm the raging elements and will do so in order to have His truth proclaimed? Truly God hears and answers prayer.

Cecil A. Smead.

## TEXAS CONFERENCE NOTICE

At a meeting of several members of the conference board the date of the Texas Conference for 1932, which will be held at Riviera, was set for July 8 to 16, inclusive.

Let every Texas member make the greatest effort possible to be present at this year's conference. Now, if ever, is the time to get to work. Another year may be too late. Why not begin now to make plans to attend?

Now, Texans, we are urging you to come, and we cordially invite anyone else who can see fit to be with us also. Let us work to make this year's conference the best.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB AND SPECIAL CONTRIBUTIONS

Mr. and Mrs. Joseph H. Williams; Mrs. Geo. Siple; Golden Rule Sunday School, Cleveland, Ohio; Mary E. Carter; Eva H. M. Fletcher; Helen Chisholm.

Ida F. Orem; Mary E. Elton; Mr. and Mrs. T. M. Savage, Sr.; Sadie Savage; W. M. Bowers; Dorothy Magaw; Mr. and Mrs. D. W. Kirkpatrick; Mrs. Ray Maysilles; Ruchie Alexander; Esther Holmes; Etta L. Elton; N. Goodreau; Marian R. Richards; Faye L. Brown; Ella Siple; Albert Siple; Loren L. Burnett; Silas M. Claypool; South Lawn Park Church of God, Grand Rapids; Opal Robbins; Dollie Mae Robbins; Mrs. W. L. Robbins; Luella Caples; Elizabeth Ordnung; Mrs. Julia A. Ordnung; Mr. and Mrs. Harold Starbuck; Kathryn Lansbery.

## AT PLUM RIVER, ILLINOIS

Services at the "Renner Church", near Plum River, Ill., will be conducted as usual by Bro. C. E. Lapp on April 17, morning and evening. All living within driving distance are urged to be present and hear Bro. Lapp's message from the Book of Truth. It will do you good.

## GRAND RAPIDS, MICH.

The pastor and family are now settled in their new home at 135 Pennell, S. E., where church folks and friends are always welcome. On April 7, Sr. Eaton gave a farewell party at her home for the Warner family who have for some time resided next door to the church and who are removing for the city.

Our church and Sunday school young people were well and prominently represented in a very successful operetta presented at the Godwin school auditorium on April 1 and 2. Marjorie Siple handled the piano for the vocal as well as the orchestra numbers. Among the singers in the chorus were Zoe Hall; Thelma Louka; Helen Chickering. In the orchestra were Robert Van Portfleet; Edward Carpenter; Robert Westgate; Benny Cruaan. Martha Townsend and Fredie Baker also had costume parts in this "Gypsy Rover".

Special effort is being put on by several of the Sunday school teachers to organize and develop their classes during this second quarter of 1932.

F. E. Siple, Pastor.

## REPORT FOR MARCH

Sermons: Brumfield, Ky., 1; Dana, N. C., 4; Guthrie Grove, S. C., 4; Culver, Ind., 2; Rensselaer, 2; Plymouth, 1; Burr Oak, 1; Hillisburg, 2.

Money received in Indiana: Rensselaer, \$30.00; Hillisburg, \$.50; Plymouth, \$15.00; Burr Oak, \$10.00; North Salem, \$6.00; Willis Roose for Conference for February, \$2.00. Expense, \$10.55. Due, \$24.05.

Baptisms: 2.

Note: On March 13 it was our privilege to baptize at Rensselaer, Mrs. May Halstead and Mrs. Bachman, both of Rensselaer. We cannot say too much of the faithfulness of the little band at Rensselaer. They never fail to meet their part of the expense of the work. Now, we thank the Father that He is blessing this faithful flock.

J. H. Anderson.

## DO YOU READ THEM?

I mean the editorials in Truth Seekers' Quarterly, the Study of the Text, and the lessons given for each department. If you do not, you are missing much of the needed spiritual uplift. O, how much each one needs these helps!—M. A. W.

## EASTER OFFERINGS

Last week	\$89.00
Rockford Church of God	8.85
Total	\$97.85

## HERALD RECEIPTS

Helen Porter; Esther Sealine (for others); Mary Eckroy Miss Ellen Reisener (for self and another); Mrs. Ray Cronbaugh; Mrs. Frances Elvey; Maybelle Hanson; Alex. D. Donaldson; Rufus Curtis (for self and others).

## CONFERENCE DATES

Texas Conference and Bible School at Riviera, July 8 to 16  
 General and Illinois Conference and Bible School, at Oregon, August 2 to 14  
 Virginia Conference and Bible School at Maurertown, August 25 to Sept. 4

## TRAINING CLASS CONTRIBUTION

Maurertown Sunday School, Maurertown, Virginia \$3.02

## ELDER GEORGE A. BROWN

George A. Brown, for several years a resident of Golden Rule Home, was born in Russelltown, Canada, Feb. 19, 1841. He was a son of John and Mary Brown, both of whom were born in Ireland. Orphaned at the age of twelve years, he came to northern Illinois to make his home with an older sister. Here he made his home throughout his long life of ninety-one years, with the exception of seven years spent in California.

While in the latter state, he enlisted for the defense of the Union, becoming a corporal in Co. "T", of the Second California Volunteers. He received an honorable discharge from the army June 27, 1866, and returned immediately to Illinois.

Brother Brown was thrice married, his wives preceding him in death. He is survived by three daughters, seven grandchildren, twelve great-grandchildren, and one great-great-grandchild.

For many years Brother Brown was a minister of the Christian Church, holding pastorates in various places in northern Illinois. Some years ago he became convinced of the truth as advocated by the Church of God and united with the believers in Oregon, since which time he has taken an inspiring part in the services here.

At the request of the city authorities, the funeral services were held in the Coliseum to accommodate the large number who wished to attend. Brother Brown had held public office in Oregon; he was the last surviving veteran of the Civil War here, and was universally respected for his Christian qualities. The pastor of the Oregon Church of God spoke from Psalm 37:37: "Mark the perfect man, and behold the upright; for the end of that man is peace."

He is sleeping now, God's soldier,  
 In the silence of the grave;  
 With the faithful of all ages,  
 With the noble and the brave.  
 He has gone to join his comrades  
 Who are resting 'neath the sod,  
 As they wait the final summons  
 Of the trumpet-call of God!

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**MRS. ED FOSTER**

Ollie Bankston, oldest daughter of Mr. and Mrs. George Bankston, was born on June 28, 1886, and died on March 30, 1932. She had been married to Ed Foster about thirty years, with whom she lived as a faithful wife and companion until her death. She died after a short illness of pneumonia.

There is left to survive her two sisters, Mrs. Edgar White, of Port Neches, Texas, and Mrs. Sam Richardson, of Springfield, La.; one brother, Martin Bankston of Ponchatoula, La.; three sons, Elmer, who is living on the same farm with his father, and two that are at home; six daughters, Mrs. George Estes of New York City, Mrs. John Williams, of New Orleans, and four others at home.

Sr. Foster was baptized into Christ about seventeen years ago, and has been a faithful member and obedient to the truth. She will be missed not only by the family but by the church also.  
Lulu Mae Richardson.

**WHAT EASTER MEANS TO ME**

Easter morning means to me an empty tomb, a risen Savior, and a hope of immortal life beyond the grave, if I am faithful unto death. My crown is promised me by One who never told a lie, and I can surely depend upon the promises of such a One as our heavenly Father. Blessed be His holy name forever and forever.

Anna D. Springer.

**BETWEEN YOU AND ME—**

Please look once more at the label on your Restitution Herald. If it is in arrears, will you not send us word about it? Either remit the amount due or tell us just when you expect to be able to do so. We will appreciate it very much. Thanks.

Bright and early Easter morning Edward Dale Davis arrived, via the stork, to live with his parents at Culver, Ind., Mr. and Mrs. Dale Davis. Sr. Davis will be remembered as Fern Hatten. Both baby and mother are doing nicely.

Bro. H. A. Sheets, assisted by Bro. C. E. Randall, is holding a series of special meetings at Maurertown during this week. Full attendance of the brethren of this vicinity is urged. This news we glean from Bro. Sheets' valuable little church bulletin, Gospel Searchlight.

Bro. Silas Overton, of the Eldorado, Ill., membership, recently suffered a serious accident in a collision while driving his truck. At last report from Bro. Lapp, we are glad to learn that Bro. Overton is recovering nicely and could not even be persuaded to remain home from church services on April 3.

If those sending reports of church services or special meetings will endeavor to have their copy at the office of the N. B. I. not later than the Saturday preceding the date of the issue in which it is to be inserted, it will facilitate matters greatly. Thank you.

In a personal letter from our dear friend and sister, Mrs. A. J. Chaplin, we learn that the small but devoted membership at Arkansas City, Kansas, is "carrying on" in a manner worthy of their great Captain. They have a property bought and paid for and are devising ways and means whereby they can remodel the house into a church in which to worship. May God give them courage and vision for this undertaking.

At the recent executive meeting of the Illinois Conference board, plans were laid for the coming Conference and Bible school, August 2-14. An inspiring program is being worked out, and a list of able teachers is being selected to carry on the work of the several classes. Special attention will be paid to Bible instruction for the different ages. Trained leaders are being secured for this work. Let us make this a season of earnest study for both old and young.

**FIRST PRINCIPLES—**

The following works on the great essentials of salvation are recommended for general distribution.

**THE WAY OF ETERNAL LIFE**

BY LYMAN BOOTH

About one hundred pages of vital Bible truths! "We have known the author for many years. In all his writings he is sound in doctrine and thorough in his exposition of the Scriptures . . . We commend it to those who are Bible students because it will serve them as a compendium of facts in connection with the gospel, and to those who have not so great an acquaintance with the Scriptures because it contains in terse form that which it is necessary for them to understand to place them in the way of life eternal."—S. J. Lindsay.

Price, postpaid . . . 40 cents.

**A LETTER TO A FRIEND on the Covenants of Promise—**

BY MRS. C. C. WOODRUFF

A thirty-page booklet that has passed through repeated editions and is still in great demand. This little work is written in a free and intimate manner, as a plain and simple letter from one friend to another. It is sound in doctrine and attractive in style.

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**Oregon, Illinois**

## “ONE LORD, ONE FAITH, ONE BAPTISM”

By Sydney E. Magaw

### ONE LORD

WHEN THOMAS saw the nail prints in the Savior's hands and the wounds in His side, he cried, “My Lord and my God!” His first doubt was suddenly and completely destroyed by the evidence before him. It was Jesus, three days before nailed to the cross, who faced him now with the marks of the nails in His hands. No other but the *One Lord* could have answered the doubt and need of Thomas' heart. There is just one Lord who can meet the need of your heart and mine.

The boy playing with toy blocks knows that by pulling out just one corner block in the base the whole tower will fall. So the whole tower of salvation depends upon its “chief corner stone,” Jesus. “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”

Jesus said, “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” Only the *One Lord* could say, “I am the door: by me if any man enter in, he shall be saved . . . I am the good shepherd: the good shepherd giveth his life for the sheep.”

To reject Jesus is to reject the *One Lord*, and thus we would be with none.

### ONE FAITH

God's plan needs no patches as time and conditions change. His plan is complete. The promises made to Abraham are cherished as gospel to Christians of 1932. The Christian's faith is not another from that of the child of God who lived in the days of Moses. There is just *One Faith*.

Abraham “looked for a city which hath foundations, whose builder and maker is God.” The Christian of 1932 looks for the “holy city, the new Jerusalem.” Moses “esteemed the reproach of Christ greater riches than the treasures in Egypt.” So if, as Christians, we must suffer, “we are more than conquerors through him that loved us.” Job, speaking of death and a final victory long years after death, wrote, “If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee . . . 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.” Likewise we, today, have the assurance that “when Christ, who is our life, shall appear, then shall ye also appear with him in glory,” and that, “whether we wake or sleep, we should live together with him.”

David, the Psalmist, had faith of a renewed earth as the inheritance of the Lord's people: “Evil doers shall be cut off: but those that wait upon the Lord, they shall

inherit the earth. For yet a little while, and the wicked shall not be. . . . But the meek shall inherit the earth.” The Christian's faith is no different, for Jesus taught, “Blessed are the meek, for they shall inherit the earth.”

Daniel had a vision of Christ being King over the earth and wrote, “There was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion which shall not pass away.” So today the Christian has visions of the time when Jesus shall be “King of kings and Lord of lords.”

Faith is constant; man wavers. There is only *One Faith*—the faith of patriarch, prophet, apostle, and Christian. “Faith of our Fathers, holy faith! We will be true to thee till death.”

To reject the *One Faith* is to be with none, and “without faith it is impossible to please him (God).”

### ONE BAPTISM

The very statement of Scripture that there is “one baptism” is a certain warning that man would try to substitute others. We do not store stones with jewels, nor shame a truth with a joke; thus the very place of this testimony, “one baptism,” shows its importance. In the same inspired breath we read, “*One Lord, one faith, one baptism.*”

The apostles baptized only believers; they never sprinkled a baby. The apostles always baptized by immersion. Baptism means immersion. It does not mean anything else.

Bible baptism represents the death, burial, and resurrection of Christ, and is thus, when obeyed, a confession of the individual's faith in his crucified and risen Lord. The Lord was crucified just once, and arose just once. Two, three, or four baptisms would typify that many deaths and resurrections of the Lord. No convert to Christ would testify that Christ died twice or thrice.

To reject the *One Baptism* is to be with none.

But we do not reject! It is the voice of inspiration that testifies in one breath that there is, “*One Lord, One Faith, One Baptism.*”

## ANNUITY BONDS

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NATIONAL BIBLE INSTITUTION  
OREGON . . . . . ILLINOIS

# THE RESTITUTION HERALD

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## ISRAEL'S FUTURE

*By Ida Lapp*

**A**LTHOUGH we see the Jew driven from place to place in these days and considered as a hiss and a by-word, in the thirty-sixth chapter of the prophet Ezekiel's words we find seven great promises which God has made to Israel.

First: God has promised to gather them out of all countries (v. 24). Since the time of Nebuchadnezzar of Babylon, who invaded and carried away captive Israel and Judah, God's chosen people have been without a home or a king. It is true some of them were privileged to return to their homeland with Ezra and Nehemiah, but they were never an independent nation after that. Because of their sin in the sight of God in forsaking Him and worshiping other gods, they were scattered to the four corners of the earth. God, however, through His prophet Ezekiel, has promised to again gather them out of all countries. In some lands the Jews are still looked upon with favor, but in others they are being driven out. Is not this one way that God may have of gathering them out of all lands?

Second: God has promised to bring them again into their own land (v. 24). What if they are being cast out of other nations? Does not God often use man's own doings to carry out His divine plan? He has promised to bring them into their own land, and when they are cast out of other countries, they will seek a home in their own beloved land.

Third: They shall be cleansed from filth and idols (v. 25). Because of their idol worship and because of the filthiness of their minds and hearts in their groves, Israel was permitted to be taken captive into Babylon. But in the future Israel is to be cleansed of all this filth, and then will she renew her vows unto her God and worship Him in singleness of heart.

Fourth: God further promised to give them new hearts and minds, and fill them with His spirit (vv. 26, 27). Now, and in the past, the Jews have done according to their own hearts' desires, but when they shall have been

completely chastened under God's permission, they shall have learned their lesson and been humbled to such an extent that they will be more than glad to have their hearts and minds changed, and have God's spirit dwelling within. However, this will not come to pass until they see their utter dependence on God; then will God change their hearts, giving them new thoughts and aims, and the desire to worship and follow Him.

Fifth: He will make them again His people (v. 28). Israel was at one time God's people, but because of their sins He has allowed them to be as other nations until they have fully learned their lesson, and then He intends to again make them His people, guiding, leading, and blessing them as He did in former days.

Sixth: They shall flourish and multiply (v. 30). God said, "And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen." God is going to bless them not only spiritually but also materially in that He will multiply the yield of their fruit trees and harvest fields, and they shall suffer from famine no more.

Seventh: God has promised to make their end better than their beginning (v. 11). We know that God blessed and multiplied Israel abundantly when He first began dealing with them. Even when in bondage down in Egypt they were blessed abundantly and prospered in the land of their enemies. But God has promised to do more for them than at the beginning. We know God has constantly had His finger and hand on the Jew throughout all the years past. In spite of the fact that they have had no home and have been driven from pillar to post, God has blessed them materially and financially.

How much greater will be God's blessing upon His chosen people when they shall again turn to Him and when their righteous King, Jesus the Christ, shall be crowned to rule over them!

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"Jesus came into Galilee, preaching the gospel of the kingdom of God."*

## The Editor's Prayer

OUR FATHER, how mighty are thy purposes, and how righteous are thy ways! Our minds are filled with awe as we contemplate the workings of thy providence. We cannot understand it. We only know that all things work together for good to them that love the Lord, even to them that are the called according to thy purpose. This we are able to realize; this we are able to enjoy; and for this we would praise thy name forever. Amen.

## Planning Without God

THE Psalmist has said, "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts."—Psalm 10:4. We have been frequently impressed with the truth of this statement, not alone as it pertains to the obviously vile, but also as it touches the man who is morally good in the eyes of his fellows, but who knows nothing of the righteousness that comes by faith.

Many worthy efforts at world reform have been fostered by professed followers of the Lord Jesus who have apparently left God altogether out of their calculations. They have been deeply conscious of the needs of the world from a moral and humane standpoint; but have attempted to supply those needs entirely through their own strength. All they can see is *man!* God is not in all their thoughts. *They* must reform and remake the world through human agencies, directed by human wisdom.

They feel sure that they have diagnosed the diseases of the world correctly; at least they have earnestly striven to do so; and now they are engaged in prescribing remedies for the ailments which they have discovered.

But in all this they have not considered God and the plans and purposes of God. They have not applied to the Bible, the only source of exact information on the subject, to learn the cause and cure of the diseases that afflict the world.

The great Physician will soon take the case into His own hands, however. He Himself will perform serious operations to bring about a cure. He will remove the diseased members from the body which is now suffering from sin, and apply the healing balm of everlasting righteousness.

## How to Become a Christian

THE subjoined brief analysis of saving faith was written more than half a century ago by Brother R. V. Lyon (1809-1891), of Suspension Bridge, now Niagara Falls, New York. For many years Brother Lyon was one of our most able and successful evangelists, and did much to spread the glad tidings of the kingdom throughout the eastern states and Canada. Many of his converts remain to this day to testify to the solidity of the foundation on which he built. His statement is of historical interest in that it sets forth clearly those things which were "most surely believed among us" at that time.

For comparison the reader is referred to an editorial entitled, "The Gospel That Saves," appearing in these columns January 5, 1932, for a similar statement issued by Brother Wiley Jones at about the same time. Brother Lyon's analysis, under the above heading, was as follows:

"A professor of religion of high standing once remarked, in Hebron, N. Y., that if he was asked what a man must do to become a Christian, he could not tell!

"O! what profound ignorance men are in in relation to the Christian system. And it is increasing daily. To me this question is a very plain one; therefore, I will take the liberty to answer it.

"First. He must have faith in God's *truth*—the gospel—the word of reconciliation—as preached by Peter on the day of Pentecost. 1. Jesus is the Messiah. 2. Ye have killed him. 3. God has raised him from the dead. 4. He is the rightful heir to the throne—the kingdom of David. 5. God has made him both Lord and Christ.

"Second. Repentance for sins.

"Third. Immersion in water, in the name of Jesus Christ, for the *remission* of sins.

"And to retain this name, and enter the Kingdom of God, he must continue steadfastly in the apostles' teaching, and in fellowship, and in breaking of the loaf, and in prayer. Please read Acts 2."

To this statement Brother Lyon added:

"The above doctrine has been taught by the writer in every place where he has in the providence of God been called to labor the past seventeen years. *R. V. Lyon.*"

In the above quotation we have intentionally retained Brother Lyon's peculiar punctuation and other marks of emphasis in order that no shade of his original meaning may be lost.

## THE TRAINING SCHOOL

By George B. Alldridge

THE one feature at the Bible House in Oregon, Illinois, which should receive encouragement from every active member of the Church of God, is the Training School.

Today, as never before, the cry in the business and political world is, "Give us young men and women." We are living in an age that is on the eve of a transition so revolutionary in character that only young men and women can adapt themselves readily to its requirements. I do not believe that Paul selected old men to carry on the work of the ministry. Owing to the great and extensive missionary enterprises he inaugurated, youth only could serve his purpose. So we read in 1 Timothy 4:12, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Back in the days of Elijah and Elisha we read a great deal about "the sons of the prophets". In every case we note they were young men. Apparently from the context, they were being trained in a school for the purpose of the Lord, under the major direction of the prophets.

To be a successful minister of the gospel, especially in our day, it is necessary to have acquired a good education, not necessarily being a graduate of a college, university, or academy. Ten years ago, Rev. William Lyon Phelps of Yale, the well known author of many books on religious subjects, wrote as an introduction to his, *Human Nature in the Bible*, the following, which I think will help us to a right understanding of the wonderful work now going on under the wise direction of Brother Marsh and Sister Gesin.

"Priests, atheists, skeptics, devotees, agnostics, and evangelists are generally agreed that the Authorized Version of the English Bible is the best example of English literature that the world has ever seen. It combines the noblest elevations of thought, aspiration, imagination, passion, and religion with simplicity of diction. Everyone who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can, among Europeans and Americans, form a proper substitute.

"Western civilization is founded upon the Bible; our ideas, our wisdom, our philosophy, our literature, our art, our ideals, come more from the Bible than from all other books put together. It is a revelation of divinity and of humanity; it contains the loftiest religious aspiration, along with a candid representation of all that is earthly, sensual, devilish. I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. For in the Bible we have profound thought beautifully expressed; we have the nature of boys and girls, of men and women, more accurately charted than in the works of any modern novelist or playwright. You can learn more about human nature by reading the Bible than by living in New York.

"The Elizabethan Period—a term loosely applied to the years between 1558 and 1642—is properly regarded as the most important era in English literature. Shakespeare and his mighty contemporaries brought the drama to the highest point in the world's history; lyrical poetry found supreme expression; Spenser's *Faerie Queene* was a unique performance; Bacon's *Essays* have never been surpassed. But the crowning achievement of those spacious times was the Authorized Translation of the Bible, which appeared in 1611. Three centuries of English literature followed; but although they have been crowded with poets and novelists and essayists, and although the teaching of the English language and literature now gives employment to many earnest men and women, the art of English composition reached its climax in the pages of the Bible.

"The translators made more mistakes in Greek than they did in English. When we remember that English is not a perfect language, for as a means of expression it is inferior to both Russian and Polish, it is marvelous to consider what that group of Elizabethan scholars did with it. We Anglo-Saxons have a better Bible than the French, or the Germans, or the Italians, or the Spanish. Our English translation is even better than the original Hebrew and Greek.

"Now as the English speaking people have the best Bible in the world, and as it is the most beautiful monument ever erected with the English alphabet, we ought to make the most of it, for it is an incomparably rich inheritance, free to all who can read. This means that we ought invariably, in the church and on public occasions, use the Authorized Version. All others are inferior. And, except for special purposes, it should be used exclusively in private reading. Why make constant comparisons of the second best, when the best is available?

"The so-called Revised Version and modern condensed versions are valuable for their superior accuracy in individual instances; they may be used as checks and comments; but for steady reading, and in all public places where the Bible is read aloud, let us have the noble, marbly English of 1611. I suggest that one reason why so many people cease reading the Bible after childhood, is because most copies are printed in abominably thin and small type. It is easy to obtain a Bible in convenient shape and weight, printed in large, black type, which pleases the eyes instead of destroying them.

"In this book I shall consider the Old Testament as a work of literature, revealing the grandeur, the folly, the nobility, the baseness of human nature. I shall not consider it primarily as 'the history of the Hebrew people,' for the Hebrew people are much like other people, having the same passions, impulses, purity, filth, selfishness, and self-sacrifice that dwell side by side in the heart of every man and woman in the world. I shall consider it as I would a play, an essay, a novel, a poem. The characters in the Bible are just as real to me as Theodore Roosevelt. I shall therefore point out and try to interpret interesting and significant episodes and passages, with one hope in the back of my mind all the time—that those who read these pages will reread the Bible with renewed zest."

After reading this introduction I open my Bible and read Hebrews 4:12, 13; 2 Timothy 3:16, and then thank God that Peter wrote that "we have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—2 Peter 1:19-21.

## ENTICING WORDS OF MEN'S WISDOM

By S. J. Lindsay

OUR attention has been called to an article that has recently been written on behalf of modernistic thought in the pulpit. We have read the article carefully, and we are of the opinion that if the author had used just the words he wanted to use, the article would not have been far out of place.

We have spent much of our life in school work and we know that an education is a great help in the promulgation of truth. We believe, too, that our audiences today, on the whole, are a better educated class of people than those of fifty years ago. Hence the need for those who are in training to spread the gospel to have a right command of the English language.

Yet this fact remains. A first class education is not absolutely essential to a proper understanding of the Scriptures. The best lessons we ever received on the Scriptures were from an old sister who never spent a day in a school-room in her life. Her walk and conversation, too, were in keeping with the Scriptures. She learned to read from the Bible by her own efforts and the little outside help she could get.

There is one thing about an education that must not be overlooked. An education is a thing that will equip a person to convey thought in such a manner that the simplest mind may grasp it. The best education trains one to express the richest thought in simple words. Abraham Lincoln was a man who was especially blest with this kind of education. Read his writings to see for yourself. The Bible itself, excepting for the ancient names, is given in language that anyone can understand who reads thoughtfully. Paul, who was perhaps the best educated of the apostles, said to the Corinthian brethren, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God, for I determined not to know any thing among you, save Jesus Christ, and him crucified."—1 Corinthians 2:1, 2.

Paul, in his admonition to Timothy (2 Timothy 4:1-4), warns him of a time that would come when they would not listen to sound doctrine, but that they would heap to themselves teachers having itching ears, and that they would be turned away from the truth in favor of fables (novels). Perhaps some of our young people have a case of "itching ears." Better treat them with the "balm of Gilead" (Jeremiah 8:22). Let us have all due respect for those who wish us to cling close to the Bible.

When we were in boyhood on the farm, it was our lot to use the ax in the grove far more than the average boy, and we found that a newly sharpened ax would not cut as well at first as it would after having been used a little, because of the wire-edge. There is a period in life just between

school-life and experience where the wire-edge is especially troublesome. A few knocks up against the actual experiences of life will have much to do with getting rid of the wire-edge.—*Messenger of Truth*.

## "HOW MUCH MORE"

IN THE WORDS of the parable of Matthew 7:9-11, our Lord proceeds to confirm what He had previously said of the certainty of an answer to prayer. To remove all doubt, and show us on what sure ground His promise rests, He appeals to what every one has seen and experienced here on earth. We are all children, and know what we expected of our fathers. We are fathers, or we continually see fathers; everywhere we look upon it as the most natural thing there can be, for a father to hear his child. And the Lord asks us to look up from earthly parents, of whom the best are but evil, and to calculate *how much more* the heavenly Father will give good gifts to them that ask Him.

Jesus would lead us up to see, that as much greater as God is than sinful man, *so much greater* our assurance ought to be that He will more surely than any earthly father grant our childlike petitions. As much greater as God is than man, *so much surer* is it that prayer will be heard with the Father in heaven than with a father on earth. As simple and intelligible as this parable is, so deep and spiritual is the teaching it contains.

The Lord would remind us that the prayer of a child owes its influence entirely to the relation in which he stands to his parent. The prayer can exert that influence only when the child is really living in that relationship, in the home, in the love, in the service of the father. The power therefore, of the promise, "Ask, and it shall be given you", lies in the loving relationship between us as children and the Father in heaven; when we live and walk in that relationship, the prayer of faith and its answer will be the natural result. And so the lesson from this parable is: Live as a child of God; then you will be able to pray as a child of God, and as such you will most assuredly be heard.

And what is the true child-life? The answer may be found in any home. The child that by preference forsakes the father's house, that finds no pleasure in the presence of, love for, and obedience to the father, and still thinks to ask and obtain what he will, will surely be disappointed. On the contrary, he to whom the intercourse with, love and honor for the father, are the chief joy of life, will find that it is the father's chief joy to grant his requests.

Scripture says, "As many as are led by the Spirit of God, they are the children of God." The childlike privilege of asking is inseparable from the childlike life under the leading of the Spirit. He that gives himself to be led by the Spirit in his life, will be led in his prayers, too. And he will find that Fatherlike giving is the divine response to childlike living.—Adaped from Andrew Murray's, *With Christ*.

## SEEKING JESUS

*By M. A. Woodward*

ONE day so long, long ago, two anxious people had turned back toward Jerusalem seeking their lost boy. These two people, Joseph and Mary, had made their annual journey to Jerusalem to the passover. It was the twelfth visit since that memorable year when the miracle of Jesus had come to them at Bethlehem. The passover was ended, and with the caravan in which they traveled, they had come out early from Jerusalem.

With many groups of folks and a long line of camels and asses moving in only half-regulated order, the children would naturally run here and there in their childish sports and fun. No one had missed the little lad until the families gathered around the fires in and about the old khan for the evening meal and night's rest. Then it was they missed Jesus.

And now we see the parents retracing their steps; anxiously they asked the travelers on the road if they knew aught of their little boy. None knew! Their search went on for three days until they thought of the temple. Strange they had not thought of that before, for there they found Him. Not weeping for His mother, or anxious to get home! O no, for, "wist ye not, that I must be about my Father's business?" He was busy asking and answering questions, with the doctors of the law wondering at His strange wisdom at His age. For four days He had been with these learned men, drinking in every word of wisdom they had to impart to Him of His Father and their God.

Beloveds, think of the many homes that have lost Jesus and should be seeking Him. What a calamity if they do not find Him! What if His parents had not found Him that day? Where would the world be today, amid all its commotion and unrest?

We cannot imagine what the result would be, or the loss to humanity, if they had not found Jesus. But God was watching Him, guiding His steps, leading Him to the temple to learn in those four days with the doctors of the law, the wisdom so necessary for Him to have. For in the near future He must know just what God's plan was, and these men had been taught of God in many things. He went home with Mary and Joseph and was subject to them. But O, the many things He had to ponder over after that wonderful visit to the temple.

Wait a minute; see those wise men taking down the parchment and scanning each page! For what? Was it some scripture they desired to find, to prove to their anxious minds that He was the one foretold should come to fulfill scripture? Such, perhaps, as Numbers 24:17, "I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." Or did they turn to Isaiah 9:10, "For unto us a child is born." Did these scholars of the law wonder if this little lad might not be the one spoken

of, the one to lead many to righteousness? I wonder if He did not seek out these wise men each time He went to Jerusalem after that, to learn more of God's plan for Him.

O, weary mariner on the shoals of life's sea, wading through skepticism or plunging into the quicksands of sin, stop your restless soul-tossed miseries and seek Jesus. You need not go to Jerusalem to seek Him. He is here, waiting for you to speak and tell Him your needs. He needs you now, or He would not have asked you to come to Him.

Are you weary of life's turmoil? "Come unto me, all ye that labour and are heavy laden, and I will give you rest." You have no need to go eight thousand miles and nineteen hundred years away to find Jesus. He is right here and needs you in His Father's business. Are you thirsty and cannot find drink? "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat."

Are you hungry? "Come, buy wine and milk without money and without price." Wonderful bargains and enough for all; no lack of love or food. The Bread of Life is waiting for any who will stop and accept.

Soon the dear Christ will send out the blessed notes of His coming, and if you have not accepted His invitation there will be no other. For, "now is the accepted time. Behold, now is the day of salvation." Do not let the Ark of God pass by; get in while it is near and let God close the door. O, I implore you, do not delay. The world's business can wait.

Are you thinking to be saved because the order to which you belong repeats the Lord's prayer, though you never have accepted the conditions of salvation? Believe, repent, and be baptized! Have you complied with them all? They are so simple; God has made it so easy for us all. But the same conditions apply to all. Remember, sprinkling a few drops of water on your head is not baptism. Christ went down into the water; He also went to the cross. Both acts were for you and me, that we might be saved in His coming kingdom. The door is still open; Christ still calls. Do not delay, but come. My prayer is that all who are still unsaved will find Jesus.

## BURIAL CUSTOMS OF EARLY CHRISTIANS

STRANGE burial customs of the early Christians have been discovered by the University of Pennsylvania museum expedition, now completing its third season of excavation at Meydum, Egypt, it has been announced.

"In the vaulted chamber of a burial of the Christian period," a report from Alan Rowe, field director of the expedition, said, "many of the Christian bodies were buried in very bright garments and some of them had small pieces of sheepskin piled over their faces to a height of almost twenty inches. The significance of this custom is not known to us."



## THE HOLY SPIRIT

ALL that we really know about the operations and offices of the Holy Spirit in the olden times is recorded in the sacred records. All that we see and hear of its operations now-a-days must be taken for what it is worth. For "surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets." This would include all that has been said by the Old Testament prophets and by Jesus, the greatest of prophets.

The Prophet Joel says God will prove out His Spirit, and the effect will be that "your sons and daughters shall prophesy; your young men shall see visions."

Jesus prophesied that the Spirit which He would send would be a *comforter*, guide into all *truth*, would teach of the things to come, bring to your remembrance all that He had said to them, glorify Christ, give power to witness for Him, etc. In Mark 16:17, etc., "And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

I can see nothing spectacular in any of these. They were *all* and *always* for a purpose, and never for a show, to be seen of men. In Old Testament times if God had any special, definite work to be done, He put His Spirit upon someone for that purpose, and the work was accomplished, as in Exodus 31:8 and 35:33, in the arrangement of the tabernacle in the wilderness. He filled Bezaleel and Aholiab with His Spirit for certain difficult tasks, and they were able to do that work. All the prophets "spake as they were moved by the Holy Ghost" (2 Peter 1:21).

In New Testament times Jesus said: "I will send the promise of my Father (see Joel 2:28, 29) upon you." What for? "And ye shall be witnesses unto me in Jerusalem and . . . unto the uttermost parts of the earth." This would develop the need of many dialects, and hence the "gift of tongues" or languages. For what purpose? So that the numerous nationalities with which they would come in contact might "hear the wonderful works of God in their own tongue wherein they were born." And this Spirit is in His church to the end of the age, to minister to each one severally.

"Now there are diversity of gifts (in His church) but the same Spirit . . . . But the manifestation of the Spirit is given to every man to profit withal . . . To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit," and so on: "healing," "working of miracles," "prophecy," "discernment," "tongues," or dialects, interpretations, etc., etc. All because His Spirit is in the church to abide to the end.

I do not remember that any unseemly thing was done in New Testament times by any of the Spirit-filled churches. He gave power to Stephen, power to bear persecution even unto death without a word of complaint; to Philip to explain the prophecies to an Ethiopian so that he could see

and understand the plan of redemption and gladly enter into the likeness of Christ's death and resurrection; to Peter, by the same Spirit, courage to stand before the enraged members of the Sanhedrin and cry: "Repent ye therefore and be converted," etc. He gave power to Paul "to stand before kings" and witness, and to heal disease and "take up serpents" and see visions and dream dreams; all for the purpose of spreading the glorious gospel, but never for self-aggrandizement, or for demonstration.

The gift of tongues or languages was given always for the purpose of conveying the gospel to those of other nationalities. Only three times is this miracle mentioned in all the history of the New Testament church, and each time where it was needed for that purpose. The gifts of the Spirit were always for "profit", but not for entertainment.

"For the grace of God that bringeth salvation hath appeared . . . teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world (while we are) looking for that blessed hope," and we need it.—*Messiah's Advocate*.

## MAJOR DENOUNCES WAR

A LETTER from Major William H. Harris, Jr., (retired) to President Hoover, asking to have his pay stopped as a retired army officer, has created more than a mild sensation. The letter, as it appeared in the press, follows:

"Sir: I request that you have arrangements made—through legislation if necessary—for stopping the retired pay which is now being paid to me (or rather, into the account being held for me) as a pension for former service rendered by me as an officer of the United States Army. I have accepted Christ and I love Him with my whole heart. I cannot imagine Jesus stabbing men to death with a bayonet or destroying their lungs with poison gas. Would I not be a fool if I claimed to be a follower of Christ and at the same time engaged in doing those things which I know He hates?"

"That this retired pay is one of the many schemes by which the antichrist buys men's souls and engages them to do his murdering for him, has become very apparent to me. I therefore, in the name of Almighty God, before whom I stand, have the honor to inform you, Sir, that I shall in the future refuse to kill my fellow man at anybody's command and I shall refuse to accept any money which may be offered to me in the future as compensation for having engaged in that business which I now hate with all my heart and soul.

"There are millions of Christians who, strengthened by Christ, will, in future, stand like a great rock when antichrist, in his lust for gold, and for glory tries to force them into his great murder machine to kill their fellow men. Who are the great beasts of the earth that we should bow down to them? Not by the power of Satan's might, but by the Spirit of God we should stand."—*Selected*.

## THE RICH MAN AND LAZARUS

By Sydney E. Magaw

### PART ONE

THE deeper any Bible passage may be, the more study it deserves. If at first the account of the Rich Man and Lazarus seems hard to understand, we need not be perplexed. A close study of the account will reveal to us that it is not a Chinese puzzle, but a parable in which a number of gospel truths are taught. The parable of the Rich Man and Lazarus teaches the downfall of Judah, the crucifixion, resurrection, and ascension of Christ, and the grafting-in of the Gentiles.

It is our conclusion that the record of the Rich Man and Lazarus is a parable, but some believe it to be literal. The literalist finds proof, he thinks, that the dead are conscious, the righteous dead enjoying heaven and the wicked dead suffering in hell. The literalist says this cannot be a parable because the characters have definite names, such as Lazarus, Abraham, and the rich man is called "a *certain* rich man". Furthermore, the Scripture does not call the account a parable. So before we venture an explanation of it, we trust to show that it is a parable.

The Scriptures teach that both the righteous and the wicked "dead know not any thing"; that "all are of the dust, and all turn to dust again"; and that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." The judgment day has not yet come, and none are to be eternally punished or rewarded until the judgment. Jesus said, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." And it is "the Lord Jesus Christ, who shall judge the quick (living) and the dead at his appearing and his kingdom." The Lord has not yet come in His kingdom; He has not yet judged the dead. Therefore, the dead still "know not any thing", and are waiting the resurrection. To take the parable of the Rich Man and Lazarus as literal would be to contradict the above clear-cut scriptures. Our only conclusion can be that the account must have a figurative meaning.

It is true that characters in parable are not usually named, yet in Galatians 4:21-31, we have "an allegory" in which definitely named people and places are used in parabolic interpretation. For instance, "these (Sarah and Hagar) are the two covenants", and "this Agar is mount Sinai". Thus, the named characters in the Rich Man and Lazarus could be figurative.

Furthermore, the words, "a *certain* rich man", instead of proving this not to be a parable really are evidence that it is. Similar words, "a *certain* man had two sons", was Christ's opening of the parable of the Prodigal Son.

Though the Rich Man and Lazarus is not stated to be a parable, it stands as a link in a chain of parables from Luke 14:7 to 16:31. Regardless of how they interpret it, most Bible commentators include this among the Lord's

parables. We know that Jesus frequently taught the Jews with parables, and this is one of the messages to the Jews. See Matthew 13:34 and Luke 16:14-15.

But let us see if a literal interpretation would be intelligible. This is what you will find: "Abraham's bosom" (supposed to mean heaven) and hell so close together that a conversation is carried on by parties in the two places! That would be a mar on heaven. Wherever and whatever heaven is, it surely is a place where the righteous will not be tortured by the cries and pleas of wicked ones. There would be no blessing in seeing a worst enemy frying; nor would we enjoy his pleas to have just the tongue cooled by a drop of water on the finger.

To take the record as literal is to say that a man tortured in flames could be relieved by just enough water to moisten the finger tip, and then have that touched to his tongue. Such cooling (?) as that would only add to the torture. Then again, let us ask, Why is this rich man being tortured? Why? Nothing is said about his character!

A literal interpretation of this record becomes so absurd as to be laughable. Must we become beggars, diseased, and "full of sores" to enter into "Abraham's bosom"? (Nothing is said about heaven.) And if we have good clothes and all we want to eat will we surely be doomed to a fiery hell, where we will cry to get a little moisture on our tongues? Surely, the Rich Man and Lazarus is not a literal record, but a parable.

## NECESSITY FOR PROCLAIMING A DISTINCTIVE MESSAGE

THOSE who believe that man is inherently immortal also believe, of course, that man is an imperishable being and immune from death and from destruction in the sense of the ordinary usage of the words. They claim that at death the immortal soul or spirit is merely separated from the body, and goes immediately to heaven and eternal felicity, or to hell and eternal conscious punishment. A few years ago, comparatively speaking, the eternal torment of the wicked in the flames of hell was a doctrine proclaimed almost universally by ministers of the Word. Their descriptions of the torment of the wicked were most lurid and bloodcurdling, and made the God of love, mercy, justice, and grace to appear as a veritable monster of cruelty, who would in the name of love, consign for all eternity His creatures to tortures which men themselves would shrink from inflicting on their fellows even for a brief period of time.

About sixty years ago there began a revolt against this teaching, and this revolt led to a re-examination of the Scriptures to see whether such horrifying teachings were contained therein. This study, prayerfully and carefully carried out, disclosed that nowhere in the Bible from Genesis to Revelation was there a direct statement that man was, or possessed, an immortal soul or spirit. On the con-

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## THE CHRIST OF CALVARY

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Christ does not save men by His life,  
 Though that was holy, sinless, pure,  
 Nor even by His tender love,  
 Though that forever shall endure.

He does not save them by His words,  
 Though they shall never pass away;  
 Nor by His vast creative power  
 That holds the elements in sway.

He does not save them by His works,  
 Though He was ever doing good;  
 The awful need was greater still,  
 It took His death, His cross, His blood.

Men preach today a crossless Christ,  
 A strengthless Savior, vague and dim.  
 They will not see their sinful state,  
 They will not own their need of Him.

They will not know the Lamb of God,  
 Despised, rejected, crucified—  
 That were to humble into dust  
 Their boasted intellect, their pride.

Yet no man cometh unto God,  
 Save by the Son alone, He saith.  
 The deathless life for which we long  
 Can only—ever—come through death.

Not Bethlehem or Nazareth,  
 Stern Justice's lifted hand could stay;  
 To Calvary the soul must go  
 And follow Jesus all the way.

—Annie Johnson Flint.

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## PREPARING THE GROUND

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By M. W. Perrine

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IN THE thirteenth chapter of Matthew is recorded a parable which Jesus spoke to the multitude, as He sat in a ship, while they stood on the seashore. He said, "A sower went forth to sow." Now this sower very aptly represents the preaching of the gospel, which He afterward explains as the word of the kingdom.

What was the reason that all this seed did not mature and bring forth fruit? The trouble, it would seem, was in the soil not being properly prepared. The seed was good, and all that fell into good ground sprang up. Why? The soil was good; it had been fertilized, having been taught nothing but sound doctrine, no evolution, fables, or science

falsely so-called, but the truth. No thorns, nor briars were in that ground to choke out the word, nor was it full of stones. Why was it that three-fourths of the seed sown failed to grow and to bring forth fruit? The trouble was in the soil.

We are informed that the gospel, when first introduced into China, was preached for years without a single convert. What was the trouble? Was it not the same gospel that we preach and believe and which our Lord and His apostles preached, which Paul declares is the power of God unto salvation to everyone that believes it? But they would not believe it. Why? The ground was not good.

The fact that the God that we worship is a spirit, that He does not dwell in temples made with hands, but dwells in heaven where His throne is, that He created the mighty universe and all things connected with it, including mankind, had never entered their minds. But their conception of God was confined to their little idols of wood and stone, silver and gold, the work of men's hands. Their minds and hearts, representing the soil, were not able to lay hold of the idea of the God of Abraham, Isaac, and Jacob.

Respect and love must be inculcated in the minds and hearts of the people for the Word of God, the book we call the Bible, which is the truth. Jesus referred to it when He prayed to the Father, "Sanctify them through thy truth; thy word is truth." The Berean Society of the Church of God, an auxiliary organization, was instituted for the express purpose of preparing the soil, by teaching a love for God and a respect for His Word, so that when the young people come to the years when they should take upon themselves the responsibility of what should be their life work, the heart would be in condition to receive the Word and go on to a victorious end.

Jesus did not begin His life work until He was of proper age, 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. He had the scripture at His tongue's end. The soil was fully prepared, and when His work was finished, He could say, "Be of good cheer, I have overcome the world." We know very little of His life until He was about thirty years of age. He no doubt was a normal boy and enjoyed himself as other boys. But He kept Himself free from sin, and as the Son of God He was taught to reverence the Word of God and love it.

If a child has been brought up in the right way, he is not apt to depart from it, unless he falls into bad company after leaving his paternal home too young. Paul says, Romans 10:17, "So then faith cometh by hearing, and hearing by the word of God." But if the mind is warped, and the heart not right into which the seed falls, it fails to mature, comes to naught, and the labor is lost. See that the soil contains all the necessary and proper elements.

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"WHETHER doing, or suffering, or forbearing, you may do miracles by persevering."—Burns.

## GIVING GOD THE GLORY

By Madeline Gardiner

WE HAVE been prompted to write this by thoughts which we have taken from several articles appearing in THE HERALD and elsewhere recently. First of all, there was the account, as given by Sister Ida Lapp in "Shout for Joy", of the Lord's wonderful deliverance of a missionary in Kentucky from a band of ruffians who had determined to ruin her home. This remarkable protection by God of one who had wholly consecrated her life to Him must have been a far greater blessing to her than the mere sparing of her present life or abode. For it proved that she *was known of God* and that He had put His stamp of approval on her life and work. Envious recognition! When the Father responds to faith in Himself in *so* definite a manner, it cannot do otherwise than give assurance to the believer that he is in the love of God—in the way that He would have him go. In 2 Corinthians 13:5, we read: "Examine yourselves, whether ye be in the faith; prove your own selves." It would seem that this at least might be *one* means of going about to do so.

A second noteworthy point about this missionary's experience is that she did not confine her blessing to herself, but rather told forth what the Lord had done for her. As a result, many have undoubtedly been encouraged to trust to a greater degree than ever before. The faith of many has been stimulated. Much power is lost to the church due to the fact that the individual members are more inclined to rely on the arm of flesh than upon the strong arm of their God for help in time of trouble and need. Much more power and joy is lost because when the Lord does do something for us in a special way, we neglect to publish it abroad. In each case we injure our own cause—that of representing God before the world; besides doing our Benefactor an injustice.

Wm. T. Ellis in his notes on the Sunday school lesson a few weeks ago wrote partly as follows: "Our day is being inundated by a flood of books about religion. Speculation upon 'the queen of sciences' was never before so rife. Philosophers and preachers are pouring forth a tide of volumes, subtly wrought with all phases of man's oldest, deepest interest. What is most lacking, though, is the simple note of sincere testimony. Too few publications are attuned to the testimony, 'Whereas I was blind, now I see.' A personal experience of Christ is more formidable and effective than all the subtleties of the schools. It is not argumentation that the world wants, but witness-bearing. We could give up these thousands of barren books, which are pouring from the world's presses, if we but had more voices, in high places and in obscure, crying clearly, 'Whereas I was blind, now I see.' It is the testimony of witnesses and not the eloquence of lawyers that decides cases in court. Paul's words are the text for the times, 'I know whom I have believed.'"

In an article entitled, "Idle Words," Brother Arlen Marsh recently brought out the importance of giving God the glory which is due Him. True, Brother Arlen's point of view was slightly different. He was thinking of the way in which we take credit to ourselves for our accomplishments, instead of bearing constantly in mind that any ability we possess has been received; and if we have received it, why should we glory as though we had not received it? 1 Corinthians 4:7. However, his calling attention to the importance of giving God the glory brought before our minds the times and times one kneels in fervent prayer for some especially-needed blessing and assures the Lord that this is being asked for *His name's honor and glory*. Then as soon as the request is granted, the same one conveniently forgets about it. If the thought does occur to honor God's name before men by witnessing as to what He has done, it is quickly put far away. Both the raising of Lazarus and the giving of sight to the man born blind were announced by Christ as miracles for the Father's glory. If that was true during our Lord's earthly ministry, isn't it reasonable to suppose that Divine intervention in the present day is for the same purpose?

Thus we have been brought to the conclusion that we should return thanks publicly to our heavenly Father for the many *special* blessings He has bestowed upon us, particularly in recent years. We wish to honor Him by saying that whenever we have put our faith to the test—even in the smallest way—He has never failed.

Conspicuous among our efforts to apply the Father's many rich promises to our lives has been prayer for guidance, and for the sick. In the former case, the definiteness of the answer has often called forth amazement. Doorways that looked so inviting—emphatically closed! It is almost unbelievable how the intended way can be blocked in such a way as to render it impassable; and another way (perhaps *not so appealing at first*) thrown wide open. The passage of time, however, establishes the truth of the little verse—

"I learn as the years roll onward,  
And leave the past behind,  
That much I have counted sorrow  
But proves that my Lord is kind.  
That many a flower I longed for,  
Had a hidden thorn of pain;  
And many a rocky by-path  
Led to fields of golden grain."

In regard to praying for the sick, we have much to thank and praise Him for. After anointing with oil, endeavoring to pray the prayer of faith (James 5:14, 15), and depending on the Spirit of God to help our infirmities (Romans 8:26, 27), we have really had some wonderful blessings—blessings which not infrequently have turned what seemed like earth's darkest night into day for us. "The Lord hath done great things for us; whereof we are glad." And when the other day we picked up in a business man's office a little leaflet whose pages were devoted to testimonials by several persons, all sworn to before notary publics, concerning what *chiropractic had done for them*,

we decided that surely we should be willing to say as much for our heavenly Father.

“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages.”

## NECESSITY FOR PROCLAIMING A DISTINCTIVE MESSAGE

*Continued from page 455*

trary, clear statements were found declaring that man was mortal—e. g., Job 4:17: “Shall mortal man (or man that is mortal) be more just than God?” In 1 Timothy 6:16 it is declared that God “only hath immortality.” Thus in Job mortal man is contrasted with the immortal God. All truth is harmonious, and so we find that in every place in the Bible where reference is made to man’s nature there is complete harmony with the direct statement in Job.

Many statements were found indicating in the clearest language that the wicked shall perish and be consumed (Psalm 37:20); be destroyed (Psalm 9:5); that all men die (Rom. 5:12). Further, the Scriptures affirm that at death man ceases to be a living conscious entity, and that he returns to the dust of which he was formed (Genesis 3:19); that in the death state man knows not anything (Eccl. 9:5); and that there is no knowledge nor device in the grave whither man goes (Eccl. 9:12).

Again, the Living Word, Christ Jesus, taught that the dead shall be raised to life again by resurrection power: “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; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” John 5:28-29. Eternal life shall be conferred upon the righteous as God’s free gift in Christ Jesus, but death—the second death—is the wages of sin (Romans 6:23).

As a result of the proclamation of this distinctive message of life only in Christ, the doctrine of eternal torment of the wicked in the flames of hell has been discarded by nearly all those churches that formerly featured it. Nevertheless, they still hold to a belief in man’s inherent immortality and to the conscious punishment in perpetuity of the wicked.

The first and great objective of all preaching must be to glorify God. Can this objective be reached by presenting the God who is love as a monster of cruelty? Surely not! It is only by stating the truth that we can glorify Him and by presenting Him to the sons of men as He is revealed in the Word, an all-loving Father, who is not wishing that any should perish, but that all should come to repentance. (2 Peter 3:9.) This we strive to do by the proclamation of the distinctive message, Life Only in Christ.—*The Bible Standard.*

## THE EMPTY HOUSE

*By Harvey Krogh*

“When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished.”—Matthew 12:13, 44.

ONE day some of the scribes and Pharisees asked Jesus to give them a sign that they might know that He was the Christ. He told them that the only sign this evil generation would have was this—that as Jonah was in the whale’s belly three days and three nights so should the Son of man be in the heart of the earth for three days and three nights. Jesus also told them that the men of Nineveh would judge and condemn them, they being more righteous, and that the queen of Sheba would do likewise.

It was then that Jesus likened the scribes and Pharisees to a man who had driven out his evil thoughts but they had finally come back, for the man had not filled his mind with better thoughts. We might say that his mind was empty, swept and clean. Not being filled with knowledge and goodness, there was room for the evil thoughts to return, bringing with them more evil. He was then in a worse condition than before.

The scribes and Pharisees were just that way, never allowing the good to predominate but always with their minds ready to receive an evil thought, hoping to ensnare Jesus. They were of the generation that was becoming more wicked than that in Nineveh at the time of Jonah the Prophet. They had the Christ before them and would not see Him, would not listen to His message. This is why Jesus told them about the unclean spirit in a man, hoping to reveal to them their true condition.

It is a generally accepted rule that when a person temporarily leaves his sinful ways for a short period, when he returns to them he becomes more sinful than before. You will probably recall the times when evil influences seemed to depart from you and it was easier to do what you knew was right and to think pure, lofty thoughts. When these times come, we must labor the more earnestly to fill our minds with thoughts of God and His outstretched hands toward us. We must take advantage of the opportunity to furnish our thinking chamber with the highest of ideals. Not that at all times we should not do our best to be righteous, but that we should put forth the greater effort at that time. If we fill ourselves with the knowledge of God and His ways, the evil thoughts will find no room to dwell in us.

Let us always remember the essence of this little allegory which Jesus used to characterize the scribes and Pharisees. When unclean thoughts leave a person and he does not fill his mind with pure wholesome things, the unclean thoughts will return and bring more with them. Let us, therefore, give ourselves over to God, devoting our thoughts and actions to Him.

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### THE MASTER

"The Master has come over Jordan,"  
Said Hannah, the mother, one day;  
"He is healing the people who throng Him,  
With the touch of His finger, they say.  
And now I shall take the children,  
Little Rachel and Samuel and John,  
I shall carry the baby Esther,  
For the Lord to look upon."

The father looked at her kindly,  
But he shook his head and smiled,  
"Now, who but a doting mother  
Would think of a thing so wild?"

"Nay, do not hinder me, Nathan,  
I feel such a burden of care,  
If I carry it to the Master,  
Perhaps I shall leave it there.  
If He lay His hand on the children,  
My heart will be lighter, I know;  
For a blessing forever and ever  
Will follow them as they go."

So over the hills of Judah,  
Along by the vine-rows green,  
With Esther asleep on her bosom,  
And Rachel, her brothers between;  
'Mong people who hung on His teaching,  
Or waited His touch and His word,  
Through rows of proud Pharisees listening,  
She passed to the feet of our Lord.

"Now, why should'st thou hinder the Master,"  
Said Peter, "with children like these?"  
Then Christ said, "Forbid not the children;  
Permit them to come unto Me;"  
And He took in His arms little Esther,  
And Rachel He sat on His knee.

And the heavy heart of the mother  
Was lifted all earth-care above,  
As He laid His hands on the brothers,  
And blessed them with tenderest love;  
As He said of the babes in His bosom,

"Of such is the Kingdom of Heaven,"  
And strength for all duty and trial  
That hour to her spirit was given.

—*Julia Gill.*

### HIMSELF FOR ME

There was no room for him when he was born (Luke 2:7),  
But to prepare our place the Lord has gone (John 14:2).  
He had not where to lay his weary head (Luke 9:58),  
"He maketh me lie down," the Psalmist said (Psa. 23:2).  
He was weary journeying. Today (John 4:6),  
"Come unto me and rest," I hear him say (Matt. 11:28).  
He took the servant's form, the lowest place (Phil. 2:7),  
To make us kings and priests. Amazing grace! (Rev. 7:17).  
The Man of sorrows wept, that sad dark day (John 11:35),  
That God might wipe all other tears away (Rev. 7:17).  
"Floods overflow me," Jesus sinking said (Psa. 69:2),  
But rivers never can o'erflow my head (Isa. 43:2).  
They all forsook him in his hour of need (Matt. 26:56);  
"I will never forsake mine own," I read (Heb. 13:5).  
"Reproach hath broken my fond heart" (Psa. 69:20),  
That to hearts broken he might health impart (Psa. 147:3).  
Foes platted for his brow a crown of thorns (Matt. 27:29),  
"A crown of life" my happy brow adorns (Rev. 2:10).

—*William Luff Hawridge.*

ABOUT a year before Lincoln was assassinated, he said to his friend, Joshua Speed, "I am profitably engaged in reading the Bible. Take as much of this Book on reason as you can, and the balance on faith, and you will live and die a better man."—*Selected.*

### THE NEW JUNIOR BOOK

THE new Junior Berean Book entitled, "The Hebrew People," is now ready for distribution. It is a very neat book, easy to understand and of clear print. The price is 30 cents for single copies; 27 cents each for 5 to 25 copies; 25 cents each for 25 or more copies.

Please send all orders to the National BEREAN Society, Oregon, Illinois, and not to the N. B. I.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



“Heaven and earth shall pass away, but my words shall not pass away.”—Luke 21:33.

### ISAAC AND HIS WELLS

WHEN someone mistreats you do you grow angry and try to “get even”? What did Isaac do?

Abraham was always faithful to God, and he taught Isaac to love and trust God, too. When Abraham died, he left nearly all his wealth to Isaac, whom God blessed and prospered.

Because of famine in the land Isaac took Rebekah his wife, and all his flocks, herds, and servants, and went to live in the land of the Philistines. There he continued to prosper and became a very rich and great man.

When the Philistines saw Isaac's greatness they envied him and began to trouble him in many ways. They filled up the wells with earth, so that he could not water his flocks. Even the king said, “Go from us; for thou art much mightier than we.”

So Isaac moved on into another valley and dug new wells. Before long herdsmen of this land began quarreling with Isaac's herdsmen, saying, “The water is ours.”

Isaac kindly let the men of that valley have the well and made another for himself. When this, too, was claimed by his enemies, he patiently dug the third well. This he was allowed to keep.

At last Isaac left this place, too, and went to live at Beer-sheba. That same night the Lord appeared to him and said, “Fear not, for I am with thee,” just as the Lord had promised Abraham.

As had been Abraham's custom, Isaac built an altar there and worshiped God, and set up his tent; and his servants dug another well.

At last, Isaac had been rewarded for his patience. Even the kings knew that God had been with Isaac and came to make a treaty of peace with him.

Do you see now why Isaac is often called, “The Peacemaker”?

DO WE act as generously as Isaac, or fight for our rights?

WE BELIEVE that the kingdom of God will be in the earth when Jesus Christ returns, that He will be King over all the earth in that day, and that His throne will be the old throne of David in Jerusalem. “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.”—Jeremiah 23:5.

### WEEKLY BIBLE READING

May 7 to 13: 2 Samuel 22 to 1 Kings 13; Romans 10 to 16.

### SOMETHING TO DO

1. Learn the Golden Text—Proverbs 15:1.
2. Read of Isaac's life—Genesis, chapters 21 to 25.
3. Read Genesis 26:12-25.
4. Copy the words of the Lord to Isaac repeating the promise made to Abraham.

### “IF”

If I were a tree, I'd grow and grow  
Away up high and tall,  
And stand so very straight and clean,  
Far above them all.

If I were a flower, I'd bloom and bloom  
So very bright and gay,  
I'd gladden others every hour  
Throughout the live-long day.

But I am just a tiny tot,  
And so my only plan  
Is just to do my *very best*  
In every way I can.

—Annie Winfrey Meek.

### DO YOU LOVE YOUR MOTHER?

“It is dinner time,” called Mother. “Time to pick up toys.”

But Martha and Mark played right on. When dinner was ready, the toys were still on the floor. Bedtime came and Martha said, “I love you Mother. I would do *anything* for you.”

“If we had a lot of rain like they had in Noah's time, I would build a big boat and save you,” said Mark.

Mother smiled, “I think this is time for a story,” she said. “Many, many years ago, there lived a man named Abraham. He was a very rich man, and he loved Jehovah.

“‘It is Jehovah who has given me everything,’ he said.

“One day Jehovah spoke to Abraham. ‘I want you to go off into another country,’ He said.

“Now Abraham loved Jehovah, and so he obeyed Him, even though he must have dreaded to go to a new country. He said, ‘It is better to obey than to say, “I love you.”’”

And the next evening when Mother called, “It is dinner time. Pick up your toys,” you should have seen Mark and Martha obey!—*Selected.*



# With Our Sunday Schools

LESSON 5.—May 1, 1932

## ISAAC AND HIS WELLS

Genesis 26:12-25

Devotional Reading: Matthew 5:1-12

### GOLDEN TEXT

A soft answer turneth away wrath: but grievous words stir up anger.—  
Proverbs 15:1.

#### A STUDY OF THE SUBJECT

**Topic: Isaac's Sacrifice for Peace.**

**Basic Truth:** "Blessed are the peacemakers: for they shall be called the children of God."—Matthew 5:9.

**I. The Value of Peace.** Among the fundamental needs of humanity, both individual and collective, is peace: peace of mind and heart for the individual, and peace among the nations of the world. One cannot develop his mental and spiritual powers when strife and discontentment prevail in his heart. Nor can the nations cultivate the resources of their respective countries while they are being threatened or ravaged by war. Psa. 133:1.

**II. The Basis of Peace.** The basis of peace is confidence and faith. Faith in God and in fellow men will do more than anything else to bring about a condition of amity between individuals. The same is true of nations. Strife is nurtured in suspicion, while mutual trust tends toward security. Selfishness is perhaps the most prolific cause of strife. The "Golden Rule" will do much to encourage the maintenance of peace. Prov. 16:7.

**III. The Peace of God.** Thus far we have considered the matter of peace from the natural standpoint. There is a "peace of God, which passeth all understanding," which "shall keep your hearts and minds through Christ Jesus."—Phil. 4:7. This is a peace that is beyond price, for it brings assurance both concerning this life and concerning the life to come. It was the peaceful desire of Isaac that prompted him to make the sacrifice he did in order that trouble with his neighbors might be avoided. Heb. 12:14; Eph. 4:3; 2 Cor. 13:11.

**IV. Peace on Earth.** The Psalmist cries, "Seek peace and pursue it."—Psa. 34:14. The nations are coming more and more to appreciate the value of peace. They are exerting every effort to bring it about; but it will not be realized until the Prince of Peace shall come and God's will shall be done on earth as it is in heaven. Then, "the mountains shall bring peace to the people, and the little hills, by righteousness . . . In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."—Psa. 72:3, 7.

#### PRACTICAL APPLICATIONS

Lesson outline:

- Seedtime and harvest.
- God blessed Isaac.
- Digging wells.
- God's covenant.
- Isaac worships.

Famine had forced Isaac to move into the land of Gerar, and the same year that he settled in the land he sowed seed and at harvest

time reaped a hundredfold. God has promised seedtime and harvest as long as the earth remaineth. Gen. 8:22. Man is dependent on God for "every good gift and every perfect gift".

God blessed Isaac abundantly. His yield was a hundredfold. He is always good to those who are guided by His teachings. Read Prov. 3:9. Israel's prosperity was regulated by their relationship with God. When they worshiped Him in sincerity and truth they prospered. When they drew away from Him they suffered accordingly. Do you think the present world-wide depression is caused by people forsaking God and failing to bring in their tithes and offerings into God's storehouse?

The life and prosperity of Isaac and his entire company of servants and stock depended on their obtaining "wells of water". They, as we, couldn't get along without water. While the natural or Adamic life depends on mineral water, so the future life depends on spiritual water as Jesus explained to the woman at the well in John 4. This is the Well that we must find.

Our lesson shows Isaac worshipping God. This is a splendid climax, for all study and effort should lead one to worship and closer fellowship with God.—C. E. R.

#### THE GOLDEN TEXT

A soft answer turneth away wrath: but grievous words stir up anger.—Prov. 15:1.

When Isaac dug wells in Gerar and the herdsmen of that country claimed them, he moved on seemingly without much contention about it. He realized that was the easiest way to avoid trouble. When the Philistines realized their failure to make trouble for Isaac, Abimelech went to Isaac and said, "We saw certainly that the Lord was with thee", and wanted to make a covenant with him. Had Isaac said fierce things to Abimelech, no doubt there would have been trouble many days.

See Judges 8:1-3 as to how Gideon made peace by his kind words. Then read 1 Samuel 20:10, 30-34, and see the result of Saul's angry words. Compare these two instances and see whether you think the wise man knew what he was talking about when he wrote our golden text.—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### How to Stop Quarrels

The best way to stop a forest fire is to prevent its start. Once started, its life depends upon additional fuel. Stop its access to fuel and it dies. How true of a quarrel! If the Golden Rule were followed one hundred percent, there would be no quarrels. Unfortu-

nately, this seems to be impossible with mortal man. Paul gives us most excellent advice in Romans 12:17-21. "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord."

But suppose a brother has offended another, what shall be done? Let Jesus answer: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."—Matt. 18:15-17.

—H. A. S.

#### INTERMEDIATE CLASS

**Topic: How to Stop Quarrels**

We come now to some of the interesting circumstances surrounding the life of Abraham's son, Isaac. He met many of the same experiences his father did. Was God with Isaac as He had been with Abraham? Vv. 12, 24. Why was a well of such importance in that country? Who were the Philistines mentioned in this lesson as enemies of Abraham? Rather than quarrel with the herdmen of Gerar over the possession of the wells, what did Isaac and his men do? Who really had the right to the wells? Why? Can one who is in the right afford to give in, for the sake of peace? Find these places on the map in the back of your Bible or on your class room map: Gerar, Rehoboth, Beersheba.

Reading on in your Bibles to the end of Genesis 26, you will find that finally the men who had driven Isaac and his herdmen from the country, came to respect him. They saw (verse 28) that God had been with Isaac, because rather than quarrel he moved out of their way, forfeiting the wells for which his men had worked so hard. They saw, too, that Isaac and his men were becoming a power and could make things interesting for them, if they so chose. What did they ask of Isaac? Vv. 28, 29. We would have been tempted to tell them that since at one time they didn't want anything to do with us, now we wouldn't have anything to do with them, wouldn't we? And that would have started another quarrel.

Let us learn to use, the "soft answer" that Isaac did.—M. G.

## AMONG THE CHURCHES

### CONFERENCE DATES

Texas Conference and Bible School  
at Riviera, July 8 to 16  
General and Illinois Conference and  
Bible School, at Oregon, August 2 to 14  
Virginia Conference and Bible School  
at Maurertown, August 25 to Sept. 4

### ILLINOIS CONFERENCE AND BIBLE SCHOOL

Note the dates for Illinois Conference and Bible School at Oregon—August 2 to 14—and begin to plan now to be in attendance. This is held in conjunction with General Conference which adds to its value and interest. Speakers and teachers will be announced in a later issue. Come prepared for definite Bible study which will result in spiritual growth.

### SERVICES AT ROCKFORD, ILLINOIS

Sunday school is held each Sunday, beginning at 9:45, followed by preaching services at 11:00. The Bereans meet every Friday evening at 7:45 for Bible study. All these services are held at the regular place of meeting, 1904 North Main Street. Visitors are always welcomed.

### NIAGARA FALLS - FONTHILL

Services at the Falls' church were in charge of Bro. Wm. Moore on April 3 and 10. His messages were well given and found a responsive chord in the hearts of his worshippers. The services on April 17 were in charge of Sr. Sullivan, and were of a musical nature.

The services at Fonthill have gone ahead very nicely in the absence of the pastor. The first service was in charge of Sr. Railton. She brought a very inspiring message to the congregation. The following Sunday the choir took charge with Bro. Holland leading, and from reports received down here among the mountains of Virginia, "Billy" came through with flying colors. On Sunday the 17th, Bro. Wm. Moore spoke, and while we haven't received any reports, we are sure a very inspiring message was given.

These lines are being written in the beautiful Shenandoah Valley where the pastor of the above church is trying to help Bro. Sheets with some meetings. We might add we are having some very fine services.

C. E. Randall.

### SPECIAL CONTRIBUTIONS

Russell Harman	\$10.00
Lottie E. Young	25.00
Anna E. Sleight	2.00
E. S. Logan	1.00

Total \$38.00

### HERALD RECEIPTS

Helen Porter; Mrs. G. E. Stauffer; Norman J. McLeod (for others); Mrs. Chas. Sudbury; Frank C. Beck; Mrs. Chas. Jewell; Jessie W. Donaldson; Russell Harman; Earl Reinhard; Mrs. Emma Oaks.

### ORDERS FOR TRAINING SCHOOL HERALDS

Elizabeth Ordnung; Mr. and Mrs. J. H. Adams; Charles Lapp; Mrs. M. Shea; R. A. Curtis; Cecil Smead; Burr Oak Church; Mrs. Will Cusey; L. E. Lindsay; Leota B. Hanson; Margaret Moore Mr. and Mrs. M. Fetters; Harvey Krogh, Sr.; M. A. Woodward.

### SPECIAL MEETINGS AT THE RIPLEY CHURCH

Bro. F. L. Austin will begin a series of meetings at the Ripley (Ill.) church with an all-day meeting on Sunday, April 24, continuing each evening thereafter until May 15 and possibly longer. Bro. C. E. Lapp, Illinois worker, will be present and assist Bro. Austin. Your cooperation and encouragement are needed. Each member at Ripley will have a part to perform in the success of these meetings, and in helping bring others to hear the truths of the Bible and to accept Christ. Urge your friends and neighbors to come.

### GRAND RAPIDS, MICH.

One of the important events of our Easter program has not been mentioned yet. The Dorcas ladies had very quietly gone about the selecting and purchasing of a beautiful and much needed pulpit chair for the church. Just before Sunday school they slipped it into position, bringing a delightful surprise to the pastor and congregation.

On April 9, the men's class held a supper and business meeting in the church basement. Officers were chosen, and definite plans are being made for future development.

The Sunday morning services have been drawing crowds in excess of our seating capacity, necessitating the use of chairs and benches. We surely look forward earnestly to the time when a church building adequate to our needs may be provided.

F. E. Siple, Pastor.

### DOINGS AT DIXON

On Monday, April 11, the members of the Dixon church held a scramble supper in the basement of the church. Then going to the church auditorium for the annual election of officers, which resulted as follows: elders, Bros. John Roberts and William Eckert; deacons, Bros. Payne, Duvall, Dauntler and Ford; deaconesses, Srs. Rossiter and Rynearson; secretary and treasurer, Sr. Edith Miller; choir president, Sr. Wagner; organist, Sr. Elizabeth Ford; assistant organist, Sr. Ada Drew; corresponding secretary, Sr. Grace Drew.

Sickness has kept several of our little group from services. Sr. Schrader has been very ill with the flu and is improving slowly.

Sr. Emma Kelly had the misfortune to fall, tearing some of the ligaments in her side.

Sr. Rilla Drew is recovering from an attack of the flu.

Grace Drew.

### AT ST. CLOUD, MINN.

During the week of April 17th, we will have gospel services each night except Saturday. Bro. John Demchfield is the speaker. The week following I will assist him at the Eden Valley church with a week's meetings.

On April 14th, I officiated at the funeral of Mr. Leo M. Gaw, a brakeman of the Great Western for twenty-one years, who met with an accident last Saturday and died on Monday. He leaves a wife and four little children. Mr. Gaw was not a member of our church but his family attended our services. May God comfort her and the little family in their sad hour of bereavement.

We desire your prayers during the special services. May the Lord bless all in His service.

A. E. Hoskins.

### BRUSH CREEK, OHIO

Under the direction of Brother John Garrard, superintendent, and the efficient teachers of the seven classes, the local Sunday school is gaining steadily. The day of the country Sunday school is not yet gone. The following table shows an increase of attendance for the past five consecutive Sundays:

March 13, 91; March 20, 92; March 27, 98; April 3, 114; April 10, 121. Total, 516. Average, 103, plus.

Sydney E. Magaw, Pastor.

### AT WCMA

The speaker next Sunday morning, April 24, at 6:30 from WCMA, Culver, Ind., 1400 kilocycles, will be Bro. Jas. A. Patrick of Ashland, Ohio.

"An audience is a crowd, a church is a family. An audience is a gathering, a church is a fellowship.

An audience is a collection, a church is an organism.

An audience is a Heap of Stones, a church is a Temple.

Preachers are ordained, not to attract an audience, but to build a church."

Scattered over several states, separated by hundreds of miles, yet all listening to the same speaker, is the Church of God's largest audience. This audience meets every Sunday morning at 6:30, to hear the Glad Tidings of the Blessed Hope.

Within this vast audience is a family of those bound together by the spiritual ties of Christ. Let us as a family correspond with one another. Will you, if you are listening in, send in your name so that we might have a list of your brothers and sisters to return?

This early morning gathering is just as sacred as the later worship in your church building. As in the church worship, this radio worship depends for its atmosphere upon the spirit and actions of the audience. Let it be one of fellowship.

That our church is an organism is demonstrated by the fact of such long distance reception. The scattered parts are knit together in remarkably close personal touch with each other. The interest of one is the interest of all.

Use the radio services, not to take the place of regular church services, but to supplement them. It is your opportunity to build the loose stones of the radio audience into your local Temple of God. To this end we advise you to advertise the services in your local paper and by word of mouth.

Regarding the Sunday morning broadcast, address Mrs. Louise La Munion in the future at Burr Oak, instead of Culver. Remember the Monday afternoon and evening broadcasts conducted by the Burr Oak Church.

Some of the Training School members are soon to be out cementing some of the loose stones into the living Temple of the living God. Let us encourage them to work on by ordering a number of Training School Heralds to distribute personally.

As members of the body of Christ we are privileged to "ask all in the name of Christ." Before we can effectively ask, however, we must first "do all in the name of the Lord Jesus." They are counterparts, and go hand in hand: "Do all." Doing is all the safeguard that the Father requires.

Cecil A. Smead.

## EDEN VALLEY ACTIVITIES

The Sunday school and church at Eden Valley, Minnesota, have been progressing nicely. Attendance at Sunday school exceeds that of a year ago. Morning church services find our seats practically filled. Our evening services have been resumed since Easter. The attendance last Sunday evening was encouraging.

The young people's class gave a pie and cake sale on Saturday, April 9. The proceeds will be used to partition off a room for themselves in the basement. They plan on doing the work themselves at an early date. The class holds its meetings in the basement once every two weeks. At the present time they are leading the other classes in attendance.

A two weeks' series of meetings will begin on Sunday, April 24, with Brother Adna Hoskins of St. Cloud, assisting Brother Denchfield.

Our regular Wednesday night Bible study class will meet hereafter in the church. A good interest is shown, although the crowds are not as large as they should be.

Vernice Ruhn, S. S. Sec'y.

## DRY RUN, VIRGINIA

On Saturday night, April 9, we closed a very successful series of meetings at the Dry Run church, Seven Fountains. Rain, muddy roads, and high water hindered to quite an extent, but even then the church was filled to capacity on several occasions. Bro. C. E. Randall, who was assisting in the meetings, gave some very fine sermons. We feel that we owe him considerable for his efforts.

In addition to strengthening the brethren, the meetings caused four to confess their sins and request baptism. These were immersed in the name of Jesus Christ for the remission of sins, according to the command of Peter. (Acts 2:38.) It gives us great pleasure to introduce to the Household of Faith these four new brethren. They are: Mrs. Elsie Boyer, Mr. and Mrs. Joseph Prayer, and their daughter, Marvalene. Sr. Boyer is the wife of Bro. Ezra Boyer. Her baptism makes the family a unit in spiritual matters and assures cooperation in training of their young daughter. Bro. and Sr. Prayer are parents who have reached middle life. They have a fine reputation in their community, and we are glad to have people of their integrity come into the church. Sr. Marvalene is a young girl approaching her twenties. It is a fine thing when young people give their lives to God. She led her parents to Christ.

We pray God's blessings to follow these brethren. May they be faithful to the covenant of life they have just accepted, and when Christ comes, reap life everlasting.

Harry A. Sheets.

## CLAYPOOL - PHILLIPPE

At 7:45 o'clock on April sixth, Miss Gladys Phillippe of Muncie, Indiana, and Virgil Claypool of Robinson, Illinois, were united in marriage at the home of the bride's parents in Marshall, Illinois. Rev. Laren Spear of the Marshall Methodist Episcopal Church read the double ring ceremony.

Mrs. Claypool is the daughter of Mr. and Mrs. L. O. Phillippe and for the past two years has been employed as office manager of the Sears, Roebuck Company store in Muncie. Mr. Claypool is the son of Mr. and Mrs. Allen Claypool of Marshall and is in the office of the Lincoln Oil Refining Company at Robinson, where he has been employed for the past four and one-half years.

Immediately following the ceremony Mr. and Mrs. Claypool left for a short trip, after which they will be at home to their friends at 506 East Chestnut Street, Robinson, Illinois.

—From Marshall Herald.

## HOW I LEARNED THE TRUTH

Continuing the story of my conversion, as time went on, I learned more and more about the truth. I saw by reading The Restitution Herald how the members of the Church of God of the Abrahamic Faith did and the kind of life they lived and I made up my mind that with the help of God I was going to be taken into the church. After three unsuccessful attempts to go to be baptized into Jesus Christ for the remission of sins, I asked God to help me—to make it possible for me to get a way to go to Brush Creek. Sister Brewer sent me a program of the fall meetings which were to be held at that church by Bro. Sydney E. Magaw. The church had made arrangements for Bro. Magaw to baptize me. Well, the Lord did open up the way, as they sent me a ticket from Brush Creek and I went. I am not sorry, but glad that I went and I am glad that I am a member of the church. It was on Sunday afternoon, Nov. 23, that I was baptized, received into the church as a member and received my first communion. I surely am glad that I belong to the household of faith. Will write more later.

Yours in the Master's service,

Anna D. Springer,  
Lancaster, Ohio, 431 E. Mulberry St.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. H. S. Bell; Mrs. M. Shea; Ellison Shea; Mrs. Sarah Emms; Virgil Claypool; Mrs. J. H. Adams; Mrs. Eva L. Page; Mr. and Mrs. Harry A. Sheets; Mrs. Tennie Long; Conrad Dickle; Lois Hunt; Lydia Railsback; Mr. and Mrs. M. Fetters; Mr. and Mrs. H. Krogh; Lottie E. Young; M. A. Woodward; Gladys French; Mr. and Mrs. Leland Hanson; Mr. and Mrs. Paul C. Johnson; Mr. and Mrs. Harold Starbuck; Samuel J. Smith; Mr. and Mrs. Chas. Netts; Lawrenceville (Ohio) Church; Sunshine Class of Lawrenceville Church; Mrs. D. F. Beck; Jessie W. Donaldson; W. E. Boyer; W. E. Reid; Mr. and Mrs. Eugene Howard; Anna Hammond; Mr. and Mrs. Ezra Railsback; Mary Calkins; Harvey Krogh, Jr.

## MRS. C. L. EDWARDS

Lucy Brower was born on January 10, 1858, at Belfonte, Pennsylvania. She came to Minnesota with her parents at the age of nine. On February 25, 1879, at Litchfield, she was happily united in marriage to C. L. Edwards. To this happy union two children were born, Leslie and Florence. She died on Sunday, April 3, 1932.

She leaves to mourn her death her son, Leslie, of Watkins, and daughter, Mrs. E. M. Enderle, of Beach, North Dakota; ten grandchildren; one sister, Mrs. J. R. Wortz, of Litchfield; one brother, Mr. James Brower, of Watkins, and a host of friends. She has been a most faithful member of the Church of God for many years. She was greatly admired and loved by those who knew her, for the sterling qualities found in her, the greatest of which was a true and steadfast Christian faith.

Funeral services were held from the Church of God in Eden Valley on April 5. John Denchfield, pastor of the church, and Raymond Abbott, of Paynesville, officiating. Interment was made in the Eden Valley cemetery. Peacefully she now rests at the side of her beloved husband. Sadly we mourn her passing, but with great joy we contemplate the day in which she will answer the call of her Master and we, together with her, shall be brought to live and reign forever with Him. We thank God for this, our Blessed Hope.

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## BETWEEN YOU AND ME—

Attendants at Illinois Conference and Bible School will be interested in the announcement of the marriage of Bro. Virgil Claypool of Robinson, Ill., son of our beloved Bro. and Sr. Allen Claypool, of Marshall. Virgil writes that he hopes to bring his bride to Bible School this year.

On April 13, Ruth Esther Johnson came to live with Bro. and Sr. J. Arthur Johnson of Sac City, Iowa. Ruth Esther's mother will be remembered as Sr. Leta Osborn, who was one of the leaders of young people's work in the churches of Indiana. May she grow up to be a joy and comfort to her parents.

After a lingering and painful illness, Sr. Alice Cryslar, of Golden Rule Home, fell asleep in Jesus, on April 16. Funeral services were conducted at the Oregon church on Sunday afternoon by Bro. F. L. Austin, who accompanied the body to Fonthill, Ontario, for burial. In her brief stay of two years at the Home, Sr. Cryslar had endeared herself to the family and to the members of Oregon church by her patient fortitude under pain and her kindly, Christian character. She sleeps peacefully, awaiting the call of her Master to a life that will know neither suffering nor sorrow.

Sr. Grace M. Marsh and your associate editor had the opportunity of enjoying a three-day intensive course on leadership training which was given at Mt. Morris College last week by instructors connected with the Illinois Council of Religious Education, under the auspices of the Ogle County Sunday School Association.

Pastors John Denchfield and Adna Hoskins are cooperating with each other in special meetings. This week they are holding services at St. Cloud (Minn.), and next week they will work together in proclaiming the gospel at Eden Valley. Bro. Denchfield, pastor at Eden Valley, you will remember is a former student at the N. B. I. Training School at Oregon, Ill. We pray much good may result from these meetings.

Our hearts go out in sympathy for Bro. and Sr. S. W. Harlan of Holbrook, Nebraska, and Bro. Robert Roepke and little daughters, who are in deep sorrow because of the death of their loved one, Nellie Harlan Roepke. A wonderful Christian character and an exemplary young mother has fallen asleep to await the call of the Life-giver. May God send His comfort and peace to these sorrowing ones, is our prayer.

## TIME FOR OUR FRIENDS

By Lottie E. Young

**A**SAYING which would fit many Americans is, "I must get ahead of time, or time will get ahead of me." And one of the notions of the present day is that if a man has a good business, good automobile, good health, and a fair amount of intelligence, he has all that he needs for life, and that the question whether he should live in touch with God and his fellow man or not is only a matter of personal taste or preference. All the wisdom of the ages agrees with the frank assertion which the Apostle Paul makes that "no man liveth unto himself." In other words, we must have friends. We must live in fellowship with God; and we must live in fellowship not only with those in our own homes but as far as practicable with others, not only that we may receive the help we need from them, but that they may receive the help they need from us.

Many persons have the impression after reading the letters which Paul wrote to the different churches that he was a profound thinker and a deep reasoner, but hardly a good comrade to the persons with whom he came in contact. Yet one cannot read the personal items in his letters without being struck with his great consideration for his friends. No less than seventy-one of them are mentioned in his epistles and in the Acts, and so it would seem that he had friends wherever he had labored.

One should read the story of Paul's farewell to his friends at Miletus (Acts 20:36-38) and the account of the efforts of friends to dissuade him from going to Jerusalem (Acts 21:12-14), and then go over the list of friends given at the close of his letter to the Romans, also the names at the end of other epistles, especially those interesting personal items in Philippians 2:25-30, and the beautiful opening verses of his second letter to Timothy. But there is nothing from his pen that shows how he loved his friends better than the short letter to Philemon.

This was written doubtless while Paul was a prisoner in Rome to Philemon, a man of wealth and known for his charity and his zeal in spreading the gospel, who probably lived at Colosse and was a convert of the Apostle. Slavery was universal in those days, and Philemon may have owned many bond servants. Among them was one Onesimus, who stole something from his master and then ran away. In some way he met Paul in Rome and was converted to a knowledge of the truth as it is in Christ Jesus. Then, to prove the sincerity of his conversion and regret for what he had done, he was ready to go back to Philemon, confess his fault, and take whatever punishment might be meted out to him. Masters had absolute power over the lives of their slaves, and the cruelest forms of torture and death were visited on those who had run away. So to make this hard task a little easier Paul wrote this letter to Philemon, pleading for this runaway boy, which shows such tenderness and love it is no wonder Paul had friends.

First, we will note his earnest appeal for this poor slave, who must have been lovable, as Paul calls him "my child", and also says "whom I would fain have kept with me." The great Apostle must have felt that he had a right to command Philemon to receive Onesimus, seeing how great a debtor he was to the one who had shown him the way of salvation. But instead he pleads: "I, Paul the aged, do beseech you to take back this one who was unprofitable to you, but now through his acceptance of Jesus Christ he is profitable both to you and me; he is really your brother in the Lord, even though he may be your slave in the world." Then he generously tells Philemon that if Onesimus has stolen anything from him, it can be charged to his (Paul's) account, and he will settle. In the canceling of this debt how like to the Savior, of whom we sing, "Jesus paid it all, all to Him I owe." While we can only hope that Philemon was kind to Onesimus, we can be sure of the love of Jesus who said, "Him that cometh unto me I will in no wise cast out."

Paul remembered in this letter those men and women with whom he had worked. How proud Apphia must have been to be termed "our sister", while the title of Archippus was "fellow soldier", not in the wars of kings, but as one who had put on "the whole armour of God" and used the "sword of the Spirit" valiantly. If Paul in a prison cell, with the shadow of a cruel death hanging over him, could write such a loving, cheerful letter to help a friend, should not we take a little more time to keep our absent friends comforted and strengthened by a letter from us? Some day the excuses, "I just hate to write letters", or "I did not have time" will not count. May we each and every one strive to live the following verse, and then we will have devoted friends as did Paul.

"If any little love of ours  
Can make one life the sweeter;  
If any little care of ours  
Can make one step the fleetier;  
If any little help may ease  
The burdens of another;  
God give us love and care and strength  
To help our weary brother."

## A CONTRAST

WHAT Ovid, a heathen philosopher, said:

"Come when it will that day  
Which o'er the body, not the mind, has sway,  
And snatch the remnant of my life away,  
My better part above the stars shall soar,  
And my renown endure forever more."

What the Word of God says:

"His breath goeth forth, he returneth to his earth;  
in that very day his thoughts perish."—Psalm 146:4.  
"For the living know that they shall die: but the  
dead know not any thing. . . . Also their love, and their  
hatred, and their envy, is now perished."—Eccl. 9:5, 6.

# THE RESTITUTION HERALD

TRAINING SCHOOL NUMBER

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THE MEMBERS of the Training School Class of 1931-32 are, from left to right : (standing) Harry Goekler, Marshall, Illinois; Mrs. Mary A. Gesin, instructor in Bible Geography, History, and English; Ida Lapp, Sunnyside, Washington; Dorothy Krogh, Blair, Nebraska; Arlen Marsh, Oregon, Illinois; (seated) Richard Le Crone, Omaha, Nebraska; Harvey U. Krogh, Blair, Nebraska; G. Eldred Marsh, instructor in Bible; and Clarence E. Lapp, Oregon, Illinois.

Lucille Le Crone, pastor at Blair, Nebraska; Cecil A. Smead, pastor at Burr Oak, Indiana; and Gerald L. Cooper, in active work at Ripley, Illinois, left the School during the year.

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"Follow me, and I will make you fishers of men."*

## Editorial Welcome

**I**N HARMONY with long-established precedent, the editor gladly places this number of THE HERALD in the hands of the Editorial Committee of the Bible Training School. May God bless their literary endeavors as well as their evangelistic and pastoral activities to His name's honor and glory.—*G. Eldred Marsh.*

## Stark Need

**A**S MODERNISM, agnosticism, and atheism spread insidious propaganda among the members of every church, the necessity for speakers, teachers, and writers who are trained and firmly founded in the gospel becomes increasingly hard to meet. Feuds of the factions within the denomination itself cause irreparable schisms as the groups which are unrepresentative of the whole vehemently advance their peculiar views. Inability to agree among the leaders results in indifference and skepticism, which result in the decreased attendance so noticeable among all denominations. No church can carry on its labors successfully without leaders who agree on the major points of its creed.

With a view to providing a means to educate those who desire to lead in religious work, the Training School of the National Bible Institution has been created. By it, both they who wish to teach and they who want merely to gain a background for more spiritual living are taught the principles outlined by the statement of faith of the Church of God and are given practice in the methods of promulgating them successfully.

Most of the present class is graduating. Without a sufficient number of new students, the School cannot be continued. For the sake of themselves and of all the church, those who are interested in furthering the work of God would do well to consider carefully the benefits to be derived from systematic study.—*Arlen Marsh.*

## A Wonderful Opportunity

**H**AVE you ever felt "blue" and lonely? Have you ever had a longing in your heart for a word of cheer or a smile from some one around you? Did your heart ever ache for a few words of comfort and love, or an act of mercy?

Ah! That is the need of this old world today. As she is stooped under her load of crime, jealousy, hatred, malice, sorcery, and vice, she is longing and waiting, with expectant heart, for one who will bring peace and prosperity. She is anxiously looking for a word of comfort for her aching heart, that the great tempest which is raging may be calmed and that life may once more be "worth living". Sin! Sin! Such suffering as is being borne because of sin!

Shall we not point those about us to the Lamb of God, who takes away the sin of the world, the One who bestows peace and love in our hearts? Shall we not tell them of Jesus and His love, of His life of service here on earth, of His heavenly intercession for us now, and that He is coming back to earth to catch away His waiting bride? Surely, we have a wonderful opportunity now of letting our lights shine, that others may see our good works, and glorify our Father in heaven.—*Ida Lapp.*

## Swine or Salvation

**W**HILE Jesus was here on earth, He went about the country teaching and preaching the gospel of the kingdom. On one occasion, He crossed the Sea of Galilee and went into the land of the Gergesenes. There He met two demoniacs whom He cured, sending the devils which had possessed them into a herd of swine which was feeding nearby. The swine rushed down into the sea and perished. The swine-herders fled into the city and told the people what had happened; and the whole city came out to meet Jesus, beseeching Him to "depart out of their coasts. And he entered into a ship, and passed over, and came into his own city."—Matthew 8:34; 9:1.

The swine were safe. True, some had been lost; but the rest were freed from the danger. Little did those people of Gergesa realize that they had paid for their swine with their own salvation. The only One who could ever give them eternal life they had sent out of the country in order to save their swine.

This tendency to protect the material present at the expense of the eternal future has not diminished. People are still rejecting Jesus to save their swine.

Why not accept Jesus? Surely, the salvation He holds out is worth far more than the cost of all the swine we might possess.—*Dorothy Krogh.*



# The Challenge to Youth

By Mary A. Gesin

Just before Jesus ascended to His Father, He gave a commission to His followers which is fraught with deep meaning. He had instituted a work of greater importance for humanity than any ever conceived by man, and that work must go forward, though its Captain leave the field. "Go ye therefore, and teach all nations . . . to observe all things whatsoever I have commanded you", was the essence of that commission.

A study of the four Gospels brings to light the extent of the "things" which He had commanded, and these included instruction concerning all phases of life. The teachings of Christ were preeminently "glad tidings" to men in the darkness of doubt and despair. For centuries they had endeavored to find God through the medium of sacrifice and offerings of their own, and we need only to peruse the history of His chosen people to learn how signally they had failed.

But with the coming of God's own Son came life and hope, "for God sent not his Son into the world to condemn the world, but that the world through him might be saved."—John 3:17. No more joyful tidings could be proclaimed than that given to dying men by our Lord and Master. And almost His last words before His ascension convey to each successive generation the urgency of the duty to continue to promulgate His teachings and to publish abroad that glad gospel.

When making the choice of a life work, a youth is confronted with many honorable vocations. Before his mind arise great possibilities for the future, should he choose wisely and well. One can scarcely conceive of greater honor than is accorded to a sculptor who by his gift is enabled to elevate the thoughts of men by a graceful creation in marble. Who is more worthy of the approval of his fellows than the architect who causes to emerge from steel and stone and wood a beautiful structure in which to worship God? And the physician, by whose skill pain is relieved and health restored, is justly granted his measure of praise.

But how much nobler are the opportunities that open up before the one who chooses as his calling the proclamation of the gospel of Christ! Marble will crumble and

break; the strongest edifice is defaced by time; health cannot be restored perpetually. But he who implants in the minds of men the principles taught by Jesus of love, honesty, gentleness, service, faith, brings forth fruits for eternity. The greatest work in the world is that which is wrought upon human souls; the noblest efforts are those that fill despairing men and women with hope that reaches to eternity.

Young men and women, to you this call comes with clearness and insistence; for youth is the time when choices are made. But answering the call requires sacrifice, for Jesus said that he who does not take up his cross is not worthy of Him (Matthew 10:38). The rewards, however, are so immeasurably greater that all hardships fade into oblivion by comparison, as Paul testified in Romans 8:18.

Let us study for a moment the instruction which that great Apostle gave to the young man whom he called his dearly beloved son in the faith. He said, "Let no man despise thy youth, Timothy, but be an example to others in every act of your life—in word, in conversation, in charity, in spirit, in faith, in purity." And he told him further not to neglect the gifts that he possessed, for God

had given him qualifications for great leadership. (1 Tim. 4:11-16.) Paul was desirous that Timothy should use these advantages in the service of the God he loved, and his injunction to him was, "The same commit thou to faithful men, who shall be able to teach others also."

With his intimate understanding of human nature, his broad sympathy for all classes, Paul teaches us that youth has a great part to play in the proclamation of the gospel to which he himself gave every faculty of a keen mind and every ounce of energy he possessed, coupled with complete consecration. Courage to undertake a work of such vast import is given by the One who issued the challenge, for He said He possessed all power in heaven and in earth and that a measure of that power would be granted each faithful follower. Wonderful assurance comes to him who accepts the commission, "Lo, I am with you always, even unto the end of the world."

What nobler companionship, what greater rewards need men seek?

## CALL OUR SONS

Matthew 4:18-22.

"O Christ, who once by Galilee  
Didst call young men to follow Thee,  
Their love aroused, the soul inflamed,  
Their questions solved, their work explained,  
And sent them out the world to win  
From all the misery of sin.

"Call Thou our sons by Thy sweet voice;  
Help them to make Thy paths their choice;  
Their hearts make resolute and pure,  
And in Thy service let them be  
In closest fellowship with Thee."

—Talking Points on Christian Education.



## PAPER AND INK AND BRAINS

By G. Eldred Marsh

A SMALL piece of paper, two and one-half inches wide by six inches long, although of the very best quality, possesses little intrinsic value. The government of the United States prints upon its surface the figure "1", together with other words and symbols, and the small scrap of paper takes on an actual value of *One Dollar*. Another slip of exactly the same size, quality, and appearance, is made to bear the figure "1000", and its value is increased to a thousand times that of the first one. The value of the paper depends entirely upon the *thought*, the *idea*, that is printed or written upon it.

There is but little commercial value attached to the paper and ink that go into the makeup of this number of THE RESTITUTION HERALD. But the members of the Bible Training School, past and present, have filled its pages with *thought*, the most valuable commodity in the world, and its true worth can no longer be estimated. The truths to which it gives wide publicity will live on forever in the hearts and lives of generations yet unborn, and eternity alone will show the extent and richness of its results.

The spoken word is filled with the fire of personal magnetism. It touches the lives of men immediately and influences them for good or ill. Sometimes the impression that is made is so deep that it remains embedded forever in the hearer's life and becomes a part of himself. But more frequently the verbal thought is lost very quickly, never to be recovered. We are deeply impressed by the facts presented in a sermon, a Bible class discussion, or an address over the radio. We are sure that we have been greatly benefited, and we are not mistaken. Yet unless we have something written down, something concrete, something permanent, that we can study thoughtfully word by word and phrase by phrase, over and over again, we lose much of the value of the message which the speaker or teacher has presented.

The Bible itself would not have remained through the ages for the comforting, the instruction, and the salvation of men had it not been inscribed letter by letter and word by word in a Book. And so it is with the thoughts of men. To perpetuate them, to give them life in themselves, it is necessary that they should be written down, that both the present and succeeding generations may be benefited by them.

By far the largest audience that can be reached is through the printed page. For this reason the students of the Bible Training School have devoted much attention to preparation for effective literary expression. A careful perusal of this number of THE HERALD will reveal the splendid progress they have made in this branch of study, and will indicate the promising possibilities they hold out for vastly increased service to God in the future.

## PERSONAL CHOICE

By Dorothy Krogh

ABOUT six thousand years ago, God created the world and all things therein: vegetation, animals, birds, fishes, and insects. Having finished the creation of the earth and having provided the sun, moon, and stars of the heaven to light the earth, God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."—Genesis 1:26. So He "formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Genesis 2:7. Then God placed him in the garden of Eden to dress and keep it, with the command, "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."—Genesis 2:16, 17.

Adam was created a free moral agent. He was given a free will, with the power to do just as he desired. He could obey the command of God and live, or he could disobey and die. He chose to disobey, thus bringing sin into the world by the exercising of his own free will. He was not predestined to sin. True, God foreknew that man would sin, for He has known all things from the beginning; and He provided a way by which man might be redeemed from the curse of death placed upon him as a punishment for sin in that He sent His Son to give His life as a sacrifice for sin. Whosoever will accept Him as his Savior and turn away from sin to obedience to the commandments of God shall be saved from eternal death, by resurrection, for eternal life.

God alone has power to give life. He has given to man the breath of life for a limited space of time and, also, the right to choose within that time to serve Him or to serve sin. To those who choose to serve God, He has promised the reward of eternal life; but those who choose to serve sin will be forever cut off from life.

God has predestined the redeemed to glory and the wicked to eternal death; but He has not predestined any individual to be redeemed or to be lost, except as He foreknew which individuals would choose to serve Him and which would choose to serve sin. This does not interfere in any way with the free agency of man. The atonement is available for all, even though not applied to all. No one is rendered by a divine decree impotent to accept it. Romans 10:13.

Although each individual must choose for himself which course of life he will follow, outside influences often have a great deal to do with his decision. On this account, it is the duty of every Christian to use his influence to bring others to choose Christ and life rather than sin and death.

## BAPTISM

*By Harvey U. Krogh*

**T**O BE BAPTIZED is one of the most important and significant of the commandments that have been given to us. It is more than obedience, more than an initiation into a body of people. It is not an empty ritual by which we gain entrance into the body of Christ, as some have supposed. Peter, in his first epistle, chapter three, verse twenty-one, says that baptism is "the answer of a good conscience toward God"; but it has a greater depth of meaning than all this. It is a symbol of which each detail has a meaning.

Baptism signifies the death, burial, and resurrection of our Lord Jesus Christ. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"—Romans 6:3. We, by being baptized, have announced that we are dead to this world of sin, and "we, being dead to sins, should live unto righteousness".—1 Peter 2:24. Therefore, we are no more in bondage to sin; for "he that is dead is freed from sin" (Romans 6:7), and we are counted as righteous because of our faith and belief in God and His Son (Romans 4: 3-5).

Being buried with Christ, we are also raised with Him (Colossians 2:12), that we may be members of His glorious body. "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. He is a new creature, one raised from the dead to immortality, one freed from the sin of Adam, reconciled to God and brought into His eternal kingdom which shall be set up on the earth in the fulness of time.

We are not actually freed from sin, because we still make mistakes and we are yet inflicted with the results of sin. Our symbolical death in baptism does not mean that we will not have to die and sleep until the resurrection, and our being raised to walk in newness of life does not mean that we are already given eternal life. All of these things are to show us how God considers us.

In figure, we have died and become free from sin. We have been raised to a new life, a life under the rulership of our Lord, the Christ. We are being judged by Him each day that we live. He is guiding and caring for us as long as we go not back to the old carnal life to which we have died. At our resurrection, when Jesus will call His faithful from the grave, we will be given the reward which He has promised to those who live according to God's will: to be "heirs of God, and joint-heirs with Christ" (Romans 8:17), rulers in His everlasting kingdom.

He that is not baptized into Christ's death must wait for the great resurrection of Revelation 20:5. We know that his reward will not be the blessed gift that God is giving to those who serve Him now.

May we devote our lives to Christ and serve Him ever more earnestly that we may be assured of life eternal, through the baptism which He taught.

## IN LIKE MANNER

*By Richard Le Crone*

**A**S ELEVEN awe-struck Galileans stood upon the mount of Olives gazing wonderingly into the heavens which had just received their Lord from their sight, they were startled by a voice near at hand. With an effort, they took their eyes from the scene of this wondrous event and beheld standing beside them two men clothed in gleaming white apparel. As they stood in respectful silence, there fell upon their ears a message which not only confirmed the teaching of their just-departed Master, but which contained the hope of all who believe the inspired Word of God. To these eleven men the two divine messengers delivered the following: "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 manner as ye have seen him go into heaven."—Acts 1:11.

In this brief but all-comprehensive message is contained the hope of the eleven and all who would follow in their steps. It not only tells us that Jesus is going to return to this earth, but it also tells us a great deal concerning the manner of His returning. "In like manner as ye have seen him go into heaven", is the way that they expressed it. We have only to check our conception of the manner of His returning with the manner of His going to be certain whether we are right or wrong. Let us see.

First, the narrative tells us that He was received into the clouds of heaven. From thence, then, we must expect Him to come. "And then shall appear the sign of the Son of man in heaven: . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory."—Matthew 24:30.

Again, He departed from the mount of Olives, a fact which agrees with the prophecy of Zechariah concerning His return: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east".—Zechariah 14:4.

Since His ascension was actual, bodily, and visible, we may, according to the messengers of God, expect just such a descension. "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."—Revelation 1:7.

The apostles knew not when He was to go. His departure was sudden and at a time when it was unexpected. "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."—Luke 12:40.

If space permitted, we could point out many other similarities between the manner of Christ's departure and the manner in which He is to return. Of this much, however, we are certain: unless the two messengers sent from God were mistaken, the return of Christ will be sudden, visible, literal, in the clouds of heaven, and with power and great glory.

## NEW THINGS

*By John L. Denchfield*

*"Behold, I create new heavens and a new earth."—  
Isaiah 65:17.*

**G**REATLY we rejoice as we contemplate these words, for they bring to us the wondrous assurance that we shall hear the sound of the trumpet and rise, having put on immortality to live in God's new creation. Life will then be continuous joy, for "God shall wipe away all tears". Life will then be beyond our greatest expectations, "for since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." We rejoice and say, "Even so, come, Lord Jesus!"

The future depends always upon the present. That which we do today determines what will happen tomorrow. We are living in the present, the "eternal now". It behooves us, therefore, to think at times concerning the present.

We find conditions throughout the world today almost unbelievable. Each nation is striving for world supremacy, though it may deny the fact. Within each nation, men are continually battling for individual power and authority. Life truly is a survival of the fittest, and "who eats the fastest gets the most". Note the work that is done among our churches "to be seen of men". In many churches we cannot hear Christ preached, for the preacher, with beautiful words and smooth voice, is in the way. Men think first and only of themselves. This could rightly be called a selfish age. God's Word speaks of just such conditions when it says men "live unto themselves".

Christ died upon a cruel cross that men's lives might be changed. "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—2 Corinthians 5:15. "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.

He that is in Christ is a new creature. He no longer lives unto himself, but rather unto Christ, who has died for him. That one who has truly given himself to Christ no longer lives in such selfishness as is displayed by the world. He has become separate, a new creature in Christ. His one aim in life is to serve his Master. His hopes are based upon one sure foundation, which is Christ. His every thought and deepest feelings are for his Lord. All his work is done with but one purpose: to glorify the Father. Truly, the old things have passed away, for Christ has changed his life. All things are become new.

Paul, having experienced the great change wrought in his life by his Savior, says to us, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."—Galatians 6:15.

There is nothing more important, nothing greater than

to be one who lives for Christ. Nothing else does matter.

The present determines the future. We read the promises God has made and we rejoice in them. May we realize that those in Christ ("if any man be in Christ he is a new creature") shall partake of these wonderful things of the future. Theirs shall be the "joy unspeakable" when they experience those things which eye has not seen nor ear heard.

May the members of the great body of Christ remain not only faithful and living new lives, but also bringing many others to Him that their lives may be changed and that together we may at last enter into God's new creation.

## WHAT IT MEANS TO BE A CHRISTIAN

*By Ednah Cooper*

**A**T FIRST glance, one would think, "That is easy; to be a Christian means to follow Christ." But when consideration is given, we find a much greater meaning; for when we become Christians, we are baptized into Christ and are His from that time on through life. In the sixth chapter of Romans we are told that, after baptism, we must not yield ourselves unto unrighteousness but unto God. We have put away all worldly things and must do all unto the glory of God.

Some people seem to think all that is required of them as Christians is to attend church on Sunday and do good only on that day of worship. There are seven days in the week for us to be Christians. Christ did good all days, not just one. There are many opportunities of showing Christ's love in the home and also in business life, in which, by our influence, some might be brought to Christ.

A Christian should respect his morals, also. There are modes of conduct that are questionable, and the Christian should give these careful study before participating. On the other hand, sometimes a Christian can lift a whole group out of sin by his own conduct.

The golden rule (Matthew 7:12), "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets", should be followed by Christians at all times.

Christ has given us many precious promises to be fulfilled if we obey His commandments. It is a joy and a privilege to serve Christ and to know we, if faithful, shall be a part of His blessed kingdom.

In Revelation 21:7, we read, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." What a blessed promise is that! May we each live a true Christian life so that Jesus will say unto us, "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."

## THE VALUE OF THE BIBLE TRAINING SCHOOL

By P. L. Austin

**T**HE first thought as to the value of a biblical education and a biblical training is usually its value and effect upon the individual gaining the same. It is practically impossible to overestimate this value to the student who really applies himself devotedly to the work. But there is another value resulting from special Bible training that should also be kept in mind. It is the value that accrues to the church—to the religious cause in general.

Looking back to the lives of individual apostles for illustration, there are none but who can see the unspeakable value to the Christian cause which has resulted from the labors of John, of Paul, or the others. The whole Christian world has been molded through divine use of those apostles, and of their successors in Christian activity. The same principle is true at all times. The religious cause is carried on and built up by consecrated, qualified, individual effort. If the Church of God of the Abrahamic Faith yearns to increase its standing in righteousness and faith before God, then it also yearns to have men and women qualified after the manner of Paul's urging to his "own son in the faith".—1 Timothy 1:2. Timothy learned of Paul as to the truths of the gospel and as to the manner of Christian work among the people. In addition, he was exhorted, 2 Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He was not merely to learn and apply Paul's words, but he was to add thereto by his own diligent consecration to the study and application of God's Word.

The Church of God has gleaned many truths from the Word of God that should be presented to people everywhere throughout the world for their own good, but the church today has fallen down nearly one hundred percent in such presentation. So little is being done by this church that its work in comparison with the religious efforts of others is practically nil. Upon the young men and young women that go forth in the immediate future, there rests an opportunity and a responsibility before God and man that is unmeasurable. The value of the Bible Training School at Oregon, Illinois, in proclaiming these truths already gleaned, and in gleaning and proclaiming still more truth consists in far more than the value simply to the individual students. With consecrated effort upon the part of those going forth from this school, the gospel of salvation should be extended by them much more extensively and effectually than is being accomplished today.

Just as Paul and other apostles wrought in their day for those living throughout the following centuries, so the students of this Bible Training School and those supporting it and them have a right to look not only to themselves,

but should look to unknown thousands who may be drawn to the Master and established in His truths by the future labors of those trained workers.

To those who go forth from the School, it is appropriate to exhort that they shall devotedly apply the Apostle's warning to himself as he wrote to the Corinthian church, in 1 Corinthians 9:16. After saying, "Though I preach the gospel, I have nothing to glory of", he gave them this solemn instruction and warning—"For necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" So likewise, with every consecrated worker accepted by the Master. Having dedicated life to God in this field and having been accepted by Him, "necessity is laid upon" them. Woe is unto them if they "preach not the gospel".

With a deep appreciation of the truth of this exhortation and warning, everyone schooled in Bible teachings and in methods of Christian work will necessarily exert unmeasured influence upon people of their respective generations—workers together with God.

## THINGS CONCERNING THE NAME OF JESUS

**A**FTER Jesus had ascended to the Father, and had been glorified in the presence of God, another element was added to the kingdom which had not yet been previously made known as a constituent part of the gospel as afterwards proclaimed. It appears to have been necessary that the new covenant of life made with the fathers be ratified by the blood of Jesus before proclaiming 'repentance and remission' of sins in His name. After the covenant was ratified by the blood of Jesus, it was made operative in His resurrection to die no more. He became, therefore, a beneficiary of His own sacrifice and the first one to be raised out of death through the blood of the everlasting covenant, and obtaining eternal life. Hebrews 13:20.

"The sin sick posterity of Adam could not obtain salvation from sin and death until Jesus, a member of the death-stricken race, had overcome sin and obtained eternal life. His experience under trial of resisting temptation made it possible for Him to be touched with the feeling of our infirmities. The love of God in the obedience of Christ was demonstrated to be just by His death. In His resurrection, it was demonstrated to be both just and good. By it, the way was opened for the Father to justify those believing into Christ. Jesus had to die because He had inherited the penalty of sin from Adam. He who knew no sin was made to be sin on our account, because He was a partaker of the sin nature common to all of Adam's children. Hebrews 2:14.

"Let us stand fast, therefore, in the liberty wherewith Christ has made His servants free, and not again become the servants of sin. If the Son make you free, you shall be free indeed. John 8:36; Galatians 5:1."—From *The Gospel of the Kingdom of God*, by George Moyer.

## THE SUPREME COURT OF RELIGION

*By Arlen Marsh*

FOR those of the older generation, the Bible alone was sufficient; but the modern youth and the modern business man demand proof of its inspiration, proof that it cannot contain within itself. Comparison of scriptural statements with the facts of history, astronomy, archeology, geology, and etymology must be used by the religious leader to furnish evidence acceptable to his students of the validity of God's Word.

But there should be temperance in all things. The pastor should not forget his Bible in favor of extraneous matter. The sciences, arts, and books of the world should be made a means to an end, and not the end itself. Final appeal always should be made to the Scriptures. The Word of God should remain the basis of every sermon, of every lesson, and of every article. It is the constitution and the supreme court of the theological world.

That the Bible is divinely inspired is proved conclusively by the fulfillment of its various predictions relating to times present and past. The return of the Jews to Palestine, the stories of the ancient empires, the rapid increase of crime and political unease offer a powerful case in support of the contention made by Peter that "no prophecy of the scripture is of any private interpretation . . . but holy men of God spake as they were moved by the Holy Ghost."—2 Peter 1:20, 21. A similar defense of the New Testament is being erected rapidly by modern conditions as they approximate more and more closely scriptural descriptions of them. Of all this the teacher must take advantage; else, the advancing forces of atheism will put his unsupported work to naught with the fallacious reasoning of human theorists.

Regardless of the labors and study of men, the Bible must be accepted and preached as the only reliable authority upon which religious ideas can be based. Not until recent years was Daniel's prediction of Belshazzar's ignoble fall substantiated by excavations on the site of ancient Babylon; previous to that time, the record had been derided as a fraud. Biblical reports of the Hittites were considered unauthentic until less than a half century ago, when discoveries made in Syria definitely established the existence of that people.

The prediction made by Thomas Paine that within a few years the Bible would be forgotten has been disproved forever. Paine's writings lie little used; but the Word of God continues, as it will continue through eternity. Civilizations of men rise to their heights, perish, and are lost; but the Bible remains substantially as it was two thousand years ago. Only in the writing of divinely inspired men can complete reliance be placed: human works can prove, but cannot disprove, the record of an omniscient Jehovah. The Bible is the supreme authority.

## THE KEY THAT UNLOCKS

*By C. E. Lapp*

WHEN pirates sailed the seas and robbed and plundered at will, much gold and treasure was taken from the mariners and in a great many instances hidden in a chest. The chest was buried and the spot marked on a chart describing the whereabouts of it and of the key of the lock. Without chart and key the treasure was rarely found.

We are not soldiers of fortune but soldiers of the Cross. We do not battle with things that are seen, but with wickedness, the natural desires of the flesh and of sin. God has a treasure chest full to overflowing with spiritual and temporal blessings for us, if we will but overcome those things in opposition to Him—ourselves and sin—and search until we find the chart and key. The treasure chest and its contents are very precious for Him, and only to the constant in faith is the promise given.

God has graciously provided us with His holy Word that we may not wander and become perplexed, but use it as chart and compass to guide us to His treasure chest. The lock upon this chest is our own self-righteousness, and it blinds our eyes until we forget to think of Him as the Giver of all good things. We feast upon meagre blessings and are in reality only eating the crumbs from God's table of good things for us. We also believe we are doing all we can for Him until the lock gives way to the key.

In His Word, we find the key that will unlock the treasure chest of blessing if we but use it. That key is the key of prayer. Not until we apply that key to the lock of our own self-righteousness can we see God's hidden treasure. We use the key, and the lock which appeared to be very strong falls weak and useless beside God's chest. The lid springs open, and we gasp with astonishment at the wonderful things contained therein—all for us!

When we get on our knees before God and talk to Him, we come to realize our own weakness, our own unrighteousness, and our inability to serve Him as we should. Prayer is the key that unlocks hearts of stone, subdues stubborn wills, and brings us into close communion with our heavenly Father. Prayer releases from God untold blessings, peace of mind, His love, patience, and fruits of the spirit, which can emanate from no man of his own normal self. Hatred, envy, covetousness, strife, lies, and greed cannot rule in the hearts of the man or woman of prayer.

Prayer changes things. Prayer locked the heavens in the days of Elijah for over three years, and prayer again unlocked the heavens, from which came rain to quench the thirst of the earth. Because of prayer, Hezekiah's life was lengthened fifteen years. Prayer loosed the shackles from Paul and Silas and brought an earthquake which opened the prison. Prayer opened the way for Peter to escape from death and the prison that held him.

Nothing is impossible with God, if we will but have faith. Prayer is the key that unlocks.

## THE IMPORTANCE OF CHRIST'S SECOND COMING

By *Harry Goekler*

THERE is no other subject in scripture given so much prominence as is the second coming of Christ. More New Testament emphasis is laid upon the coming of Christ than upon any other one point. Notice how Paul closed each chapter of First Thessalonians with this thought. Jesus Himself repeatedly emphasized His coming again in such scriptures as Matthew 24:44; 25:13; and Luke 21:27, 28. In His last message to men, He left this promise, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—Revelation 22:12.

Why is so much emphasis placed upon His return? Why does the Church of God advocate so firmly and so repeatedly His literal, personal return? Because on the coming of Christ all ultimate blessings and rewards depend. We are dependent upon His coming for our future life beyond this one. Observe how Paul brings this fact out in Colossians 3:3, 4: "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."

The eleven disciples, as they stood looking up into heaven whence their Leader had gone, were given these words of comfort: "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 manner as ye have seen him go into heaven."—Acts 1:11. Thus did the angel of God promise the faithful disciples that at some future time their Lord and Master would return to them again just as He had left them. That was their hope and consolation throughout the remainder of their lives.

As we observe the precarious conditions of the nations of the world today, we are impressed as never before with the fact that until Jesus comes the leaders of the various industries will seek in vain for a remedy to cure the world's ills. Oh, if we could only catch a glimpse of the wonder of His coming; if we could all realize what it would mean to have Him return today!

Peter, in his powerful sermon on the day of Pentecost, said, "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 3:19-21.

Is it any wonder that we place so much importance and emphasis upon His second coming when it means so much to us? For when Jesus returns, the dead shall be raised, the sick restored to health, the eyes of the blind opened, the tongue of the dumb made to sing, the lame made to walk,

the desert blossom as the rose, and peace and righteousness reign. John had this same beautiful hope of His coming. "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.

Reader, study the following references and see whether or not the coming of Christ takes on a new importance and meaning for you: 2 Timothy 4:1; Matthew 16:27, 28; 25:31; 19:28; Philippians 3:20; 1 Thessalonians 4:13-18; Hebrews 9:28; 1 Peter 5:4; Isaiah 35:3-6; Titus 2:13.

Dear friends, there can be no doubt about the coming of Christ to earth again. This is our fondest hope; and we trust it is yours, also. Nothing that God has ever promised to bestow upon the faithful will ever be realized until Christ returns. Upon that event hinges our hope and joy, and it behooves us to walk worthy of the vocation wherein we are called.

May each of us be able to say, when that glad day arrives, as Paul said, "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.

THE conditions of the world today including those of our own country make evident the need for moral and religious education. Our own country is giving evidences of struggle, with all the evils attending these things, that can be cured only by the spirit of religion, and moral and religious idealism. A belief in God, His purpose, and His works is, in my mind, the sorest need of the world today."—*Pres. David Kinley, University of Illinois.*

## THE TWENTY-THIRD PSALM

By *Harvey U. Krogh*

I have nothing to want, for the Lord is my Guide;  
I lie down in green pastures—He's there by my side;  
And He leads me beside the still waters each day;  
He restoreth my soul, and He leads in the way  
Of the righteous and true, for His blessed name's sake:  
Through the valley of death His straight path I will take.

I will fear not a thing, for I know Thou art near;  
For Thy rod and Thy staff, they give comfort and cheer.  
Thou preparest my meat in mine enemies' face,  
And anointest my head with the oil of Thy grace;  
And my cup runneth o'er, 'cause Thou fillest anew:  
Surely, goodness and mercy shall follow me through  
All the days of my life, which so freely Thou gave;  
And I'll dwell in Thy house, for I know Thou wilt save.

## JOY IN RELIGIOUS SERVICE

*By Cecil A. Smead*

THE Christian should be the most joyful person on earth, and the Christian minister should have that joy to the *nth* degree. Already there is too much pessimism and black despair in the world. The minister's task is to combat the dark, unhealthy thoughts in his little flock with the sunshine of hope. Far more important is it to keep those committed to our trust than to gain new converts, although we must do that, too.

The minister should make his religion of all things joyful, hopeful. Whether it be in church services or in pastoral work, his words, his actions, his appearance should have just that attitude. He never should leave anyone without comfort. His work is to scatter sunshine wherever he goes, and thus to give the people a little "rejoicing in hope".

This does not mean to abound in cheap mirth; but in sincere, dignified joy to marvel, "O the depth of the riches", "the exceeding riches of his grace in his kindness toward us". Contemplate the deep things of Christ, His love and grace, His future glory on earth, "when there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain". If you are filled with those things, it will be bound to pour out in what you say, how you say it, how you look, and even in how you dress. In the face of mountainous temporary troubles, you will leave people with thoughts of eternal things and encouraged to "work, for the *day* is coming".

When troubles come, as they are bound to do, tell of the sufferings of our Lord Jesus. Tell of His grace, "that, though he was rich", rich in a physically perfect and exhilarating earthly life, "yet for your sakes he became poor", went into the silence and poverty of the grave, "that ye through his poverty might be rich". Preach a risen Savior, One who can and will give us "the exceeding riches", life for evermore.

After all, suffering is good for people if they keep the hope firm in their minds. It builds character. The process may be painful, but perhaps we need to learn that "all that will live godly in Christ Jesus shall suffer persecution", and that "whom the Lord loveth he chasteneth". Remember, Christ, the Captain of our salvation, was made "perfect through suffering". "Ye have not yet resisted unto blood, striving against sin." Therefore, "let us run with patience the race that is set before us".

Oh, it is not entirely a pathway of roses that the true Christian minister and his flock must tread. But it leads to the destination, and when the thorns prick let some of that "rejoicing in hope" planted by God deep in every Christian heart bubble to the surface to wash away the pain and heal the wounds. Let your religion be one of joyful service, with eyes to the future and smiling heart open as a rose to the sunshine of God's love.

## ARE WE NEARSIGHTED?

*By Ida Lapp*

"Where there is no vision, the people perish."—*Proverbs 29:18.*

HAVE you ever stopped for a few moments and taken an inventory of your life? Have you paused to think of all the blessings which have been yours because of the glorious gospel of Christ which has been presented to you? And did you ever wonder why this message was given to you? It was because some one had a vision. It was because some one thought of others more than of self, and set out with a firm determination to give them the gospel message—the message which brought joy and peace to his own heart—that you and I might share with him.

It took a man with a vision to see an automobile in the pile of iron. It took a man with a vision to see the mammoth liner plow through the dashing waves of the ocean. It took a man with a vision to see whole cities dazzling in splendor at night, with apparently only the turning of a switch. It took a man with a vision to see the beautiful cathedral in the forest. So it is in every task of life which is undertaken; some one has a vision of that which is to be accomplished before the work is begun; and vision is especially needed in religious fields.

We hear people—Christians and non-Christians—day by day talking of the terrible conditions existing all over the world. We read of famine and poverty, of murders and suicides, of robberies and kidnappings, of immorality and vice, until our hearts almost fail us for fear of the things that are coming upon the earth. These things are the results of sin and ungodliness.

But what are we doing to right this condition? Alas! Many of us have never had a vision of the vast multitudes that are steeped in sin; of those who have never heard the beautiful message of a Saviour's love and who know not how they may be saved. As followers of the Master, it is our privilege and duty to show them the way to life eternal.

Do we realize that at Christ's coming all those who have not taken on His name will be lost? What a sight on that final day to see our friends and even loved ones sentenced to that second death because they are not in the body of Christ; because we, as followers of the Lord, failed to warn them of the dangers ahead and to point them to the Lamb of God, who came to seek and to save the lost.

Contrast with that scene our joy if, at the first resurrection, we may greet those dear ones—those friends whom we loved here on earth—whom we have pointed to the Saviour and His love, because we caught a vision of their need before it was too late.

"Where there is no vision, the people perish."

May we each one pray the Lord of harvest that He will give us a vision of the field, which is white unto harvest, and that He will send us forth to gather many into the fold.



# National Berean Department

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"LET NO MAN DESPISE THY YOUTH; BUT BE THOU AN EXAMPLE OF THE BELIEVERS."

### YOUTH AND RELIGION

IN THE class that graduated from a high school in a middle western state in 1930, there were three boys who declared they were atheists. This example is given to show the attitude of many young people toward religion. Most of them seem to think that to admit that they believe in God and in His Son is disgraceful. There were only a few of that high school class who believed in God. This year it is even worse. Boys and girls alike swear, smoke, and drink, to the delight of some and to the disgust of many. After associating with this sort of youths, who are all very good-natured and carefree, it is indeed a blessing to find a group that believes the Bible.

In my home town there is a union Christian Endeavor society. Many times in the past, similar societies have failed; but this one seems to be established permanently. Why should it stand when the others failed? The answer lies in its leaders and object. The president is a young school teacher who is well versed in the Bible, and the other officers are also good Bible students and natural leaders. The society has as its purpose the furthering of God's Word.

Another place where the very best of youth is found is the conferences. Each one present seems to have the same aim: serving our Lord and Master. It has been my privilege to attend several, and there I have seen more zealotness for Christ in two weeks than I have found elsewhere in an entire year. But do we keep it up when we return to our homes, or do we soon fall into the old routine?

Oh, youth of our church and of the land, an appeal is made to you to stand for Christ and His teachings. As we near the end of the time, more leadership is needed to combat atheism and other evils. Awake, young men and young women, to the great cause of Christ! Be "peculiar", if necessary; but work, work, work! And may your reward be great when Jesus comes to establish His kingdom.

Gerald L. Cooper.

### SPRING REPORT

BASED on the latest available figures (of approximately March, 1, 1932), the following report of the membership

of the National Berean Society and its affiliated organizations is presented. Any corrections will be appreciated.

Illinois State Berean Society: Dixon, 13 seniors, 11 juniors, 7 primary students; Oregon, 23; Ripley, 15 seniors, 7 juniors; Rockford, 21 seniors, 6 juniors; Salem (Marshall), 22; isolated, 2; total, 96 seniors, 24 juniors, 7 primary students; grand total, 127. Total for 1931, 135.

Indiana State Berean Society: Plymouth, 7; South Bend, 11; total, 18. Indiana Senior Berean Society (unaffiliated): Burr Oak, 17; Kokomo, 17; Michigantown, 18; total, 52. Grand total for Indiana, 70. Total for 1931, 71.

Iowa State Berean Society: Gladbrook, 14; Waterloo, 15; isolated, 16; total, 45. Total for 1931, 74.

Michigan State Berean Society: Grand Rapids, 30; total, 30. Total for 1931, 61.

National Berean Society: Blair, Neb., 10; Brush Creek, Ohio, 21 seniors, 12 juniors; Cleveland, Ohio, 26 seniors, 33 juniors, 3 primary students; Hammond, La., 18; Holbrook, Neb., 20; Los Angeles, Calif., 31 seniors, 11 juniors; Niagara Falls, N. Y., 8; Springfield, La., 14; isolated, 7; committees, 31; total, 186 seniors, 56 juniors, 3 primary students; grand total, 245. Total for 1931, 206.

Total Berean membership from all sources, 417 seniors, 80 juniors, 10 primary students; grand total, 507. Total for 1931, 577. Loss, 70.

Arlen Marsh, Secretary.

A MEETING of the Executive Board of the National Berean Society is called by the President for 11:00 a. m., Saturday, April 30, 1932, at the home of F. A. Stilson, 411 East South Street, South Bend, Indiana.

Arlen Marsh, Secretary.

### THE NEW JUNIOR BOOK

THE new Junior Berean Book entitled, "The Hebrew People," is now ready for distribution. It is a very neat book, easy to understand and of clear print. The price is 30 cents for single copies; 27 cents each for 5 to 25 copies; 25 cents each for 25 or more copies.

Please send all orders to the National BEREAN Society, Oregon, Illinois, and not to the N. B. I.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*“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.*

### ESAU SELLS HIS BIRTHRIGHT

ISAAC and Rebekah had twin sons, Esau being the first-born. He became a great hunter, red and hairy; Jacob, the other son, became a plain man and dwelt in tents. Esau was the father's favorite because he liked to be outside hunting, while Jacob was the mother's.

One day Esau came in from hunting, tired and hungry. Jacob had prepared an appetizing mess of pottage which Esau craved. Esau said, “Give me some of that lentil soup, for I am faint.”

But Jacob did not give it to him at once. He preferred to make a bargain with him, instead of freely and generously giving to his brother that which was good. Instead, he said, “Sell me this day, thy birthright.” What did he mean?

Esau, the firstborn, would receive all the favors, his father's blessing, and at the father's death, inherit twice as much as any other member of the family. No wonder Jacob coveted this privilege; and you would think Esau would prize his rights very much, too.

But Esau was hungry, and food seemed to be all he cared about at that moment. Perhaps he had never learned self-control, that he could get on without something that was not good for him, or that he sometimes had to wait for something worth while.

At any rate, he said, “I am so hungry I shall die, and then what good would a birthright do me?”

And Jacob said, “Swear to me this day;” and Esau did swear unto him, thus giving up his birthright—apparently without caring anything about it. He ate the pottage of lentiles and went on his way.

Time passed. Isaac knew he was soon to die, and wished to bless his older son. Naturally, he expected to bless his favorite son, Esau. He told him to go fetch a venison

and make him a stew of it; then he would bestow the blessing.

Rebekah overheard Isaac's request and hurried to procure the blessing for her favorite, Jacob. She covered Jacob's arms and neck with hair, so that Isaac, who was nearly blind, would think it was Esau. Then Jacob, dressed in Esau's clothing, took the stew to his father. Isaac was surprised that the venison had been found so soon, and asked how he had been able to procure it.

Do you think it was right for Jacob to say, “Because the Lord, thy God, brought it to me”?

“You feel like Esau, but the voice is Jacob's voice. Are you really my son Esau?” said Isaac.

And Jacob added another untruth to the one he was acting. He replied, “I am Esau.”

Isaac seemed better satisfied and pronounced the blessing upon Jacob. They had scarcely finished this procedure when in came Esau with the venison he had procured. Then they knew what had happened!

Esau was deeply grieved; but it was too late. He had not appreciated the birthright when it was his and had recklessly given it away for—what? An hour's pleasure, or the satisfaction of selfish desire.

How many people now are doing the same thing? For a doubtful pleasure, a life of ease, a fortune, perhaps, they are throwing away the promise of eternal life and a place in God's kingdom—an inheritance money cannot buy.

#### WEEKLY BIBLE READING

May 14 to 20: 1 Kings 14 to 2 Kings 7; 1 Cor. 1-7.

#### SOMETHING TO DO

1. Read Genesis 2:7.
2. Copy the blessing in Genesis 27:28-29.
3. Read the prophecy that foretold this sale of a birthright. Genesis 25:23.

#### A BEAUTIFUL EXAMPLE

Last week one of our boys sent twenty cents to the National Bible Institution for use in telling others the Good News. In God's sight this twenty cents is greatly magnified.

It meant doing without needed things, to say nothing of the things boys like and enjoy. It meant careful planning and saving. It means love for God and His Son, thankfulness, appreciation, and all that is worth while. For this Christian boy has no playmates, very few toys, and sometimes not enough food to eat, nor clothes to wear! But he gave what he could and in giving that has given himself.

God will reward his effort; and how far reaching this contribution will extend He alone can know. Think on this beautiful example! Act!

God bless him!

## With Our Sunday Schools

LESSON 6.—May 8, 1932

### ESAU SELLS HIS BIRTHRIGHT (TEMPERANCE LESSON)

Genesis 25:27-34

Devotional Reading: Hebrews 12:14-17

#### GOLDEN TEXT

Every man that striveth for the mastery is temperate in all things.—1 Cor. 9:25.

#### A STUDY OF THE SUBJECT

**Basic Truth:** "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?"—Isaiah 55:2.

**Outline:** I. An Undervaluation. II. A Far-sighted Buyer. III. Vain Regrets.

**I. An Undervaluation.** Esau was not a reasoner. He was not given to spiritual thinking. He was a materialist. The only value he could understand was the value of "things". He failed to grasp the truth later expressed by Jesus in Luke 12:15: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." To this might be added the fact that lasting satisfaction does not come by the gratifying of the fleshly appetite. The richest blessings of life are those of the mind and heart. Esau was led to place too high a valuation on material things, and was blinded by his physical desires to the true value of the spiritual. It is largely a question of comparative values.

**II. A Far-sighted Buyer.** The quality of mind displayed by Jacob on this occasion (in a manner most disingenuous and uncommendable, it is true), had been foreseen by God, and was no doubt one of the reasons why Jacob rather than Esau was chosen to become the father of His "holy nation". Jacob manifested an ability to discriminate between the true and false in values. He looked beyond the present, into the future. Perhaps he even caught a glimpse of the final outcome of the transaction, and foresaw the infinite and eternal good that would come to himself, to his posterity, and to "all the families of the earth" through him, because of his present decision. If temporal things are of any value, eternal things must be of much greater worth.

**III. Vain Regrets.** In process of time Esau came to realize the fearful blunder he had made. He came to appreciate the tremendous value of the birthright he had lost. Like many another, he was "wise after the event," and perceived that in selling his birthright for a mess of pottage he had done himself irretrievable injury. "Look diligently," is the warning of Inspiration, "lest any man fail of the grace of God . . . lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place for repentance, though he sought it carefully with tears."—Heb. 12:15-17. Many have met with the same sad experience, and have cried,

"I have drowned my glory in a shallow cup,  
And sold my reputation for a song!"

#### PRACTICAL APPLICATIONS

Lesson outline:

- a. Esau a hunter.
- b. Jacob takes advantage.
- c. Esau sells his birthright.

Esau, like Nimrod, was a hunter. On this particular occasion his hunting pursuits failed to reward him sufficiently for his material needs. He was perishing for the want of something to eat. If he had lived the right kind of a life and had followed God, this plight would never have overtaken him. Psa. 37:25. God always provides and cares for His own. While men are perishing for want of "daily bread", millions more are starving for that true Bread which gives eternal life. People oftentimes in a stringency will barter away their eternal life for a little of the passing lusts of a material world.

Jacob saw the need of his brother. He was in position to help, but instead of assuming the role of benefactor he played the part of a perpetrator and took advantage of his brother's necessity and inopportunity. He was displaying the character of a multitude of people of the present time. Do you think Jacob did the right thing in taking advantage of his brother's condition and forcing him to sell his birthright in order to obtain food?

Esau in selling his birthright forfeited his father's blessing and the supremacy that rightfully belonged to the firstborn. He is set forth as an example to warn other fornicators and profane persons of the dire results that must inevitably follow wrong doing of any kind. Heb. 12:16, 17. Esau later on in life sought the inherited blessing which he had sold, but he was rejected. He sought it carefully with tears, but there was no place for repentance. It would be well for teachers to rivet on the minds of pupils that it is dangerous, very dangerous, to trifle with sin. We may never have occasion to repent.—C. E. R.

#### YOUNG PEOPLE AND ADULT Controlling Our Appetites

"And there was famine in the land."—Gen. 26:1. This simple, but significant, statement may fully account for Esau's faint condition upon his return from the field. He was, as he said, "at the point to die". It is hardly any wonder the sight of food caused him to forget the value of a birthright. His appetite overcame his reason. Had his birthright consisted of blessings and privileges for himself alone, we would feel that it was his to do with as he pleased. The birthright carried with it a God-given privilege and responsibility. The firstborn was the domestic priest of each family, whose spiritual welfare was in his keeping.

When he lost faith in God's ability to protect, God gave his blessing to another. Esau thought he had sold only his birthright. He really was despising and rejecting God.

We have been called "to an inheritance incorruptible, and undefiled, and that fadeth not away". 1 Peter 1:4. We, too, can lose our birthright if we choose temporary pleasure instead of the hope of eternal blessing. One who makes divisions in the faith is said to be guilty of Esau's sin. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not the Lord Jesus Christ, but their own belly (appetite, Diag.); and by good words and fair speeches deceive the hearts of the simple". Such individuals are guilty of Esau's sin, and are selling their birthrights. If you are an Esau you should remember that the birthright went to him who served the meal. It was never regained.—H. A. S.

#### INTERMEDIATE CLASS

**Topic: Controlling Our Appetites.**

Twin sons of Isaac and Rebekah were Esau and Jacob, Esau being born first and thus claiming the "birthright". Now the "birthright", or the privileges belonging by birth to the oldest child, in those days meant superiority over the younger children during the father's lifetime, and after the father's death it meant being head over the household, or leader of the tribe, and receiving a double share of the estate. These honors meant nothing to Esau, but much to Jacob. Most likely Jacob had spent many hours wishing that he had been born first so that these honors would rightly be his.

We see sons exactly like that today—sons to whom the honor of the family name means much; others who care nothing about such things, but only desire the things they need for the moment. Such as the latter was Esau. What was the occupation of each? Coming in one day hungry and tired after hunting, Esau smelled the good food which Jacob was cooking and asked for some. Not willing to give him the meal for nothing, what did Jacob do? Vv. 31-34.

Have your teacher tell you how that on Isaac's deathbed Jacob received his father's blessing, which was part of the "birthright", instead of Esau. Not until then did Esau realize the value of what he had so thoughtlessly thrown away, and "he cried with a great and exceeding bitter cry", but it was too late.

Let us not live only for the pleasures of the moment, for a reckoning time is surely coming for all such.—M. G.

## AMONG THE CHURCHES

### CONFERENCE DATES

Texas Conference and Bible School at Riviera, July 8 to 16  
 General and Illinois Conference and Bible School, at Oregon, August 2 to 14  
 Virginia Conference and Bible School at Maurertown, August 25 to Sept. 4

### AT WCMA

The speaker for next Sunday at WCMA, Culver, Ind. (1400 kc.), will be Bro. F. E. Siple, pastor of the South Lawn Park Church at Grand Rapids, Mich. It will be worth your while to arise early and hear his inspiring message. Time, 6:30 to 7:30 a. m.

### ILLINOIS CONFERENCE AND BIBLE SCHOOL

Note the dates for Illinois Conference and Bible School at Oregon—August 2 to 14—and begin to plan now to be in attendance. This is held in conjunction with General Conference which adds to its value and interest. Speakers and teachers will be announced in a later issue. Come prepared for definite Bible study which will result in spiritual growth.

### GRAND RAPIDS, MICHIGAN

Spring work at the Grand Rapids church is progressing well. Special efforts are being put forth by different classes and groups, with noticeable results.

On Wednesday night, April 20, the ladies of the Dorcas society entertained their husbands with a waffle dinner in the church basement. About fifty were present, and a very pleasant evening was enjoyed.

Some from the church here plan to attend the National Berean Board meeting in Indiana on April 30 and remain for Sunday morning, May 1, when the pastor is to broadcast over WCMA.

Bro. and Sr. A. K. Richardson, who spent the winter months with their daughter and husband, Bro. and Sr. Townsend, have now returned to their home in Wayland.

Our Sunday school has been averaging around 250 lately, with attendance and collection both slightly exceeding a year ago. This was not true throughout the winter, and so is appreciated now. We observed on April 17, that all 15 of the teachers and all 4 officers were present and on time.

F. E. Siple, Pastor.

### AT ST. CLOUD, MINNESOTA

We just closed meetings here Friday with Bro. Denchfield the speaker. Attendance and interest were very fine. Five nights of service brought the saving knowledge of Jesus Christ to four confessions. Bro. Denchfield surely preached the Word with such clearness that will long be remembered. Next week the writer will assist him at the Eden Valley church. We request your prayers for a harvest of many.

Our Sunday school, under Mrs. Geo. Savage, is growing steadily. Last Sunday there were 81 in attendance. A year ago the record shows 46.

We rejoice with those that attempt a new life in Christ. A complete report will follow after baptism.

Yours in Christ,

A. E. Hoskins,

436 Twenty-second Ave., North.

### SERVICES AT RIPLEY, ILLINOIS

Bro. F. L. Austin, of Chicago, is conducting a series of services at the Ripley church, which will continue for three or four weeks, according to present plans. We urge the full cooperation of all members, and trust that many may be brought to accept Christ.

### SPECIAL MEETINGS AT THE RIPLEY CHURCH

Bro. F. L. Austin will begin a series of meetings at the Ripley (Ill.) church with an all-day meeting on Sunday, April 24, continuing each evening thereafter until May 15 and possibly longer. Bro. C. E. Lapp, Illinois worker, will be present and assist Bro. Austin. Your cooperation and encouragement are needed. Each member at Ripley will have a part to perform in the success of these meetings, and in helping bring others to hear the truths of the Bible and to accept Christ. Urge your friends and neighbors to come.

### SERVICES AT ROCKFORD, ILLINOIS

Sunday school is held each Sunday, beginning at 9:45, followed by preaching services at 11:00. The Bereans meet every Friday evening at 7:45 for Bible study. All these services are held at the regular place of meeting, 1904 North Main Street. Visitors are always welcomed.

### LOS ANGELES NOTES

Bro. J. A. Squires has gone to Kansas to spend the summer with relatives and friends. We shall miss him. His temporary address is, Box 224, Bucklin, Kansas.

Sr. Thelma Moore and two small sons, Dean and Jerry, of Red Bluff, spent ten days with relatives and friends in Los Angeles over Easter and first Sunday.

On March 13, Bro. McLeod baptized Bro. Bradley Crundwell, son of Bro. and Sr. E. E. Crundwell, into the saving name of Christ. Now our church and Sunday school pianist is a member of the local body.

The sixtieth wedding anniversary of Bro. and Sr. John Corbaley was celebrated in the beautiful home of their son, Earl, 2609 Henosita Drive, Verdugo Woodlands, on Sunday afternoon, April 17. About one hundred guests were present, including many who helped to celebrate their fiftieth anniversary. Bro. and Sr. Corbaley are feeling fine and greatly enjoyed the occasion, which was a rare treat for the many guests. May they continue on together through the enjoyments and trials of life until the Lord comes.

### SPECIAL SUBSCRIPTION RATES

We trust that all will enjoy this issue of The Restitution Herald. Particularly we would call the attention of our new readers to the special subscription price to new names—\$1.50 per year, 52 issues. Wouldn't you like to have this inspirational and instructive magazine come to you every week? Just send us your name and address, with special subscription price, and we will do the rest.

### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

A. L. Corbaley, Forrest Long, Vivian Magaw, Mrs. Marjorie Mogle; Mrs. Mae Mick; Leona Marsh; Mrs. R. A. Robinson; Mr. and Mrs. B. F. Cook.

### AT ELDORADO, ILLINOIS

Bro. C. E. Lapp, Illinois worker, expects to speak at the Eldorado church on Sunday, May 1st. With him will be Richard Le Crone, Harvey Krogh, Gerald Cooper, and Harry Gockler, to assist with the music. We trust this will prove to be an inspirational service in all respects.

### NEWS FROM KOKOMO, INDIANA

The Kokomo brethren have just concluded a series of pleasant and profitable meetings with Bro. J. H. Anderson in charge. Bro. Charles Martin opened the services on Sunday morning and chose, "The Fall of Man," as his subject. On Sunday evening Bro. D. G. Harvey spoke on, "The Signs of the Times," taking his text from Matthew 24:37. On Monday evening Bro. Parker gave a talk on baptism. His text was chosen from Acts 2:37.

Bro. Anderson took charge on Tuesday evening. His text was Acts 10:6: "He shall tell thee what thou oughtest to do." On Wednesday he chose as his text Luke 6:46: "Why call me Lord, Lord, and do not the things I say?" At the close of the Wednesday evening services, five souls came forward and requested baptism, which was administered on Thursday afternoon. Immediately following this service, the company returned to Bro. Parker's home where Bro. Anderson presided at communion service.

On Thursday evening Bro. Anderson again spoke, using as his text Matthew 24:3: "What shall be a sign of thy coming and the end of the world?" On Friday evening Bro. Harvey gave us a lesson from 1 Peter 2:21. On Sunday morning Bro. Robert Harvey gave a talk on "Deliverance", using John 3:16 as his text. Bro. Parker brought the services to a close on Sunday evening with a lesson on, "The Two Ways". His text was from Matthew 7:13.

Those receiving the symbol of baptism are: Bro. Richard Chase, and Srs. Lucy Chase, Edna Ebert, Elsie Harvey, and Mary Whittaker. We pray that they may so live as to be found worthy and that they may be instrumental in bringing others to Christ.

We have recently adopted the practice of having one of the younger men speak on Sunday mornings. Bros. R. Harvey and C. Martin are in charge of this service.

The schedule for our Sunday services follows: Sunday School at 9:30 a. m.; Berean Speaker, 10:45; Berean Classes, 6:30 p. m.; Evening Worship, 7:30. You are cordially invited to attend any or all of these services. Edgar Harvey, Sec.

### WE THANK YOU

Once more The Training School students have published The Restitution Herald. First of all, we wish to thank those of the National Bible Institution who have allowed us to take complete charge of this edition and make it our own for just one issue.

Next, we wish to thank all of the brethren who have cooperated with us to make this a success by sending in extra orders. We hope and pray the succeeding classes will be as fortunate as we in this respect.

In behalf of those of us who are leaving the class permanently, we wish to thank all the brethren everywhere for their prayers and the whole-hearted help given, both financially and in foodstuffs. C. E. Lapp, Manager.

## MICROPHONE ECHOES

"The regular Sunday morning broadcast reaches at least five thousand people." Bro. J. H. Anderson.

"Six months ago I would not have believed that such consistently good reception as the Church of God has received on its Sunday morning broadcast would be possible from this comparatively small station. I can only attribute it to Divine Providence." Mr. Lewis Lohr, manager of Station WCMA. We might add that the reception referred to is from distances up to a thousand miles and from nineteen different states.

Some of the letters being received list as many as twenty-five persons in one town who are listening in. Send in your name if you are listening. Address Mrs. Louise LaMunion, Burr Oak, Indiana.

The Monday afternoon and evening hours under the direction of the Burr Oak Church are also creating quite an interest. Both have theme songs now. The theme song of the Glad Tidings Hour, 3:00 to 3:45, Mondays is as follows (tune, "What a Friend We Have in Jesus"):

"The glad tidings of the kingdom,  
Jesus preached in Galilee;  
Bade His followers in their mission,  
Tell the same to you and me;  
Hope and life are in the message,  
Peace, and rest, and joy, are there,  
If believing, you receive it,  
Run the race with patient care."

You can probably have very good success in the west with the Truth Seekers' Hour, 10:30 to 11:15, Mondays. Try it if you live within a thousand miles west.

God's warm sunshine softens wax and hardens clay. So God's love is shown to all and reveals what we are made of. It is simply one of God's ways of separating the sheep from the goats. Let us be strong to spread the knowledge of that love, that some in this day might be softened and become true worshippers of God.

Cecil A. Smead, Pastor at Burr Oak.

## MRS. ROBERT ROEPKE

Nellie Harlan, youngest daughter of Bro. and Sr. S. W. Harlan of Holbrook, Nebraska, was born on a farm seven miles south of Holbrook on March 9, 1903, and passed away at her home near Elwood, April 10, 1932, at the age of twenty-nine years. On July 3, 1925, she was united in marriage to Robert Roepke of Smithfield. To this union were born two daughters, Elnora Beth, and Darleen Esther. Death came as a result of quick pneumonia, developing from a slight cold, which was not considered serious in the beginning. It came as a great shock to the entire community and especially to her parents who were looking forward to a visit with her and her family on the day of her death.

At the age of seventeen she was baptized in the name of the Savior and united with the Church of God, continuing faithful to the end. She leaves to mourn her untimely death, besides her husband and two daughters, her father, mother, and two sisters, also the parents of Mr. Roepke and many other relatives, in addition to a host of friends. She will be greatly missed by all with whom she was closely associated. Services were conducted by Bro. Grover Gordon.

The heartfelt sympathy of the entire community goes out to the bereaved ones in this hour of great loss.

## OUT OF OUR MAIL BAG

"We all enjoy The Restitution Herald and pray that all will have the necessary strength to continue the good work." A. Y., Washington.

"I am isolated from all the household of

faith, but they seem very near to me when I read their articles in The Herald." W. S., Kansas.

"I have a great many blessings for which I am thankful, and one is our good paper. Every one is so full of good articles." C. S., Calif.

"I cannot do without The Herald. I have not the pleasure of hearing our ministers speak, so must be content to read the able articles in our good paper." J. A. J., South Dakota.

"I think the paper gets better all the time." M. C., Virginia.

"May God give our beloved editor and his assistant wisdom and strength such as they never had before, for the work of getting out our paper." A. S., Ohio.

"Dear Herald: I am sending a draft for \$2.00 so you will visit me another year. You grow better all the time." C. S. California.

"We can hardly wait from one week to the next to get our Herald." S. O., Illinois.

"I am almost one hundred miles from any church of our own, and the paper is all the preaching I have. I love to read it." A. G., Illinois.

"We enjoy the paper and get lots of good sound doctrine from it, which we think the world needs at the present time." S. W., Illinois.

## BETWEEN YOU AND ME—

The last session for the class of 1931-32 of the N. B. I. Training School will be held on Thursday, April 28. This will be a joint session of the two instructors, from 9 to 11 a. m., and will be in the form of a devotional and consecration service, in which all will participate.

In planning for attendance at Conference and Bible School this summer, do not overlook the dates for General and Illinois Conference and Bible School—August 2 to 14. This is a widely representative gathering and much good will be gained by those present. You need them, and they need you. Be there!

Those of the brotherhood requiring the services of any of the members of the N. B. I. Training School, during the summer months, are requested to write to Bro. G. Eldred Marsh, Oregon, Ill., who will arrange schedules for you. Several of these students are open for work in the Master's cause.

Word comes from Sr. B. F. Cook of 2201 Lake St., San Francisco, Calif., that Bro. Cook is now able to be home, after spending six weeks in the hospital, and is slowly regaining his strength. Both Bro. and Sr. Cook desire to thank the brotherhood for the prayers that have ascended their behalf, and they give the praise to God for his recovery. This news will gladden all our hearts.

Each week we have been receiving copies of the church bulletins from Bros. John Denchfield and Adna E. Hoskins, pastors at Eden Valley and St. Cloud, Minn., respectively. The two pastors cooperate in producing these bulletins with a mimeograph, and each week we have noted a decided improvement in the quality of the work. They also send out an occasional extra sheet, advertising special meetings and events in connection with their respective congregations. We point with satisfaction to the fact that Bro. Denchfield was a former student in our Bible Training School. May God be glorified in all their undertakings.

## HERALD RECEIPTS

Helen Porter, D. S. Kirkpatrick, Mrs. E. C. Railsback (for another), F. Carpenter, Hannah Auld, Mrs. Fred E. Hall, Mrs. Mauvine H. Greene, Mrs. Herman Lewis, Herman Laning, Mrs. Catherine Davis, Mrs. C. H. Brooks, Mrs. Calvin Hammond, H. E. Shepherd (for self and others).

## ORDERS FOR TRAINING SCHOOL HERALDS

R. C. Boyer, Ida Lapp, Forrest Long, Loren Burnett, C. E. Randall, Harry Gockler, Truth Seekers' Class (Dixon, Illinois), Gerald Cooper, Albert Siple, C. W. Gockler, Vivian Magaw, Mrs. Wallace Woolf, Mary E. Elton, John Denchfield, Paul M. Hatch, Arlen Marsh, Mrs. R. Dunbar, Mr. and Mrs. B. F. Cook, Mrs. Lucy Lapp, S. T. Shirley, Mrs. Chas. Jewell, Mrs. Geo. Nell, Mrs. Fred Paisley, N. S. Westfall.

## 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.

Bro. Richard Le Crone of the Training School, spoke for the brethren at South Bend, Ind., on Sunday, April 24.

All will read with interest the words from the pen of Bro. F. L. Austin, former instructor in Bible, during the past years of the existence of the N. B. I. Training School for ministers. Bro. Austin speaks with authority concerning the value of the School. Bro. G. Eldred Marsh, present instructor, will be glad to hear from any who contemplate attendance in the future.

Sr. Lucy Lapp, daughter Ida and son Paul, who having been making their home at Oregon, Ill., during the present school year, plan to return to their home at Sunnyside, Wash., about the last of next month. Their Oregon friends regret very deeply their departure, but appreciate greatly the opportunity of learning to know them. Bro. Clarence Lapp remains in Illinois, having been engaged by the Illinois Conference board for full time work throughout the summer.

The present number of The Restitution Herald has been issued through the efforts of the following committees of the Training School, cooperating with the usual officers of the paper:

Manager, C. E. Lapp; Editorial, Arlen Marsh (chairman), Dorothy Krogh, Ida Lapp; Circulation, Harry Gockler (chairman), Richard Le Crone, Harvey U. Krogh.

Dear Brothers and Sisters: I wish to thank all our Berean societies and also the individual members throughout the country who have so kindly written to me and for the kind words of sympathy and encouragement contained in their letters. I assure them that as soon as my nerves will allow me each letter will be answered.

I am suffering severe pain now. I need your prayers.

My daughter is writing this for me.

Yours in hope of eternal life,  
George Rennard,  
356 Eighth St., Niagara Falls, New York.

## HONOR GOD

By Lucille Le Crone

EVERY Christian realizes, in some measure at least, that it is his duty to contribute to the church. But how many realize that they will be blessed for their giving and that they may expect a blessing from God proportionate to their gift? "He who sows sparingly will reap also sparingly, and he who sows bountifully will reap also bountifully . . . and he who supplies seed to the sower and bread for food will multiply your sowing and increase the products of your righteousness."—2 Corinthians 9:6, 10; Diaglott. "Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver."—2 Corinthians 9:7.

When the Christian learns to give because he enjoys doing it and not merely because he feels it to be his duty, then will he invoke the love of God and be in a position to receive His richest blessings. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."—2 Corinthians 9:8.

Paul continues his epistle by praising the Corinthians for their liberality in giving, telling them that by so doing they not only minister to the saints but also glorify God.

That should be the desire of every Christian—to glorify God in all things. How can I, by my giving, bring glory to God? By paying Him the debt I owe Him, the tenth of all my possessions and all my earnings. For am I not sowing sparingly when I give less than that amount?

The system of paying tithes is very ancient, for we find that Abraham gave tithes of his spoil to Melchisedec upon his return from his expedition against Chedorlaomer. Jacob imitated his grandfather when he vowed to the Lord the tithe of all the substance he might acquire in Mesopotamia. These tithes were paid, not of necessity, but as a sign of gratitude and homage to God, because the law had not yet been given. They were honoring God with their substance. "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Proverbs 3:9, 10.

According to the law, "all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord . . . and concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."—Lev. 27:30, 32. Until this tithe was paid, God was being robbed; and He withheld His blessings.

True, we are not under the law; but neither were Abraham and Jacob. The obligation to pay the tithe is not binding upon us, but if we are filled with the spirit of Christ and the desire to honor and glorify God, can we do so by giving less than the tithe? The example of the patriarchs indicates that we cannot.

## HOW TO STUDY YOUR BIBLE LESSON

WHEN you labored over the "three R's" in school days, your sole object may have been to make the grades on your lessons and get through the examination safely. You were training your mind for the years to come; laying the foundation for a lifetime.

But now you are not building for life, but for eternity. The things you learn from the Bible now will bear their influence in the ages beyond the grave. Study, then, not merely to be able to answer some questions in class, but to permanently enrich your fund of knowledge. If, in school, you had never looked at your English lesson until you went to class, how long would it have taken you to be failed in English? Just so, you cannot expect to get much benefit from Bible lessons unless they are studied before class. Set aside an hour to be used exclusively in studying your Sunday School, Berean, or Bible class lesson.

Most students make the mistake of thinking the references are literal answers to the questions they concern. They are not. A reference is something to refer to, and from which you are to formulate your own answer. In your study, get the spirit of the texts; make it part of yourself, translate it into your own words; and bring this living message to class with you. Then read all the texts you want, to prove your statements, but make them mean something.

Every member of every class should be able to repeat the books of the Bible in one minute or less, and be able to locate any verse in fifteen seconds. There is no excuse for holding up the class while you hunt for Jonah in the New Testament.

When you read, read understandingly—and understandable. Do not be one of those careless persons who skip over Scripture proper names on the plea that they are unpronounceable.—*Berean Bible Studies*, Book 1.

## OUR THANKS

WE DESIRE to express our sincere thanks to all those who helped make this special Training School HERALD a success; for through your help and cooperation, THE RESTITUTION HERALD has entered many new homes this week, and you have enabled your friends to get acquainted, to some extent, with the School. Perhaps this issue will reach some who will be led to attend the School in the future.

We have endeavored to make this special number both interesting and instructive. It is our hope that as this issue is read the thoughts presented will find receptive hearts and that others may realize the great need of trained young men and women to proclaim the truth of the gospel.

Again we thank you for your hearty cooperation.

Circulation Committee, Harry Goekler.



# THE RESTITUTION HERALD

VOLUME 21

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## The Kingdom is Nigh at Hand

By E. O. Stewart

*“And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away till all be fulfilled.”—Luke 21:29, 31.*

JESUS used the fig tree in this parable to represent the Jewish nation.

“The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant”—Isa. 5:7.

“I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them.”—Jer. 8:13.

“He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?”—Luke 13:6, 7.

Jesus came unto His own and His own received Him not. (John 1:11.) His own was the tribe of Judah, for Christ sprang out of Judah. (Heb. 7:14.) If the fig tree in the parable represented the men of Judah, and if Christ came to them and for three years sought fruit from the fig tree and found none, why are men so blinded as to believe that the twelve apostles and others who accepted Him constitute the fruit He was seeking? He says He found *none*. But if those who received Him, to whom He gave power to become the sons of God, were the kind of fruit He sought from the fig tree, then He found some fruit, did He not?

When Judah, as a nation, rejected His gospel of the kingdom, He then called the twelve and gave them power to become the sons of God. Isaiah had foretold that Judah would reject and crucify their King. He also prophesied of the sons of God, saying, “Behold, a king shall reign in righteousness, and princes (the sons of a king) shall rule in judgment.”—Isa. 32:1.

Jesus called the twelve and gave them power to become princes or the sons of God. Their future position as rulers over the twelve tribes of Israel is unmistakably foretold by Jesus Himself, in the following words: “Verily I say unto you, That ye which have followed me, 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.”—Matt. 19:28.

This will be fulfilled “when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit in the throne of his glory, and before him shall be gathered all nations.”—Matt. 25:31.

“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.”—Luke 1:32, 33.

The last three passages cited prove that when Christ shall be seated upon the throne of David, the twelve apostles shall also sit on twelve thrones judging the twelve tribes of Israel. Before this can be accomplished, the twelve tribes of Israel must be gathered back to their own land, and the twelve apostles must be raised from the dead.

Jesus said, in speaking of the Jews, “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 by the Gentiles, until the times of the Gentiles be fulfilled.”—Luke 21:25.

As Gentile times begin to end, we behold the Jews returning to their own land; the fig tree is budding. The stone is being cut out of the mountain without hands. That

*Continued on page 490*



# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"Her children arise up, and call her blessed; her husband also, and he praiseth her."*—Proverbs 31:28.

## The Editor's Prayer

UNTO THEE, our Father, and unto thy church, we humbly present those who have completed the courses of study provided by the Bible Training School. They come unto thee in the glory and vigor of young manhood asking that the door of opportunity may be opened before them that they may devote the talents which thou hast given unto them, and which they have striven to develop, to thy service. They do not ask for positions of ease, of honor, or of riches from a human standpoint. They but pray that thou shalt take them and use them to thine own glory through Jesus Christ. Amen.

## Our Graduating Class

AT THE close of the school year the National Bible Institution takes pleasure in presenting to the Church of God several splendid young men who have qualified themselves for the work of the ministry. They have completed three or more years of intensive Bible study, covering the entire Book from Genesis to Revelation.

In addition to this, they have devoted the same length of time to complete courses in English and in history. The course in English included advanced grammar, oral and written expression, editorial work, and the preparation and delivery of sermons. The course in history covered the entire range of ancient, medieval, and modern history, and was adapted to the requirements of biblical interpretation.

Several shorter courses were introduced from time to time as occasion seemed to require. Among others, some time was devoted to the study of pastoral and dogmatic theology, in which special emphasis was placed upon the great doctrines or truths for which the Church of God has stood throughout its history. Bible geography was found an exceedingly profitable study, also.

The instructors lectured to the class on various subjects pertaining to ministerial activity and service, using as a basis for their addresses the experiences of many active workers in the Church of God, but depending for final decisions upon the Scriptures themselves.

We do not hesitate to recommend these young men to any of our churches that are in need of consecrated, conscientious, and qualified ministers of the Word,

## Mother and Child

THEY ARE ONE! Nothing that has occurred in the past, nothing that can occur in the future will change that wonderful fact—Mother and child are *one!*

When Mother bows beneath the load which she has carried so patiently and so long, my son, remember this: It is not some one distinct and separate from yourself whose once shining tresses have turned to snow! That stooping form, those faltering limbs, those dimming eyes, that weary, pain-wracked body, is a part of yourself, my son! It is your own original self that has grown old in the trembling form you see before you.

When your body wears away little by little you have in your youthful makeup a hidden fount of almost exhaustless energy upon which to draw for renewed vitality. To unite two passages from the Psalms, "Thou hast the dew of thy youth . . . so that thy youth is renewed like the eagle's."—Psalms 110:3 and 103:5.

But it is not so with Mother, for she has given her youthful energy to *you*; she has exhausted her mature vitality for *you*; she has invested the entire resources of mind and body and life in *you!* She has given all—you have taken all, and she has nothing left—*but you!* Did you ever think of that, my son? *Mother has nothing left but you!*

How happy she is, however, that that is true. She asks for nothing more than that. Father and Mother are both content to say,

"Our lives shall go on in our children,  
In their lives our lives be blessed!"

We do not always think of these things, of Mother and her sacrifice and needs, until the still waters roll in darkness at our feet, and we know that soon, very soon, its unseen flood will separate us one from the other. When that sad moment of parting draws near, and we mournfully echo the words of David as he gazed in sorrow upon the well-loved features of his little son, "I shall go to him, but he shall not return to me", then we sometimes pause, and think!

O, that we might do more of our thinking before the time for parting comes! That we might put our arms around her while Mother can respond to the pressure of our embrace! If we would only pour out upon her the love we feel while she lives and can enjoy it all, how great would be our comfort when we say the last "Good night"!

## THE NECESSITY OF A RENEWAL

By Samuel E. Haney

*"Create in me a clean heart, O God; and renew a right spirit within me."—Psalm 51:10.*

DAVID had committed a terrible sin, for which in this Psalm he makes an awe-inspiring confession, shows a deep conviction of his sin, and voices a heart-rending appeal for mercy and sanctification.

The two chief objective points of a Christian's life should be, primarily, the kingdom of God, and secondarily, to be prepared to escape the pending wrath of God. Sin is the cause of God's wrath, which is now incipiently manifesting itself to all nations and peoples. Whether the significance of the precursors be recognized or not, the fact remains that God's just fiery indignation which is destined to annihilate everything sin-infected is pending. Everything will be eliminated inimical to God's kingdom, which is to be patterned after the purity of heaven, the way of holiness for the redeemed, where nothing unclean shall pass over (Isaiah 35). This is the goal that God planned for man to aspire to, and for which Paul reached forth and pressed toward. (Philippians 3:13, 14.)

One might say, "David's experience doesn't apply to me. I am not guilty of such an atrocious sin as was he." But sin unrepented of, whether great or small, will keep us out of God's kingdom. To this end let us get our status in God's sight, as David saw his in his petition, verse 5, "Behold, I was shapened in iniquity, and in sin did my mother conceive me." To this Paul sets his seal: "There is none righteous, no, not one."

Let us delve deeper into the sinful position into which man is born in this sin-cursed world and the resultant effect. Then we shall better understand why David so earnestly pleaded, "Create in me a clean heart, O God; and renew a right spirit within me." "How then can a man be justified with God? or how can he be clean that is born of woman?"—Job 25:4. "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."—Ephesians 2:3.

The effect of man's natural inheritance: "How much more loathsome, tainted creature, a man who gulps down wickedness like water!"—Job 15:16, Moffatt. "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts."—Psalm 10:4. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."—Jesus.

Is there any way that this estrangement from God and banishment from the source of life is to be re-established? Yes, it was for this very purpose that Jesus came to this sinful world, in the midst of a lost, rebellious people to suffer, die, arise from the death state, and to ascend into heav-

en. But simply believing this does not suffice. We need a liberal use of the prefix "re", which means, anew, made over, opposite. This can be accomplished only by whole hearted obedience and cooperation. Jesus epitomizes it: "Ye must be born again."

As in nature so in spirit—a begetting precedes birth. During spiritual gestation the renewing proceeds as the result of the spiritual embryo being in contact with the Vine—now the immortal Son of God. All that is in this immortal Vine, both natural and spiritual, belongs to us, the embryo "branches". Notice David prayed, "Create in me a clean heart, and renew a right spirit"; not instantly, but progressively.

The birth (the renewal completed) takes place at the return of Jesus. Paul uses the word "changed" instead of birth in 1 Corinthians 15:52. "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."

Let us note a few of these renewals, or changes while undergoing the preparatory stage: "You must lay aside the old nature which belonged to your former course of life, that nature which crumbles to ruin under the passions of moral deceit, and be renewed in the spirit of your mind, putting on the new nature, that divine pattern which has been created in the upright and pious character of the Truth."—Ephesians 4:22-24, Moffatt.

"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.

"Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him."—Colossians 3:9, 10.

"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."—Titus 3:5.

"But those who wait for the Eternal renew ('change', A. V., margin) their strength, they put out wings like eagles, they run and never weary, they walk and never faint."—Isaiah 40:31, Moffatt.

It is quite obvious by the above that the creating and renewing of a clean heart and right spirit is possible only by spiritual contact with Jesus Christ, to whom all judgment is committed, as it is written: "For the Father raises up and makes alive the dead, so also the Son makes alive whom he pleases. For the Father does not even judge any one, but has given all judgment to the Son."—John 5:21, 22, Diaglott.

To be in contact (union) with the Son of God involves more than the finite mind can comprehend. But two things are scripturally clear and humanly feasible, namely, we have, in a much minor degree, "the mind of Christ". 1 Corinthians 2:16. And we are concomitant parts of His

*Continued on page 490*

## FAITH OF OUR MOTHERS

(Sung to the tune of "Faith of Our Fathers")

Faith of our mothers, wondrous faith,  
That long endures and ne'er despairs,  
Clinging to God, unwav'ringly,  
For those that on her heart she bears.

Refrain

Faith of our mothers, wondrous faith,  
Hallowing life, strong e'en to death.

Though children often go astray,  
And wander in the paths of sin,  
Still doth her mother-love hold fast  
And trust that love divine may win.

Through all the changing scenes of life,  
Her love hath been a guiding star,  
To point us to the paths of right,  
To draw us back from ways afar.

Faith of our mothers, speaking yet,  
Though silent be her tender voice;  
Shall we not turn anew to God  
And seek the Savior of her choice?  
—Fred Scott Shepard.

"SEEK truth at all times: do not grovel with the false things of the world. Truth leads upward, untruth downward. Truth holds kinship with God, untruth belongs to the evil one."

## OUR DEBT TO OUR MOTHERS

IAN MACLAREN, in *The Christian Endeavor World*, paid the following beautiful tribute to mothers:

"The person to whom you owe more than you can ever pay or even imagine is your mother. She endured more for you, served you more patiently, loved you more fondly, thought of you more bravely, than any other person you have known on earth or will ever know, save your wife or your husband, if indeed they can always be excepted. If your mother be spared to you, then are you bound to make her a first charge on your life, as you desire a peaceful conscience and as you shall answer before the judgment seat of God. She must be encompassed with every observance of comfort and honor and gentleness and love, with sacrifices also, if so be it will please her, of tastes and occupations and time and even friendship. After you have done all that you can think of and any one can suggest, you will still remain a hopeless bankrupt for the love wherewith she loved you."

## TO WHOM WOULD WE GO?

By Harry Goekler

IN THE sixth chapter of John, we have recorded some of the numerous works and teachings of Jesus. Included in this chapter is the record of the feeding of the five thousand, Jesus walking on the sea, and the discourse to His disciples on the bread of life. In this discourse Jesus apparently uttered some sayings that His disciples either could not understand or that offended them.

Jesus told them that He was the bread which came down from heaven, that if any man ate of this bread he would live forever, and that this bread was His flesh, which He would give for the life of the world. Then He reiterated the statement that whosoever ate of this bread would live forever. His disciples or many of them, said, "This is an hard saying; who can hear it?"

When Jesus heard this murmuring He said, "Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

The record says that from that time many of His disciples went back and walked no more with Him. Jesus then asked His disciples if they, too, would go away. And Peter, always the spokesman for the others, exclaimed, "Lord, to whom shall we go? thou hast the words of eternal life." Peter recognized the truth that Jesus was the Son of God, and that should He die, or they depart from Him, all their hope would be lost. Hence his statement, "Lord, to whom shall we go?"

Ah! Could we but grasp the significance and meaning of this question. Could we but fully realize the truth of Peter's pertinent query. Suppose for a moment, friends, that we had no Bible, no account of creation, no wonderful record of God's power and wisdom, and last of all, no one to whom we could look as our Savior and Lifegiver. Would not our lives and our labors be just a hollow mockery? What would we do in times of sorrow and death? Could we derive comfort and strength from the great works of literature and art? from music? from science? from philosophy? Could we offer hope and encouragement to those who had experienced the death of a loved one? Could we offer them any hope of life everlasting at some future time?

"To whom shall we go?" asks Peter. Why, there would be no one to whom we could go if Jesus were dead—had never lived. But, thank God, we do have someone to go to with our troubles and our cares. Listen to the words of Jesus: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6. Again, "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. Again, "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. 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. 3:20, 21.

Yes, we have One to whom we can go at all times. Like Job we can say, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth."

After the Savior's ascension into heaven, Peter was just as sure that without Him men were lost as he was on the day that he uttered the words, "To whom shall we go?" Listen to his words: "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.

Let us have the same assurance and confidence that Peter had, that without Jesus we have no place to seek the words of life.

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## MOTHERHOOD

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*Dear Readers: The following article was written by my sister, Mrs. Etta Appleyard Loudenslager, and read on Mother's Day a year ago, to the Burrall Class, of two hundred fifty young women, of Calvary Baptist Church in Washington, D. C. Because of the beautiful tribute it pays to our mother, Mrs. John W. Appleyard, who has been sleeping in God's keeping for many years, I am constrained to send it to Bro. Marsh for publication.*

*"There's no other word that's spoken,  
'Neath the starry sky above,  
Can touch our hearts, as 'Mother,'  
Or inspire so pure a love."*

*Mrs. Alena Appleyard Ellis.*

**B**ECAUSE my motherhood has been such a blessed experience and because my mother was, as also was yours, a wonderful mother, I am daring to talk to you a few minutes this morning, as we pay tribute to all mothers and to every mother.

The child mind is a citadel that can be taken neither by stealth nor by storm, but there is a natural way of approach and a gate of easy entry to those who know how to find it. So to mothers are given the three keys that will unlock the part of God's kingdom over which He has given them dominion.

*First. The Silver Key of Knowledge.* They study their profession. It is serious business. Upon their faithfulness and efficiency depends much of the future. Are you fine and honest and kindly in your dealings? Do you honor God in your daily living? You were your mother's gift from God. What you are, is her gift to God.

*Second. The Iron Key of Effort.* An orderly home, supervision of school and play life. The hundreds of duties that face a mother, mountain high. But mothers are made of marvelous material, and while God did not promise an easy life, He did promise strength for the day, rest from the labor, light for the way, grace for the trial, and help from above.

*Third. The Golden Key of Love.* Love that sees the beauty of the attempted thing, even though there is failure in its accomplishment. Love that forgives mistakes and comforts hurts. Love that does not fail. Whether you be rich or poor, brilliantly successful or quietly plodding, safely anchored or carelessly wandering, never can you go beyond the circle of your mother's love.

To mothers, God has given His highest honor, and upon them He has imposed His greatest responsibility. They must look beyond the dish pan and dust mop and see fine men and women, who will build their temples of life tall and beautiful, upon the foundations of faith and trust and honesty which they have laid.

They are not a race of heroic martyrs; but every real mother is a being set apart, consecrated to a holy purpose. She will suffer and give and work and love till the magnitude of it is beyond the measure of human mind, and do it willingly, even eagerly.

With her heart filled with love and hope, yet trembling with fear, she enters alone the chamber of torture—her trial by ordeal—and somehow, out of the dark hours come strength and understanding. And when into her keeping is given that most perfect of all gifts, a little child, a bit of heaven comes to earth. If she listens she may hear a voice saying, "You are being trusted with something very precious; something made in God's image." Then will her heart sing with Mary of Nazareth: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

Duty makes every mother do things well, but love makes her want to do them beautifully. So she smiles as she washes the little body, and as she tucks the covers close, she kisses the baby cheek while her heart stands still in awe, because she loves him so.

She wants the body to grow strong, the mind to be keen, and the spirit sweet and honest; and forgotten are the weary hours of work, the days of monotonous routine.

Kathleen Norris says the right kind of mothers do not look for back pay on Mother's Day, and that is true; but because you are the right kind of daughters, you want to make your "over and above" thank offering of love.

My daughter sleeps on a far away green hillside beside my mother, and she it was who taught me the fullness of mother love; so now, for each one of your mothers I want to say, "Thank God for you, our daughters, who have brought completeness and opportunity into our lives."

And in closing may I bring as our united tribute to the mothers of the world and to your mother and mine, these lovely lines by A. Harlan Castle?

*"Because He knew our feet were apt to stray,  
God gave us her to guide us on our way;  
He knew when life would twist and turn and tear,  
Steadfast and true would be her loving care;  
And if the lesser loves should fade and fail,  
Hers would enfold and her belief prevail.  
O, Wondrous One, each day do we renew  
Our thanks to Him, because He gave us You."*

## IS THE KINGDOM OF GOD NOW DUE?

By M. W. Perrine

WE CANNOT answer this question definitely as to time. Over nineteen hundred years ago Jesus, the promised Messiah, came into the world. There was a time element connected with His coming, and it was definite. Paul, the Apostle to the Gentiles, (and that means you and me) wrote, Galatians 4:4: "When the fulness of the 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 (Gentiles) might receive the adoption of sons."

Now the Gentiles could not, by any possible means, be called to such an exalted position as sons of God, until the question of the calling of the Jews to that high position was disposed of. For God's Word declares, "To the Jew first, and also to the Greek." And God in His wisdom decided to permit the Jew to decide for himself, which decision was made when they rejected their Messiah.

So this Son, made of a woman (and how can anyone conclude that He was made ages before the woman was born) which God sent forth, being of age according to the Jewish law about thirty years, in order to fulfill all righteousness, went to John the Baptist and was baptized in Jordan. Then He went straightway up out of the water, and the heavens were opened unto him, and he saw the Spirit of God descending like a dove, lighting upon him, and a voice from heaven, saying, "This is my beloved Son in whom I am well pleased." He was led of the Spirit into the wilderness to be tempted and tried, for God, being all-wise, would send out no one on so important a mission as the preaching of the good news of the kingdom without first testing him.

Then God sent Him forth, to declare the message. Hear the record, Luke 1:14, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." This was the most important message that was ever delivered to men, because therein were the issues of life or death.

Did Jesus make a mistake in declaring the kingdom at hand? Not by any means! But some critics declare He did. But they have no conception of what was in the mind of Jehovah, or what His eternal purpose was. We have glimpses of it in the prophets, of the salvation and glory that were to come to the Gentiles.

Jesus commanded His apostles, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." That seems a pretty narrow gospel. Is God a respecter of persons? God had a purpose in view,

and He had His own way of bringing about His plan.

Hear the Apostle to the Gentiles in Ephesians 1:9, 10: "Having made known unto us the mystery of his will, according to the good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." God's plan is not so narrow after all. It reaches out to the ends of the world. It takes in both Jew and Gentile.

Hear the words of Jesus in John 3:16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." Now He is ready to send out His apostles to proclaim the good news. "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."

Hear the Prophet Isaiah, by Paul in Romans 10:20: "But Esaias is very bold, and saith, I was found of them (Gentiles) that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hand unto a disobedient and gainsaying people." This sounds good to the Gentiles, but what about the Jews?

Paul is quick to raise his voice in defense of his own nation. "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. . . Even so then at this present time also there is a remnant according to the election of grace."—Romans 11:1-5. That leaves the field open to the gospel call of both Jew and Gentile.

The time had evidently not yet arrived when the unbelieving Jews at Antioch, being filled with envy, spoke against those things that Paul and Barnabas taught, contradicting and blaspheming. "Then Paul and Barnabas waxed bold, and said, 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. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."

The kingdom of God was no longer preached as being at hand, nor was it preached as being especially for the Jews. But it was to be preached to every creature. Favor for the Jew lies in the future.

Some claim, from the Scriptures, that the kingdom of God is already here. But where is the evidence, either from the Scriptures, or from observation? Are present conditions to prevail in the kingdom? But present conditions do point to the fact that the King is nigh, even at the door: "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."

## IS IT NOTHING TO YOU, ALL YE THAT PASS BY?

By D. G. Harvey

IN THIS time of unemployment, with millions in the world hungry, half-clothed, lacking shelter, suffering untold misery, as the artist caused Ella Cinders of comic-strip fame to remark recently, "Nothing for breakfast, nothing for dinner, and the same thing warmed over for supper", brethren, this condition is no joke. Here in Kokomo, Indiana, once a prosperous little industrial city of some forty thousand people, the condition of today is pitiful. Our factories are idle; only a few are able to operate with a small force at half-time, with greatly reduced wages. Three banks closed their doors in the past month. Formerly Kokomo had seven banks. We now have one left. Old and long-established retail firms, some of thirty or forty years' existence, forced into bankruptcy. Thousands of able-bodied men, willing, yes, eager, to work and care for their loved ones, seeing their children go to school undernourished, cold, and in misery. I seem to see in their eyes this question: "Is it nothing to you, all ye that pass by?"

David writes: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."—Psalm 41:1. Paul writes the Galatian brethren of the decision of the council of Jerusalem, that the Gentile converts "remember the poor".—Galatians 2:10. Some will say: "We do remember the poor; we are sorry for them, but we cannot help them." True, we cannot feed them all, clothe them all, but we can each aid someone less fortunate, more helpless than ourselves.

When the repenting Jews came to John the Baptist, asking, "What shall we do?" John's answer was: "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."—Luke 3:11.

Some will say, "But, brother, the Scriptures read, 'If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.'"—1 Timothy 5:8.

Careful, brethren, that we do not read luxuries into that passage. We fear to give the man at the back door a cup of coffee and a piece of bread. "It no doubt would encourage him to be shiftless," we may say, yet we may have grown sons and daughters who have never earned a pair of shoes. Let us consider them, too. We cannot get that widow down the street a ton of coal because son needs a new car. We might send that sick man a doctor, furnish him some comfort, but sister must have a new hat. True, she would wear it only once or twice, for she is talking of becoming a blonde and a hat would hide that fact.

In James 2:15-16 we read: "If a brother or sister be naked or 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 does it profit?" James does not teach us just to think of the poor, but to show our sympathy by our acts.

Then, "open your mouth, judge righteously (justly) and plead the cause of the poor and needy."—Proverbs 31:9. Can we follow the Master and do otherwise? "*Is it nothing to you, all ye that pass by?*"

Many of our brethren are in want this year. The National Berean Relief Committee of the Church of God has been a great blessing. This work can only be carried on as those who give as they have been prospered, send in their donations to Sister Orpha Sanford, 5424 Race Avenue, Chicago, Illinois.

You of the church who are trying to follow the Master, is it nothing to you that the world does not know the love of God and His Son? Is it nothing to you that the world is troubled, distress of nations, "men's hearts failing them for fear"?—Luke 21:25-26. "In the last days perilous times shall come".—2 Timothy 3:1. Is it nothing to you that we live in these times? Does it mean nothing that Christ said, "Go teach every creature and all nations"? Matthew 28:19; Mark 16:15. Is it nothing to you that the harvest is great, but the laborers few? "Why stand ye here all the day idle?" are our Master's words in Matthew 20:6. True, Moses said, "Stand still and see the salvation of God (Exodus 14:13); but when they saw, they advanced.

Is it nothing to you that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, then shall the end come"? Matthew 24:14. Notice the statement *shall be* preached. It *will be*, and if we do not deliver this message of good news, others will, and we will lose the reward. Is it nothing to you that Jesus said, "Ye are my friends if ye do whatsoever I command you"? John 14:15. Remember, God speaks of a class of people who will draw nigh unto Him with their mouth, honor Him with their lips, but their hearts are far from Him. Isaiah 29:13.

To those not of the church, who do not try to follow the Lord, is it nothing to you that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"? Is it nothing that Christ gave His life in the most horrible manner known in the history of the world—the Roman cross? Is it nothing that the apostles suffered and gave their lives, that the gospel should come to you? Is it nothing that all through the ages, earnest and faithful men have suffered and labored to carry this hope to you? Does the Word of God mean nothing to you? Do a few hours of pleasure mean more than the promises of God?

Friends, stop! look! listen! Read the signs! This age is ending. The Jew is returning to the homeland. (Please read Luke 21:24; Jeremiah 31:10; Ezekiel 34:13.) Distress of nations is the same as it was prior to 1914. Fathers, sons, mothers, daughters, husbands and wives are at strife, one with another. Envy, deception, selfishness are on every hand.

"*Is it nothing to you, all ye that pass by?*"

## HE LEADETH

By S. G. Browning

I cannot say,  
Beneath the pressure of life's cares today,  
I joy in these;  
But I can say  
That I had rather walk this rugged way,  
If Him I please.

I cannot feel  
That all is well, when darkening clouds conceal  
The shining sun;  
But then, I know  
God lives and loves; and say, since it is so,  
"Thy will be done."

I cannot speak  
In happy tones; the tear drops on my cheek  
Show I am sad;  
But I can speak  
Of grace to suffer with submission meek,  
Until made glad.

I do not see  
Why God should e'en permit some things to be,  
When He is love;  
But I can see,  
Though often dimly, through the mystery,  
His hand above.

I do not know  
Where falls the seed, that I have tried to sow  
With greatest care;  
But I shall know  
The meaning of each waiting hour below,  
Sometime, somewhere.

I do not look  
Upon the present, nor in nature's book  
To read my fate;  
But I do look  
For promised blessings in God's holy Book;  
And I can wait.

I may not try  
To keep the hot tears back—but hush that sigh,  
"It might have been",  
And try to still  
Each rising murmur, and to God's sweet will  
Respond, "Amen."

## THE INFLUENCE OF MOTHER

THOUGH GOD reckons biblical genealogy through the fathers, yet see how jealously He has always selected the mothers:

Sarah, not Hagar, was the mother of the promised seed of Abraham;

Rebekah was called from distant lands to become the mother of Isaac's promised seed;

Leah—not Rachel, Jacob's choice—was chosen for the mother of Jacob's royal line;

Ruth, the God-fearing Moabite daughter-in-law of Naomi, was chosen to be the maternal ancestor of David;

Bath-sheba, previously commanded by king David, was the mother of Israel's royal son, whose prayer was for "wisdom and knowledge" by which to rule God's people, while David, his father, was rebuked by the judgment—"Thou art the man";

And it was Mary, the mother of our Lord, around whom touching biblical narrative is tenderly wrapped.

Mother's deep-planted, far-reaching influence is given prominence by the inspired record of God.—*Selected.*

## TRAINING OF CHRISTIAN PARENTS

OUT of President Hoover's conferences on child welfare has come the following suggestion for "A Spiritual Charter for Children," suggested by Samuel G. Welles, executive officer of the Department of Social Service of the Protestant Episcopal Diocese of New Jersey, and published in the report of the New Jersey White House Conference:

That every child, at the earliest possible moment, should be taught knowledge of his heavenly Father's protection and love;

That every child, as soon as he can talk, should be taught to talk with God in prayer;

That every child should be brought up in a household which practices family prayers, in order that he may remember from his infancy the sight of his family at prayers;

That every child should have the inspiration of religious pictures on the walls of his home, and the happiness of learning psalms and hymns in his early years;

That every child should be protected from moral hazards, such as gambling, drunkenness and impurity;

That every child has a right to have religion made a part of his every day life, and not a matter of dress-up occasions—a Sunday morning affair;

That every child has a right to demand that the church school is of equal importance with the public school;

That every child should have such teaching and training at home and in his church school as will prepare him for successful parenthood and home-making.

The importance of proper training and care for the little ones is an outstanding subject before our Bible schools today. The training of Christian parents is necessary to the training of children in a Christian home.

"THE greatest homage you can pay to truth is to use it."—*Emerson.*



# CHRISTIAN GROWTH

By George B. Alldridge

*"But the path of the good, morning light, advancing to shine to full day".—Proverbs 4:18, F. F. Translation.*

JAMES says, "Draw nigh to God, and he will draw nigh to you." I wonder when James wrote this if he had in mind the words of Azariah to Asa, "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you".

How true this principle is in human experience and observation! It is impossible for men who are opposite in disposition or position to be drawn towards each other. We say that like attracts and unlike repels. Hence, we note that the learned or educated seek the companionship of educated men and women; the wealthy and people of influence seek and associate with those of like position, etc.

This year, orators throughout the land will be pronouncing eulogies on the lives of certain statesmen (some living and some dead) exhorting citizens to endeavor to emulate in their lives the example thus set before them, as patriots and law abiding citizens, so essential for the best interest of our country whose constitution seeks to establish a condition of peace and happiness for all. The life and character of Jesus excels all. As I read and study His life, I recall the words of Psalm 139:6: "Such knowledge is too wonderful for me; it is high, I can not attain unto it." So I consider the life and character of one, whose life, it seems to me, comes the nearest to His, which history, sacred or profane, records, and that is His beloved servant Paul.

How few today hold up his life as a standard to attain unto. Do we realize that for the truth's sake he became an exile, a wanderer, often without home or even friends? Can you read 2 Corinthians 11:23-33, and tears not moisten your eyes? Wherein does the great Apostle's superiority in overcoming sin and temptation lie? Did he have to contend with the two greatest evils in the church and the world today, namely, jealousy and pride? Read Philippians 1:12-19 and 2 Corinthians 12:9-13, and mark how free he was from this spirit.

What was the secret of Paul's life that enabled him to sacrifice all that he might prove true to his Lord and Master? The answer is found in Philippians 3:7-15, especially verse 14. "I press toward the mark for the prize of the high calling of God in Christ Jesus." Two things—the mark and the prize.

Brethren, do we realize with Paul that Christ has laid hold upon us, but that we have not yet completely laid hold upon Christ? This scripture grips me, and at times I tremble, "Follow peace with all men, and holiness, without which no man shall see the Lord".—Heb. 12:14. Ah,

you say, holiness here means perfection. I know it, and that is just what Paul is talking about—perfection! Let me quote in full to show what I mean. "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

Some men say, "Honesty is the best policy." Yes, but Paul did not teach it. To him it was not a matter of policy, but character. Paul realized that the mark represented perfect character. Had he attained unto it? Well, if I can repeat from my heart what he wrote to Timothy in his second epistle, 4:6-8, then with him I will answer, "Yes." You see the prize is for those who reach the mark—perfect character. Hence, perfect happiness under all and every condition!

What inspired Paul to take this stand? Don't you think he knew all about the life of Moses? Hence he wrote the significant words about him in Hebrews 11:24-26, and I am quite sure he knew about Jesus, as he expresses it in Hebrews 12:1-3.

Brethren, are we forgetful? Oh yes, we old folks say, "I forget everything." Ah, do you? Well, think again and see if it quite meets what Paul says: "Forgetting those things which are behind, and reaching forth unto those things which are before". Must we forget all the past? Why, no, brother, I pity you if you do. What, then, must I remember? Just your Christian experiences. Now read Romans 5:1-5, and you will see that we can only acquire hope by experience. Paul speaks of two things that he was not ashamed of—the gospel, Romans 1:16, and his hope, Romans 5:5. Both of these are the means of bringing the love of God into our hearts.

I surely love young people. Sometimes I listen in, and in every case all I can hear is about the future—always optimists. Occasionally, when I cannot avoid it, I overhear old folks. Oh my, it sets my teeth on edge, everlastingly talking about the past—pessimists!

At the Olympic games to be held this summer at Los Angeles, it would be interesting to note just how many of the contestants in the running races look back to see how the other competitors are getting along. Dear brethren, they may not know this scripture, but in practice they will exemplify it. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is

temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but 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."

Paul realized that the prize was to be bestowed at the end of the race. So he says, "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

In writing to the Galatians he says, "Ye did run well; who did hinder you?" I like the way Weymouth reads: "Ye were running the race nobly: who has interfered and caused you to swerve from the truth?" Beloved, do not listen to those on the side line. You must listen to and follow the orders of your Trainer, only.

In these days of radio and the means of purchasing very cheaply all kinds of literature, setting forth plans of salvation not in harmony with God's Word, or as Paul says, "There are, it may be so many kinds of voices in the world, and none of them is without signification", we must remember Isaiah's words, "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

I realize what Paul means, "Be not deceived; evil communications corrupt good manners." I am fully in sympathy with the teachings of the Church of God, and I believe if I continue faithful that "the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed."

Emerson expresses my concluding thought, "Only that soul can be my friend which I encounter on the line of my own march; that soul to which I do not decline; and which does not decline to me, but native of the same celestial altitude, repeats in its own all my experience."

## LINCOLN'S PROMISE

WHILE a member of Congress, Abraham Lincoln was once criticized by a friend for "his seeming rudeness in declining to test the rare wines provided by their host." The friend said to him, "There is certainly no danger of a man of your years and habits becoming addicted to the use of wine."

"I meant no disrespect, John," answered Lincoln, "but I promised my precious mother only a few days before she died that I would never use anything intoxicating as a beverage, and I consider that promise as binding today as it was the day I gave it."

"But," the friend continued, "there is a great difference between a child surrounded by a rough class of drinkers and a man in a home of refinement."

"A promise is a promise forever," answered Lincoln, "and when made to a mother it is doubly binding."

—Selected.

## THE KINGDOM IS NIGH AT HAND

*Continued from front page*

stone is the Jews. They are God's battle axe with which He will break in pieces the nations and kingdoms of earth. (Jer. 51:20.)

Gentile powers are tottering. Their proud times are ending. Soon Israel's graves shall be opened, and God shall make them one nation upon the mountain. (Ezek. 37:12.) Then the stone that smites the image upon the feet shall become a great mountain and fill the whole earth. For Israel shall bud and blossom and fill the whole world with fruit. (Isa. 27:6.)

"The strength of the hills, and the depth of the sea,  
The earth with its fullness, belong unto Thee;  
And yet to the lonely Thou lendest Thine ear,  
So ready their humble petitions to hear."

## THE NECESSITY OF A RENEWAL

*Continued from page 483*

body—the new creation which will inherit and inhabit the kingdom of God. "For a husband is the wife's head, even the Anointed one is Head of the congregation ('church', Weymouth); he is a Preserver of the body ('his body', Weymouth)."—Ephesians 5:23, Diaglott.

Briefly, our thoughts, interests, and affections must harmonize with those of our Head—the Christ. Just as our natural heads dictate how we should walk and talk, our spiritual Head divinely reveals to our spiritually clarified minds how the new creature must talk and act. Thus only is it possible to possess "clean hearts" and "a right spirit". For the more professing Christians boast, decorate, and pamper the "old man", their fallen nature, the more they militate against their salvation.

The sanctified Christian, therefore, need not fear. Though his career be ever so long and hazardous, the Captain of his salvation has him in tow and will eventually dock him at the port of that eternal city which He has prepared for him; "a city which hath foundations, whose builder and maker is God."—Hebrews 11.

Reader, if you should be in doubt as to your status with God, reflect upon the fact that time for preparation has almost expired and is too dangerously brief for dilatoriness. The professing Christian must be prepared for eternity, either at death or at the return of the Lord for His saints, or otherwise he will come under the judgment of the unregenerate world only to be "cast . . . into outer darkness: there shall be weeping and gnashing of teeth."—Matthew 25:24-30. For, "he who sets me at naught and does not receive my teachings is not left without a judge: the message which I have spoken will judge him on the last day."—John 12:48, Weymouth.

# National Berean Department

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"BLESSED IS THE MAN WHOSE STRENGTH IS IN THEE . . . WHO PASSING THROUGH THE VALLEY OF WEEPING, MAKE IT A WELL."—PSALM 84:5, 6.

### STRENGTH

NO HOUSEHOLD, however small, can exist for any length of time without the members of that household working, at least to some extent, for the good of all. No husband and wife can make a success in life without each one doing his or her part, and doing it faithfully and well, with the will of the other at heart. No community can exist as such without public-spirited men and women who see the needs of that community, and plan and lead for the welfare of all. No church, no matter how large or how small the membership, can exist without the cooperation of at least the greater part of the members. One single member who knocks what the rest are trying to do can tear down faster than the rest can build up.

The same thing is true in the state work. The cooperation of every church is needed; yea, the cooperation of every member of every church is needed that the work of the church may go forward, not backward. One who pulls accomplishes something; the one who merely wants to, and does get on and ride, only hinders. One is a help, the other a hindrance.

Again, the same thing that is true of the local and state work is true of the national work. The national work needs the cooperation of every individual member of every church of every state conference, and of every isolated member besides. If every member of the Church of God in the United States and Canada would consider it his bounden duty to cooperate with all other members, what a mountain of workers there would be!

There is a story of an Indian who undertook to build a boat, and in doing so he tried to please all by taking the advice of each one who came along with a suggestion. What one suggested was undone by the next suggestion. The boat was a failure. Another boat was started, and whenever anyone offered a suggestion the builder pointed to the ruin, "That is everybody's boat. This is Indian's boat." So a boat was completed that amounted to something.

Just so with local, state, and national work; whether it be Sunday school, Berean, or general church activity. Some few must plan the boat, as it were, and those plans must be carried out without being changed to suit the whims of each

individual member. Which was the better, the boat built to suit all, or the boat built after a plan? Do I hear an answer, "The Indian's boat"? If so, then let's each one help our leaders in every way that we can, so that our suggestions will not counteract all that our leaders plan to do. No doubt they make mistakes. All of us do, and our leaders are just as human as we are. Let's help them pull by doing all we can to help in any way that we can, whether it be by use of our talents or by use of our money.

Lydia Railsback.

### YOUR PLACE

Just where you stand in the conflict,  
There is your place.  
Just where you think you are useless,  
Hide not your face.  
God placed you there for a purpose,  
Whate'er it be;  
Think He has chosen you for it,  
Work loyally.  
Gird on your armor! Be faithful  
At toil or rest!  
Whate'er it be, never doubting  
God's way is best.  
Out in the fight or the picket,  
Stand firm and true;  
This is the work which your Master  
Gives you to do.—*Selected.*

"SIN is never so dangerous as when it looks harmless."

### THE NEW JUNIOR BOOK

THE new Junior Berean Book entitled, "The Hebrew People," is now ready for distribution. It is a very neat book, easy to understand and of clear print. The price is 30 cents for single copies; 27 cents each for 5 to 25 copies; 25 cents each for 25 or more copies.

Please send all orders to the National BEREAN Society, Oregon, Illinois, and not to the N. B. I.

# THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*“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.”—Isaiah 35:4.*

## JACOB AT BETHEL

JACOB, banished from his home and friends, had a long and lonely journey. Four hundred miles stretched between Beersheba and Haran. It must have taken many weeks to reach his uncle's home, even if he rode on some animal's back part or all of the way.

After a certain day's travel, and when night was coming on, he arrived at the old town of Luz. The sun had already set, and he decided to rest for the night in one of the fields. It was a rocky place with terraces of stones nearby. Jacob took one of the loose stones and put it under his head and lay down to sleep. This was not an unusual thing to do in that country. Often a traveler might be seen with a stone for a pillow and the hard earth for a bed.

As Jacob looked up to the stars he felt lonely and homesick and he regretted the wrong that he had done. At last, weary with the travel of the day he fell asleep. While he slept he had a strange dream. There appeared to him a ladder set upon the earth, and the top of it reached to the heavens. And the messengers of God were ascending and descending on it.

As he was watching these angels going up and down, he heard a voice and there was Jehovah. He listened, and these were some of the words he heard: “I am Jehovah, the God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. And behold, I am with thee and will keep thee whithersoever 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.”

When Jacob really waked from his sleep, he said to himself, “Surely Jehovah is in this place and I knew it not.” Then he was afraid, and said, “How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.” He rose up early in the morning, took the stone that he had put under his head, set it up for a pillar, and anointed it with oil. This was a common custom as a token of God's presence, and it was also a reminder of Him to passers by. It was to many people a symbol of God's spirit, and so was sacred in the eyes of all who understood its meaning.

Jacob called this place Bethel, and by this name it has been known ever since as a famous sanctuary. The town

itself came to be called by the same name. Bethel means “House of God.”—From *Journeys and Adventures of Mighty Men of Old*.

DO WE look to God for constant care on our journey of life?

### WEEKLY BIBLE READING

May 21 to 27: 1 Kings 8 to 23; 1 Corinthians 8 to 14.

WE BELIEVE that Israel will be restored to Palestine as a favored nation. “Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.”—Ezekiel 37:12.

### BIBLE ADVICE

Beware being one of those in the latter days, “speaking lies in hypocrisy; having their conscience seared with a hot iron.”—1 Timothy 4:2.

“When you have hard work to do, sing while you are doing it.”

### THE OLD “OUR FATHER” PRAYER

The day has rushed the hours away—there's such a lot to do

With making and with mending for the boys;  
There's cooking and there's washing and a bit of romping,  
too,

Whilst playing with wee Annie and her toys;  
But, now that bedtime's coming, there's a hush within  
the air—

For Mother's teaching Baby-Boy the old “Our Father”  
prayer!

The birds are singing vespers in the trees across the way,  
And heaven seems very close in sunset skies;

And all the frets and worries of the common workaday  
Are lost in something restful—holy—wise!  
For mothers need a childlike faith—and find it as they  
share

Just word by word with lisping babes that old “Our Fa-  
ther” prayer.—*Lillian Gard.*

## With Our Sunday Schools

LESSON 7.—May 15, 1932

### JACOB AT BETHEL

Genesis, Chapters 27 and 28

Devotional Reading: Psalm 139:1-12

#### GOLDEN TEXT

Behold, I am with thee, and will keep thee in all places whither thou goest.—Genesis 28:15.

#### A STUDY OF THE SUBJECT

Topic: Jacob's Dream of Hope.

**Basic Truth:** "In thee and in thy seed shall all the families of the earth be blessed."—Genesis 28:14.

**I. Alone With God.** Driven by fear of a brother's vengeance, Jacob fled from the protection and love of home. Night found him alone under the stars, alone in the presence of God. As he wrapped his head in his mantle, and pillowed it upon a stone, and gazed up into the glory-filled heavens, no doubt a sense of his guilt troubled him and his mind was restless with forebodings. It was then that the healing hand of God was extended to him in a dream, and the splendid promise made of God unto his fathers was renewed unto him.

**II. The Dream Promise.** A ladder from earth to heaven. Angels of God "ascending and descending on it". God in constant communication with events of earth. No wonder Jacob was impressed with awe and godly fear when he awoke! God was there! God had stood above the ladder, and had spoken to him! And then the greatness of the promise addressed to him! Land—north, south, east, and west—all the land that he could see, would be his eventually by the will of God. Posterity—his children would be as the very dust of the earth, innumerable. More marvelous still—in him and in his seed all families of the earth should be blessed. To these rich promises was added the assurance that God would never leave him until all these things were brought to pass!

**III. The Dream Fulfilled.** Like his father Abraham (Acts 7:5), Jacob did not come into actual possession of a foot of the vast territory which God had promised to him. But this does not mean that the dream will never be realized; for in the fullness of His own good time God will remember His covenant with Abraham, Isaac, and Jacob, and "there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."—Romans 11:26. God will gather the scattered tribes of Israel back to the land of the promise, and they shall dwell there in safety forever. Then, through them, and through their mighty King, the Lord Jesus Christ, the blessings of peace, prosperity, and life, will reach out to all the families of men, and all shall praise God for His goodness!

#### PRACTICAL APPLICATIONS

Lesson outline:

- Angels of God.
- God's watchfulness.
- Promise of God.

God formerly spoke to His people through dreams. Heb. 1:1. Jacob's dream was not an ordinary dream; it was God speaking to him.

Angels were descending and ascending; they could see Jacob; they were watching over him. We generally think of angels as messengers—and this is a true office of them—but they are also watchers. Dan. 4:13-17. What or whom do they watch? We may find an answer to this question in Psa. 34:7. Cite several related instances where angels have appeared and aided someone in need. Do you think the angels of God encamp around the children of God?

God said to Jacob, "I am with thee". It means a great deal to have God with us. If we follow wherever He leads, we may feel assured that all will be well. No matter how dark the night, His eyes are always watching us, for they can pierce the darkness of the darkest night. No matter how tumultuous the storm, His ears are always able to pick up the sounds of our lips. If we are unable to audibly speak, His mind is sufficiently strong to read our thoughts, for He knows before we ask what we have need of. What a wonderful God! 1 Peter 3:12; Prov. 15:3; and Matt. 6:8.—C. E. R.

#### THE GOLDEN TEXT

"I am with thee, and will keep thee in all places whither thou goest."—Genesis 28:15.

This promise was given to Jacob in a dream and must have been very comforting. The same promise was made to Isaac some time before. See Gen. 26:3, 24. There were also other Old Testament characters that received the same promise. See Isa. 41:10; 43:5; Deut. 31:6.

God's care is not limited just to Old Testament characters, but coming down to Christ's time we find Him saying to His apostles, "Take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak"—Matt. 10:19. Then again in Matthew 28:20, when Christ is sending forth the twelve to teach all nations He gives them this assurance, "I am with you always, even unto the end of the world." "They went forth, and preached every where, the Lord working with them, and confirming the word with signs following."—Mark 16:20.

—L. A. R.

#### YOUNG PEOPLE AND ADULT

Jacob bought the birthright from Esau, deceived his father, and obtained the firstborn blessing, yet he was uncertain of God's approval. At Bethel as Jacob was fleeing from his brother's anger, God revealed to him in a dream that he had been selected as the accepted seed of promise. The promises were to Abraham and his seed, not seeds. Ishmael and the sons of Keturah were left out. The promises were to Isaac and his seed, again not seeds. It must have been with consider-

able satisfaction that Jacob discovered his selection as the seed. It should be remembered that while God selected and blessed Jacob as the seed, yet He punished him for his treatment of Esau. Jacob became a refugee from his brother's wrath. It was more than twenty-one years before he dared to return to his old home. During this time he served Laban and his wages were changed ten times, each time to his disadvantage. In addition, if any sheep died or were killed by wild beasts or accident, the loss was always Jacob's, never Laban's. Shepherds were entitled, according to practice, to live off the flock they tended. Jacob was not permitted to do this. He lived off his own flock and gave full count to Laban. He was paying for his trickery to Esau.

Jacob's mother, Rebekah, loved him dearly. It was she who assisted him in gaining the firstborn blessing by tricking his father. God punished her for her part. Jacob was forced to flee, and as far as we know she was never permitted to see his face again. Only a devoted mother can measure the heartache of this punishment. God blessed and God punished. How true the words of the Apostle: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

—H. A. S.

#### INTERMEDIATE CLASS

More about the one we studied last week, who "bargained" with his brother for an inheritance! Take your Bible with you to Sunday school so that you will be able to read what intervened between the lessons. What did Jacob receive in addition to the usual blessing coming to the oldest son? Gen. 28:3, 4. The blessing, originally given by God to Abraham, was thus in turn given to Isaac, and then to Jacob. Why was Jacob making this journey? Gen. 27:41-44. Tell what happened to him that night. What was the first thing he did in the morning? Vv. 18, 22. Who had previously built an altar there? Genesis 12:8.

In return for the great favors God was going to bestow upon him, what two things did Jacob promise God? Vv. 20-22. Notice he says he is going to give a "tenth" of all that God gives him. Who before Jacob gave a tenth to God? Gen. 14:20. Notice also that Jacob realizes that all of what he might possess will not be his because of his own efforts, but because God would give it to him. V. 22. Would it not, then, be right for Jacob to return a part to God?

Is it not proper that we should return to God a part of what He gives us, and also that if God blesses us, we should acknowledge Him and worship Him and say with Jacob, "Then shall the Lord be my God"?—M. G.

# AMONG THE CHURCHES

## CONFERENCE DATES

Northwestern Conference, Oregon and Washington, at Corvallis, Oregon June 2 to 5  
 Texas Conference and Bible School at Riviera, July 8 to 16  
 General and Illinois Conference and Bible School, at Oregon, August 2 to 14  
 Iowa Conference and Bible School at Waterloo, August 20 to 28  
 Virginia Conference and Bible School at Maurertown, August 25 to Sept. 4

## MEETINGS AT RIPLEY, ILLINOIS

The meetings which were commenced on Sunday, April 24, at Ripley, Ill., are being well received in spite of the very busy season of the year for this community. Almost capacity audiences are giving rapt attention to the presentations of Bro. Austin's chart talks on God's plans and purposes and on topics of current religious interest. Bro. Lapp is receiving hearty cooperation in his zealous efforts with the musical feature of the work, with the result that a growing choir is assisted by the whole audience in hearty singing. He is also exhorting for a one hundred percent cooperation in this earnest gospel effort of evangelization.

## NEWS FROM THE FAR WEST

The quarterly meeting of the Northwestern Conference of Oregon and Washington was held at Corvallis, Oregon, on March 5 and 6. Bro. Joseph C. Wilson of Lebanon, Oregon, gave several discourses on the present conditions of the world and their effect on the church. We are exhorted to hold fast to that which is of good report and to listen not to Babylon, for she would have us leave our first love and worship with her, a god unknown to the fathers of old. Sr. Rogers of Eugene, Oregon, was present. We would that more were as faithful as she.

The annual conference will be held June 2 to 5 at Corvallis. Committees are: finance, Sr. M. Kerr, Corvallis; Sr. Ethel McIrvin, Vancouver, Wn.; Bro. Roy S. Smith, Eugene, Oregon. Program, Sr. Evelyn Kerr. Music, Sr. Clarence Nordyke. Flowers, Sr. W. H. Tremaine and Sr. Anna Cady. Communion, Sr. W. I. Barber and Sr. Rose Wilson. Publicity, Sr. Flora E. Hogue. Further information and road maps will be furnished upon request. Address all correspondence to (Miss) Gladys Barber, Sec'y, 1553 Adams St., Corvallis, Oregon.

## MINISTERIAL WORK WANTED

While I have devoted only part of my time to ministerial work in the past, donating my labor to the church for the most part, conditions are now such that I can give my entire time to the work, if opportunity affords. I have no lucrative employment at present, and so it is desirable that I find a place where he who preaches the gospel shall live of the gospel. If I can be of greater service to my Master in the future than I have been in the past, I shall be glad. I trust that there may be some opening for my services. Anyone interested may communicate with me at the following address:

Charles W. Howe,  
 1036 Newton St., Waterloo, Iowa,

## IOWA CONFERENCE

The executive board of the Iowa State Conference met at Waterloo, April 17, and decided upon the dates of August 20 to 28, inclusive, for the convening of the State Conference. This year the meetings will be held in the new church building and the meals served in the basement of same. Reserve these dates and come to the Iowa Conference. Esther Sealine, Cor. Sec.

## NEWS FROM KENNARD, NEBR.

We wish to introduce to the household of faith, Mrs. Henry Rix, of Kennard, who was recently immersed into the saving name of Jesus Christ. Mrs. Rix is one of our young married women. A line of inspiration and encouragement would be appreciated by her.

We were very glad to see Bro. M. D. Newell back in his usual place last Sunday, after having had an attack of the flu which kept him in bed for several days.

Mrs. Floyd Alexander, daughter of Sr. Jessie Ward of Kennard, was recently operated on for appendicitis. At last report she was getting along fine.

We are planning a big day for May 8, Mother's day. The parts have all been given out and the young people are hard at work on their program which will be presented following the Sunday school hour on that date. We invite all who are near enough to come and enjoy the day with us. There will be a basket dinner at noon and a sermon in the afternoon.

"Life does not hold enough of years

In which we can repay

A mother's love—so do your best

Before she goes away."

In the Master's service,

Lucille Le Crone.

## GRAND RAPIDS, MICHIGAN

Spring activities are progressing well in the work here. On April 27, the adult ladies class held a business and social meeting, and on May 7, the men are to hold their next gathering and select a name for their group.

Plans were made for the pastor and wife, Sister Ada Simpson and Sister Hanson to attend the National Berean Executive Board meeting at South Bend on April 30, the pastor remaining over to broadcast from WCMA on Sunday morning. Bro. Lyon came over from Cleveland to visit in Grand Rapids for a couple of days and motored to Indiana with the group.

Our choir has been reorganized and is progressing nicely under the able direction of a musician employed for that purpose. We hope to be able to render some good music soon.

F. E. Siple, Pastor.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB and N. B. I.

Louise Brewer, Mr. and Mrs. Enos Elton, Mrs. C. H. Bassett, H. J. Stadden, Ethel Stadden, Mr. and Mrs. W. H. Stadden, Mr. and Mrs. R. S. Lindstrom, Mrs. E. L. Griffin, Verna Himmelright.

## TRAINING SCHOOL CONTRIBUTIONS

Friends \$25.00  
 Maurertown, S. S., Virginia 6.49

Total \$31.49

## NEWS FROM POMONA, CALIFORNIA

We are sorry to have to report the death of Sr. Elliott of Santa Ana, who passed away at the age of eighty-one years. For many years she had lived in the hope of the second coming of our Lord and the establishment of His kingdom. J. E. Adamson conducted the services, in the presence of quite a large number of friends. Our sympathy goes out to Elsie, the loyal daughter, left to mourn the loss of Mother and Father.

Margaret Adamson.

## EDEN VALLEY, MINNESOTA

Our special meetings at Eden Valley were opened up Sunday evening with our pastor, John Denchfield, speaking. Bro. Adna Hoskins of St. Cloud has been speaking since then, assisted by our pastor. The first two nights the weather was unfavorable, but the crowds were encouraging. Since then the crowds have been increasing, and the interest is very good. We have had visitors from Minneapolis, St. Cloud, and Paynesville, whose presence has helped us spiritually. We have been listening to some wonderful sermons.

Wednesday was the day set aside for shingling the church. We are proud to report that there was a wonderful response to the call for help. Over twenty men were present to tear off the old shingles and lay the new ones, while a number of women prepared and served dinner, cleaned the church and basement, threw the old shingles into the coal room and piled over half of them. By evening the church was completely covered with its new "bonnet", and the young people had finished up the partition to their class room in the basement, and for good measure added a door to the coal room. The young people can well be as proud of their work as the adults of their shingling.

All evening appointments, such as class meetings, Bible study, and choir practice, have been postponed that all might work together to make our special meetings a success. Bro. Verd Thoms of Emily, is expected to assist us in part of these meetings. He is well known here, and we are anticipating his coming. The prayers of all our church people are asked that God will bless us in our efforts and that many may come to accept our Savior during these meetings.

Mrs. Herman Ruhn, Church Clerk.

## REPORT FOR APRIL

Sermons: Pleasant View, 2; Rensselaer, 2; Culver, 2; Plymouth, 1; Kokomo, 3; Hillisburg, 2; Scireleville high school, 1.

Baptisms, 5.

Money received: Pleasant View, \$30.00; Hillisburg, \$2.50; Rensselaer, \$30.00; Plymouth, \$15.00; Scireleville high school, \$5.00; Burr Oak, \$10.00; Conference Board for March, \$20.00. Due from Conference Board for March, \$4.05; for April \$23.00. Total \$27.05. Expense, \$15.50.

NOTE: On April 14 we had the pleasure of baptizing Bro. Richard Chase, his wife, Sr. Lucy, Miss Whitaker, Miss Edna Ebert, Mrs. Elsie Harvey, all of Kokomo. Sr. Harvey is Bro. Robert Harvey's wife. She and Robert are both fine musicians. This church, under the leadership of Bros. O. J. Parker and D. G. Harvey, is moving forward.

J. H. Anderson,



## IN MEMORIAM

Sister Crysler, who passed away at Golden Rule Home, Oregon, Ill., was brought home to Fonthill for burial by Bro. Austin. On April 18, the train was met by the undertaker and several cars of our church folks, who escorted the body to the little church where our sister had so long worshipped. The pall bearers were members of the church, Bros. Ernest Shute, David Elliot, Horace Haines, Arthur McClellan, L. S. Haney and Irvin Barnhart. Surrounded by many beautiful flowers, she lay at rest after much suffering. We were all glad to see her dear face so sweet and peaceful.

The church was well filled with her husband's relatives. Mr. William Crysler, the only living son, and his wife were there, also her husband's sister, Mrs. Williams, and all her large family, who had been so kind to Sr. Crysler before she went to Oregon. Many other relatives and friends from the village, as well as most of the church folks, came to pay respect to her memory. Sweet music was rendered by Bro. and Sr. Shute.

Bro. Austin spoke kind words of Sr. Crysler, and pointed us to Jesus who is the Resurrection and the Life. He gave us a message full of truth and beauty, showing very plainly that death is an enemy, so that our only hope is in Christ's second coming and the resurrection. We laid our sister to rest, beside her husband, in beautiful Fonthill cemetery, to sleep in peace until the Lord shall call.

We have all felt glad that it was possible for Sr. Crysler to go to Golden Rule Home, where she was so tenderly cared for. Many times she has written me to say how kind the matron and every one was to her. When she was unable to care for herself in her little home in Fonthill, God opened the way, and she surely appreciated her blessings. For one left alone and sick as she was after such serious operations, Golden Rule Home was a haven of rest.

Mrs. Albert Railton.

## JANE ALICE, CRYSLER

Jane Alice Paran was born in London, England, on March 16, 1871. Both parents died in her early childhood. She was brought to Ontario, Canada, where Mr. and Mrs. James Lambert became her foster parents, both of whom have since died.

Her early adult life was, besides being accompanied with the usual problems of livelihood, attended with severe physical ailments which necessitated different serious surgical operations. Being without living relatives, those conditions seemed to surround her with storms and tempests beyond her control that were heavier to bear than does the average person experience. She bore them all with fortitude and rectitude that none could criticize. She was united in marriage with Mr. John Crysler of Fonthill, Ontario, the writer officiating, and soon united with the Fonthill Church of God. Though weakened for life by her former sickness and operations, yet she in her zeal became a consistent and hardworking helpmeet. Bro. Crysler preceded her in death in 1928. Immediately after his death Sr. Crysler submitted to a most serious surgical operation which was made necessary by an ailment which developed during the last months of Bro. Crysler's long sickness. While Sr. Crysler seemed to be relieved by the treatments given her for that ailment, yet the operation was so serious that it was physically impossible for her to continue with any hard labor.

In the early summer of 1930 the deceased, having been accepted by the Board of membership, entered Golden Rule Home for the aged and alone ones, at Oregon, Illinois. In addition to paying into the Home treasury an

amount satisfactory to the Board of Membership, she also arranged her surplus of funds—kept for her personal use as might be needed because of her physical breakdown—so that whatever might remain at her decease should also become the property of Golden Rule Home. She rightly figured that if Golden Rule Home was going to be responsible for her care, comfort, and keep, howsoever much it might cost the Home, that it should become the benefactor of whatever might remain in the event of her decease.

Her constantly failing health warned her months ago that it would be impossible to long survive. Every attention and assistance was afforded her by Golden Rule Home. During the last weeks of her life a competent nurse was constantly at her bedside. Her doctor was called as many as three times a day. That she was deeply grateful to the Home for its attention to her was repeatedly testified by her in those closing weeks. Sr. Crysler died April 16, 1932, without a living relative except a stepson and a stepdaughter.

On the afternoon of April 17, a number of her church brethren and sisters, and neighbors and friends of Oregon, Ill., as though they were of kin, manifested their respect and honor by gathering in brief funeral services. The body was then shipped to Fonthill, Ont., where the Church of God was filled on Monday afternoon, April 18, by former friends and brethren, after which she was laid to rest by the side of her recently deceased husband.

Thus ended a life which was filled more than ordinarily by storms and tempests. Through them all she maintained optimistic fortitude and during the last years manifested joy and gratitude in the hope of her Lord and Savior. Those who knew her best understood best her problems which she tried always to keep to herself except as she confided in a few chosen friends. These all sym-

pathized deeply with her and in one accord lauded her effort and Christian zeal. May it be that at the coming of our Lord and Savior she may be chosen by Him to wear a crown of life and to enjoy the possession of immortality and incorruptibility.

F. L. Austin.

## HERALD RECEIPTS

Helen Porter; Vivian Magaw (for another); Floyd Kessler; Mrs. May Moore; N. H. Geiselman; Mrs. E. L. Griffin; Mrs. Mary Goekler; Mrs. Alma B. Steffa (for self and others); John Railton; Verna Himmelright.

## ORDERS FOR TRAINING SCHOOL HERALDS

Ida Lapp; Blair Church, Nebraska; Anna D. Springer; Mrs. B. Brown; Mrs. A. J. Chaplin.

## THE RESTITUTION HERALD

Published by

National Bible Institution

Oregon, Illinois

The RESTITUTION HERALD advocates: the near return 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 to be 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.

## BETWEEN YOU AND ME—

Mother's Day! What tender memories lie hidden in the words; what sweet treasure of our lives is voiced in the phrase! How the wisdom of our heavenly Father is manifested in His plans and purposes for humanity, for He knew that His creatures would need mothers. His love is typified in mother love, for the true mother never forsakes her own. Let us cherish mother as long as her life shall last, and bring naught but honor to her memory after she falls asleep.

Deep grief descended over the assembled congregation at Oregon, Ill., on May 1, when a telegram arrived announcing the death of Sr. Leta Johnson, of Sac City, Iowa. The love and sympathy of all go out to Bro. J. Arthur Johnson and his motherless babe in their great loss. Further details are not at hand as we go to press.

Golden Rule Home is again in deep sorrow because of the loss of one of its brightest rays of sunshine. "Aunt Mary" Renner was taken suddenly and seriously very ill on Saturday evening, April 23, and fell peacefully asleep in Jesus early Friday morning. Our grief is indeed heavy as we lay away one who was truly an example of the sweet spirit of our Savior—a true Christian indeed.

Bro. N. H. Geiselman, Tampa, Florida, has been suffering untold agony because of the removal of a cancer from his lower lip. Let us remember this aged brother in our prayers, that he may receive peace and rest at the Father's hand.

Read again the beautiful poem, "He Leadeth". This was sent to Sr. Woodward in a letter from a dear friend of hers in Rockford, Ill., and passed on for all to enjoy.

The article by Bro. D. G. Harvey, appearing in this issue, was clipped from Gospel Trumpet by Sr. Orpha Sanford, and sent to us for publication so that it might reach a larger circle of readers.

There are several of our experienced and able ministers available for regular work at present. If you who are needing the services of pastor or evangelist, will write to your secretary, Bro. G. Eldred Marsh, Oregon, Illinois, he will gladly make suggestions and recommendations for your particular needs.

Good news for those of high school age who expect to attend Illinois Bible School this summer! Bros. G. Eldred Marsh and C. E. Lapp are the teachers for this group. The "kiddies" will also be happy, for Sr. Verna Thayer will again have charge of the primary class. Remember the dates—August 2 to 14—and plan to come.

May 8 is a special day for Sr. Anna Cordill, 331 South Eddy St., South Bend, Ind., and a birthday card to her would remind her of the affection with which she is regarded by her many friends. Sr. Cordill, is the mother of Sr. Idona Romine, and is almost the last of her generation among our faithful church members.



## THE RICH MAN AND LAZARUS

By Sydney E. Magaw

**W**HAT does the parable of the Rich Man and Lazarus mean? Let us examine it carefully.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day."—Luke 16:19. Who was the rich man? Could he not well represent the Jewish nation at the very time this parable was spoken? The Jews were rich in the sense of being the elect nation of God, for "salvation is of the Jews".

In a material sense, too, the Jews were favored. True, famines came, and at times enemy nations were victorious, but as long as Judah obeyed God all was well. Even to this day the Jew is materially blessed. The "purple and fine linen" is simply a description of the pride and glory of the Jewish leaders. Had Christ come in pomp and luxury, He would have more readily won favor of the Jews, but they despised one who ate with sinners. It could be truthfully said of the Jews that they "fared sumptuously every day."

"And there was a certain beggar named Lazarus, which laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores".—Verses 20, 21. Whom did the beggar represent, and who were the dogs?

Once there was a Man who came to the Jews and begged of them that they might receive Him. He, like a beggar, had no home. He said, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." Indeed Jesus lay at the Jewish gate, Jerusalem, full of sores. There was not a crumb of comfort, not one crumb of kindness, from the rich Jews. Instead, they crucified Him and left Him "full of sores". With what fervor the Master begged of the rich man is seen in His lamentation, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children (Jews) together, even as a hen gathereth her chickens under her wings, and ye would not!"

In a parable Jesus could well be called Lazarus (God has aided), for though rejected of man God raised Him from the dead. God aided Him. There is still another reason for the beggar's name being Lazarus. The Jews knew of the raising of Lazarus and many saw him. See John 12:9. They believed in the resurrected Lazarus; hence they believed in the resurrection. But Christ taught, "I am the resurrection", and for one to believe in the resurrection he must believe in Christ. Thus, in parable, Christ spoke of Himself as Lazarus—a hint to the Jews of His power. The Jews could not think of Lazarus without thinking of Jesus, who had raised Lazarus. So Lazarus (God has aided) well suited Christ as a figurative name.

Some have thought the beggar typified the Gentiles, but this is hardly probable; for who, then, could the dogs be? In what way could Lazarus, as a name, be applied to the Gentiles? Furthermore, when the Jews rejected Christ, the Gentiles came to life; but verse 22 says that "the beggar died". Surely, it was Christ who died, not the Gentiles!

"Moreover the dogs came and licked his sores." Who were the dogs? The Jews considered the Gentiles as outcasts, as dogs! Even Jesus, speaking to a Gentile woman, said, "It is not meet to take the children's bread, and to cast it to dogs." That is, it was not proper to take Israel's blessings and give them to the Gentiles. But it was the Gentile woman who "worshipped him", while Israel said, "Away with him. Let him be crucified." Thus Christ received comfort from the Gentiles (the dogs), while the Jews (the rich man) left him "wounded" and "bruised", and "full of sores". Truly the dogs came and licked his sores, and now the dogs are received while the rich man is cursed. God has visited the Gentiles "to take out of them a people for his name."

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom". Now when Jesus died, how was He carried into Abraham's bosom? Abraham was dead and buried. He was not in heaven. No part of his person was in heaven, and in the whole parable nothing is said about either heaven or anybody's soul!

The expression, "Abraham's bosom", refers to a place of honor, and is derived from the posture used by the Jews while dining, as the beloved disciple leaned on Jesus' breast (bosom) at the last supper. Where several reclined on one couch, the one most favored was said to lie in "Abraham's bosom"; hence the term came to mean simply "the state of celestial happiness". (See footnote on page 274 of *Emphatic Diaglott*.) When Christ died, He completely finished His earthly ministry, and thus, though man would not receive Him, heaven's host (the angels) accepted Him as one deserving highest honors. Soon God Himself accepted the Savior to sit at His own right hand in "a state of celestial happiness", glorified.

But what of the rich man? "The rich man also died, and was buried". First the beggar died, then the rich man. When Christ was crucified, it determined the burial of the Jewish nation. The Jewish nation is now in torment, being scattered throughout the world. Now the Jews cry for Lazarus, for a Messiah. They cry to "Father Abraham", for no Gentile can fill the prophecies. It must be "the seed of Abraham". And in her wails Judah cries out, "I have five brethren." The rich man represented Judah's two tribes; so the five brethren represent the ten lost tribes of Israel.

What is the answer to Judah's cries? "They have Moses and the prophets". O, Israel, read Isaiah fifty-three! This is the plea of your "Father Abraham". Do you dare to ask for "one from the dead"? O, Judah! O, Israel! You have been told before of the coming of the Just One. Why will you not be persuaded? One arose from the dead. Why do you look for another?

# THE RESTITUTION HERALD

VOLUME 21

OREGON, ILLINOIS, MAY 10, 1932

NUMBER 32

## One God and Father of All

By Sydney E. Magaw

THE GOD of the Bible is the "one God". "He is". In Hebrews 11:6 the Scripture says, "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".

Some understand that God is merely the force or power of morality and good. Such is not the "one God and Father of all". God rewards, blesses, and answers prayer. Does morality answer prayer? Jesus said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" The desire to be modern has caused many professing Christians to substitute morality for the "Father which is in heaven". "In the beginning God created the heaven and the earth." Morality creates nothing. Morality is not the "Father of all".

In Genesis 1:27 we read, "So God created man in his own image, in the image of God created he him; male and female created he them". Some say "image" does not apply to stature, but characteristics. They can't prove it. "Image" carries the thought of shape rather than characteristics. One may see his image in water, but not his characteristics. Furthermore, it is impossible to have characteristics without a character. *There is no mind without a body, no characteristics without a character!*

In the third chapter of Genesis we read that "Adam and his wife hid themselves from the presence of the Lord God". Adam and Eve certainly knew God as one who could see. God talked with them. Because of disobedience God pronounced punishment. "It is a fearful thing to fall into the hands of the living God." Pain at childbirth, the persistent multiplicity of weeds in a garden, and death, are all constant reminders of a living God who spoke in Eden.

God said to Adam, "Dust thou art, and unto dust shalt thou return." Man may be schooled, refined, and polished, but he yet remains "of the earth, earthy". False teachers may preach Satan's lie, saying, "Thou shalt not

surely die", yet God's punishment for sin continues—men die. Every funeral is evidence of the reality of God, of His speech with Adam and Eve, and of the truth of His Word.

Noah believed in a real, living God, one who had foreknowledge and power. Noah obeyed God as a child would obey a father. The multitude evidently thought it foolish or old-fashioned to believe in "one God". What were the results? The disobedient multitude was lost, but Noah was saved. It made a difference what one thought of God.

Our challenge in the account of the flood is not only to the infidel, but rather to the professing Christian who says that God is merely a force or influence, such as love. Does love foresee? No! A mother's love will blind her to the faults of her son and the punishment that surely will come to him for a price on his faults. Love is blind. Love did not make it rain at the time of the flood. If it did, there must have been much love. Does love guide some animals to go for shelter before there has been a sign of storm and guide others of the same breed to stay out? Surely, God had a hand in the flood.

Abraham's God gave him a son when natural law said a child could not be born. Therefore, God is greater than the laws we commonly know. No such power as morality, virtue, love, nor modern science (which was not prevalent in Abraham's day) could have brought Isaac into the world. Abraham's God is the Omnipotent. "With God all things are possible".

If we could talk with Moses about God what would he tell us? He would tell us that on Mount Sinai he was in the presence of God, and that, though God was "in the cloud", yet he talked with him as with a friend. "The Lord spake unto Moses face to face, as a man speaketh unto his friend".—Exodus 33:11. Moses would tell us, if he were here, that he was once placed "in a cliff of the rock", that God's hands were placed over his eyes for a moment, and then when taken away that he was permitted to see the "back parts" of God. "Back parts" imply

*Continued on page 503*

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities."*—Psalm 130:7, 8.

## A Prayer for Israel

REMEMBER, O LORD, what is come upon us: consider, and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. . . Our necks are under persecution: we labor, and have no rest. . . Our fathers have sinned, and are not; and we have borne their iniquities. . . The joy of our heart is ceased; our dance is turned into mourning. The crown is fallen from our head: woe unto us, that we have sinned! For this our heart is faint; for these things our eyes are dim. . . Thou, O Lord, remainest for ever; thy throne from generation to generation. Wherefore dost thou forget us for ever, and forsake us so long a time? Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old.—*Lamentations of Jeremiah.*

## The Scapegoat of History

“ALL THE INIQUITIES of the children of Israel, and all their transgressions in all their sins,” were to be put upon the head of the scapegoat: “and the goat shall bear upon him all their iniquities into a land not inhabited.”—Leviticus 16:21, 22.

We are not concerning ourselves at this time with the actual significance of this strange form of sacrifice, but rather with its peculiar illustrative value when applied to the Jewish people throughout history. From the days of Haman and Mordecai to the present the sins of other races have been laid upon the heads of the Jews. Public opinion has both held them responsible and punished them with the utmost severity for much of the suffering that has come upon the world.

When the plague swept Europe with devastating fury, the Jews were largely unaffected by it, owing it is said, to their observance of the health laws of Moses. Their Gentile neighbors attributed their escape to a more sinister cause. Rumor asserted that the Jews had poisoned the wells! The uncontrolled anger of the superstitious, fear-driven populace was turned upon them, and they were destroyed in vast numbers.

Even since the World War, which was supposed to mark the end of religious, political, and racial ostracism,

anti-semitism has continued to keep alive the spirit of intolerance. While this is especially true of Europe, America has not democratized herself to the extent that she is altogether free from anti-Jewish sentiment. Many otherwise broad minded people seem to see in every unfortunate business or political development the grim specter of Jewish financial domination and oppression. While it is true that there are some reasons for such anxiety, the Jews themselves are complaining of the manner in which they are being shut out from many branches of industry by Gentile opposition.

Writing in the *B'nai B'rith Messenger*, Mr. David Schwartz declares that concerted discrimination is being directed against the Jews to bar them from participation in the radio broadcasting business. “It is reported,” he says, “that until David Sarnoff took action it was easier for a Jew to join the Ku Klux Klan than to get any sort of job in the main offices of the Broadcasting Companies. And one of the few Jews who apparently did succeed in breaking through this barbed wire of religious discrimination, Mort Millman, is said to have been made quite miserable.”

Rabbi Samuel Shulman, who for many years was “a most rabid anti-Zionist,” but who is now associate chairman of the New York American Palestine Campaign, said recently in a most significant address in favor of the establishment of the Jewish home in Palestine: “I thank God that at last I can publicly proclaim from this platform what I have always held as a strong conviction, that no matter what the important theoretical differences may be which divide the Jews with respect to their opinions on the relation of Palestine to the mission of the Jew in the world, it is the duty of every Jew to make every sacrifice necessary to help the practical work of developing and extending the settlement in Palestine.”

The Rabbi gives the following reason for his change of opinion with regard to the matter: “I have never failed to respect and honor the idealism of the men and women enlisted on behalf of Palestine, as a national homeland, as the center of a Jewish nation. These theoretical differences, made me blind to the fact that there is a practical side to the movement for the development of Palestine as a home for the Jews, who are to be transplanted from countries in which they have no homes, in which they are objects of cruel hate, of heartless boycott and bigoted contempt, in

order to live free and happy lives on the soil whose hallowed and inspiring memories make it holy and dear to their Jewish heart."

After nearly two thousand years of Christian effort in teaching universal brotherhood and love, what a sad commentary it is on the success of the work that those whom the Lord called "brethren" should still be "objects of cruel hate, of heartless boycott and bigoted contempt"! The gracious prayer of Jesus continues to echo down the ages and throughout the world: "Father, forgive them, for they know not what they do." But Christian (?) nations refuse to grant their Savior's plea, and His people remain a hissing and a byword in all lands.

Rabbi Shulman declares further, that "no one could have foreseen one hundred years ago, when the hopes of what might result from the political emancipation of the Jews in Europe ran high, what a terrible catastrophe could come to the Jews in 1932. We note today that it is possible, even in cultured Germany, that a man could find a following of well nigh 12,000,000 people, even when he announced as his political platform the disfranchisement of the Jews and the degradation of them to their status in the Middle Ages. We have not progressed in fifty years as far as the safety and the happiness of mil-

lions of Jews are concerned. There are very few doors of countries left open for a Jewish immigrant. Therefore, we must help the Jew wherever we can. We must help him to win a foothold, to strike root. And it seems to me that no Jew can say of the settlement in Palestine today that it does not concern him, because he does not believe in Jewish nationalism, and because he believes his home is in the land in which he dwells."

Reviewing the address of Dr. Shulman, the *B'nai B'rith Messenger* remarks with reference to the preceding excerpt from it, "These are almost Messianic occurrences! . . . When we get to the paragraph quoted above, in which is revealed the impression that German conditions made upon Rabbi Shulman, we begin to wonder whether anti-semitism has again reaped its harvest for Palestine. But again, if Dr. Albert Einstein can turn Zionist as a result of persecution—and admit it—why can't Dr. Shulman?"

Thoughtful Jews are coming to realize the divine object of persecution; that it will cement the various Jewish factions into one united body, and force them back to the land of their fathers, there to be dealt with by Jehovah in punishment and in blessing preparatory to Messiah's coming.

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## The Bible Training School

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By Mrs. A. J. Chaplin

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*"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"*

RECENTLY the question was asked me as to what I thought of the Training School work at Oregon. My answer is that I feel that it is one of the finest things our church has ever put into operation and maintained up to the present time. We have only to look at the work already being carried on by a number of the young men of the Training School that have gone out from Oregon, to see what has been accomplished under the teaching of Sister Gesin and Brothers Austin and Marsh.

The Training School Herald, published by the class which has just finished their work at Oregon, shows that they have been with God and learned of Him. Each pictured face in the class group shows consecration and loyalty and earnestness. They, too, will go forth bearing the precious seed of gospel truths, for they have come out from the world to follow Christ and lead others to Him. Let us who are older in the Faith give to each one all the encouragement and help we can, remembering that we, too, were once babes in Christ and needed help from others. And even though years have passed since we first took

upon ourselves the name of Christ, we are none of us full grown yet, and may learn many lessons from those who are just beginning to sow the seeds of Christian living and service, truth and righteousness.

The Training School Herald should be in every home, for there are so many good things in it. I, for one, am proud of the class that is ready to go into the harvest-field of the Lord. I am proud of those who are out proclaiming the gospel with so much success in the midst of this perverse generation. I know they do shine as lights, and others seeing their good works, are led to glorify our Father in heaven.

"For we are labourers together with God: ye are God's husbandry, ye are God's building."

May God bless the teachers of the Training School and the students. I hope and pray that others will be led to take up the studies by the time school opens in October. I must not fail to mention our young sister, Lucille Le Crone, pastor of the Blair, Nebraska, church. May God bless her efforts in His name.

## SHALL WE MEET?

Shall I meet thee, my brother, in Eden restored,  
To purity, loveliness, beauty, and bloom;  
Where God and the Lamb shall be ever adored,  
And joyfulness flourish unsullied by gloom?

Shall I meet thee, my brother, where sorrow and crying,  
And pain cannot enter, and death shall not be;  
Not a pang ever felt—no drooping, nor sighing—  
Where all are immortal, and happy and free?

Oh! say, shall we meet, or shall but one be there?  
Shall I be excluded, and you win the prize?  
Or I and not you, or shall neither appear,  
Triumphant with saints when to glory they rise?

I mean to be there, through the Master's rich grace!  
My brother, my brother, be this thy resolve;  
O think of the bliss, to behold His bright face,  
While ages on ages their courses revolve!

Enduring the cross, and despising the shame,  
My brother, my brother, like Christ let us be!  
The crown kept in veiw, and in Jesus' name,  
The end of the conflict in glory we'll see.  
L. H. Chase in *Gospel Banner*, 1864.

## "TITHING IN HARD TIMES"

**H**ARD times are hard times for God as well as for us. His work suffers because, when depression threatens, so many cut off, first of all, their gifts to religion.

Never mind trying to explain the theology of it. You know that benevolent agencies face lessened incomes. Students who would gladly work must leave college for lack of funds; church enterprises are forced to retrench their work; the poor, the sick, the distressed, all must know keener their sufferings because the church has less money to spend in their behalf. So the tither who tithes in hard times is doubly blessed—in his own life and in being the friend indeed who comes as the friend in need.

Tithing in hard times is a sharing of life with those whose "times" are harder than ours. None of our tithe literally gives "to God;" it goes to men and women like ourselves. It broadens the base on which the world's total of usefulness must rest.

Hard times are good times to begin tithing, because it doesn't take so much moral backbone to tithe a small income as a big one. Many people have been tempted to quit tithing because their incomes became "too big to tithe."

A rich man told a missionary secretary during the war, "I'm sorry doctor, but I can't give you anything for your work this year. Why, my income tax is a million and a quarter."

The tithe in hard times contributes to our spiritual self-

respect. When we are prosperous, we may feel—as we should—that the tithe ought to be supplemented by free will offerings and gifts far beyond the tenth. In hard times we may not be able to make these gifts. But we know that in tithing we are acknowledging God, and declaring our faith. We are not offering to God that which has cost us nothing.

It costs, to tithe in hard times. But not to tithe costs more, in values that are as real then as ever, and that will last beyond all times, whether hard or easy. —*Layman*.

GLADSTONE had a philosophy that is good for the soul on proper reflection. He said: "Censure and criticism never hurt anybody. If false, they can't hurt you unless you are wanting in manly character; if true, they show a man his weak points and forewarn him against failure and trouble."

## THE CHURCH AT PLAY

**T**HE CHURCH of the living God comes together in the name of Christ to do business in His name, proclaiming salvation. It seems sometimes that the church has fallen upon a play day, has come to believe that its great business is to have a good time. In Pennsylvania a little lad came rushing home one day after Sunday school and said:

"Mother, mother, what do you think, what do you think?"

She said "I don't know; what is it?"

He said "Jesus is coming back to this earth; what do you think, He is coming!"

"How do you know?" she said.

He said, "Mr. Bass told me at church this morning." "When is He coming?" she asked.

"Oh, I don't know, but soon; He is coming."

The next day after school the little fellow came rushing home, and flinging himself with joy into his mother's arms, said,

"Mother, is He here, is He here?"

And she said, "Who?"

He said, "Oh, Jesus, of course; did He come?"

"Why, of course not:" she answered.

Over the little lad's face there was intense disappointment, and then he drew aside and said,

"I guess he must have stopped up at Mr. Bass's house; He will come later." Then he said, his face brightening a bit, "I guess I'll go out and play," and she never heard him speak of it again.

When I heard that story it seemed to me that that very thing has happened to the church of Christ. We have thought of it, and dreamed of it, and been discouraged. Not a single man who has been corrupted by the modern method of thought believes for a second that Christ will ever come back; and the church has gone out to play, with many lost for want of the word about Him.—J. C. Masee, in *Christian Worker's Magazine*.

# Some Truths Taught by the Church of God

## MAN IS MORTAL

“FOR this corruptible must put on incorruption, and this mortal must put on immortality.”—1 Cor. 15:53.

When is this great event to take place? Paul, in writing to the Corinthian brethren, plainly declared that this great change would take place at the resurrection—when Christ returns from heaven for His bride.

Job asks us this question, “Shall mortal man be more just than God?” And David declares, “His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.”—Psa. 146:4. If man were immortal, his thoughts would not perish and he would not return to dust.

John, the beloved disciple, gave us the golden text of the Bible in these words, “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.” Only through Christ do we have hope of life after death.

*Ida Lapp*

## MAN'S HOPE

MAN'S only hope of anything beyond the grave lies in a resurrection. That there will be a resurrection is conclusively proved in the fifteenth chapter of first Corinthians. There can be no reward of any kind in death; neither happiness nor sorrow can be experienced, for “the dead know not any thing.”—Ecl. 9:5, 6.

Death is the penalty for sin and as “all have sinned and come short of the glory of God”, all must pay the penalty and enter into death. And since as long as we are in the death state we cannot receive a reward, we must be resurrected in order to receive it. Through the sacrifice of Christ a resurrection was made possible for those who accept Him as their Savior.

*Dorothy Krogh*

## THE NATURE OF MAN

“AND THE LORD GOD formed man . . . and breathed into his nostrils the breath of life; and man became a living soul.”—Genesis 2:7. Previous to the placing of the “breath” here mentioned within him, the body of the man was literally lifeless. Upon the giving to him of the essence of life, he “became a living soul”, that is, a living creature, for the Hebrew word here translated “soul” means simply “living thing”.

So it is throughout the Bible. In every instance that

the soul of man is mentioned, the true meaning may be construed properly as nothing more than an animate being. God's statement that Adam was to die if he sinned was undeniably true: Adam and his soul were *one*, and as a single entity they died.

Certainly, if some separate part of man were to continue to live indefinitely, rewarded or punished as its bodily life warranted, there would be no purpose in the resurrection which is definitely taught scripturally. Indeed, it would be merciless to imprison a free soul, happy in its environment, in the limitations of a physical body.

Undoubtedly, man and his soul are a unit, indistinguishable from each other; and, undoubtedly man dies, literally and altogether.

*Arlen Marsh*

## THE DEAD ARE ASLEEP

THE CHURCH OF GOD believes most firmly that when a man dies he is dead—not alive in heaven or hell. We believe that death is a sleep, from which we shall awake at the resurrection day. We support this belief with the following scriptures.

“And many of them that *sleep* in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”—Daniel 12:2.

“But now is Christ risen from the dead, and become the firstfruits of them that *sleep*. Behold, I shew you a mystery; we shall not all *sleep*, but we shall all be changed.”—1 Cor. 15:20, 51.

“For if we believe that Jesus died and rose again, even so them also which *sleep* in Jesus will God bring with him.”—1 Thess. 4:14.

Jesus gave us the strongest proof of all that death is a sleep. Lazarus had been dead four days, and Jesus told His disciples, “Our friend Lazarus *sleepeth*; but I go, that I may awake him out of *sleep*.”—John 11:11. Thus it is that we believe that at death we fall asleep, to await the call of the Master at the resurrection.

*Harry Goekler*

## SALVATION ONLY THROUGH CHRIST

“NEITHER is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”—Act. 4:12.

Men have sought many ways to prevent sickness, pain,

and death, and have succeeded in only a small measure to ease suffering. Never have they conquered death. Christ alone has been completely freed from sin and its terrible results. Christ alone was raised from the dead, never to die again. Some disbelieve that Christ rose, but, "If Christ be not risen, then is our preaching vain, and your faith is also vain."—1 Cor. 15:14.

Since man cannot save himself, he can do no better than to look to Christ, the only One who can save, the only One who has overcome death, and thus is able to save men from all of the disagreeable things in life.

*Harvey Krogh*

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IN A PALACE in Florence there is a beautiful painting on the ceiling of a room. Art students come from everywhere to study it. They complained of the discomfort of studying the painting with their necks craned back. Finally it was decided to hang a great mirror all along one side of the room at just the right height and angle to give a perfect reflection of the painting on the ceiling.

God is so great, so far above us, that we find difficulty in comprehending Him. Jesus is God's looking glass, hung down here on the level of our own human life and nature. As we gaze into the personality and character of Jesus, we find reflected, line for line, character for character, attribute for attribute, all that God is.—*C. H. Hewitt.*

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## THE THORNS THAT CHOKE THE WORD

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*By Samuel E. Haney*

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*"And some fell among thorns; and the thorns sprung up, and choked them."—Matthew 13:7.*

THE ENTIRE parable of the sower and the seed is too much to be considered in one article, and so we shall confine ourselves to verse seven, the third phase which Jesus explains in verse twenty-two in conjunction with the whole parable, namely, "He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness ('delusions', Weymouth) of riches, choke the word, and he becometh unfruitful".

While Jesus in our text mentions but two thorns as causes of vital effect of seed sowing—"care of this world, and the deceitfulness of riches"—there has in recent years sprung up a third "thorn" which is more conspicuous, entailing greater temptation and danger, namely, a septic state of immorality that has become a matter of open and secret indulgence by both married and single adults and youths. So we shall consider the greater evil first and the lesser last.

Some might say that the writer is in error by associating Christians with his third "thorn", to which he can

say, Yes and No. For professing followers of Jesus Christ in these last days might be likened to fiddlers and violinists; there are innumerable fiddlers, but comparatively few violinists. Yes, there are christians, and there are Christians. Besides, we all are weak, mortal humans. Hence, it should be appropriate and profitable for us to consider Solomon's explanation of cause and effect of gross immorality, the most deteriorating to body, soul, and spirit of all sins, and which is so pronounced in our day. His experience with his seven hundred wives, princesses, and three hundred concubines (1 Kings 11:1-6) should make him a unique exegesis. The lesson is found in Proverbs, seventh chapter.

"My son, do what I tell you, set store by my commands, do as I bid you, and you shall live, keep my directions as the very apple of your eye; bind them upon your fingers, write them upon the tablet of your mind. Say to Wisdom, 'You are my darling', call knowledge your kinswoman, that they may keep you from another's wife, from the loose woman with her words so smooth. At the window of her house she looks out through the lattice; she notices among the lads a brainless youth, strolling along near the street-corner in the direction of her home, in the twilight of the evening or at black midnight. And there is the woman, out to meet him, dressed like a harlot, the cunning creature (restless and restive, she must be out, she cannot stay at home, now in the streets and now in the squares, haunting every corner)! She catches him and kisses him and says to him, with an impudent look, 'I am holding a thanksgiving feast, for my vows are paid today; so I come out to meet you, to look for you—now I have found you! I have spread rugs on my couch, striped sheets of Egyptian yarn, I have scented my bed with myrrh, with eagle-wood and cinnamon; come, let us take our fill of love till morning, let us revel in caresses. For my man is not at home, he is off on a long journey; he has taken a bag of money with him, he will not be home till the full moon feast'. With her coaxing pleas she persuades him, with her smooth words she carries him away; and he is enticed to follow her, like an ox moving to the slaughter, like a dog cajoled to the muzzle, like a bird fluttering straight into the net—never dreaming its life is in danger, till its heart is pierced by an arrow. Now, my son, listen to me, attend to what I say: never let yourself swerve to her ways, never wander on her paths; for many a one she has brought down dead, aye, many a man she has slain; her house is the road to the grave, it leads down to the chambers of death."—Moffatt.

Liaison has ceased to be repugnant to the world's sense of virtue. It is even legalized by loose divorce laws.

Inasmuch as God shall "make a full end of all nations" (Jer. 30:11) and that none but the "elect" will survive Daniel's trouble (Matt. 24:21, 22—note, "but for the elect's sake, not the world), the wickedness of the world is destined to be as great as it was in Noah's and Lot's days. Read 2 Peter 2:5, 6; Jude 7; which doubtless is a present prevalent condition of the world. And it is for this reason God demands us, as He did the Corinthians, to "come out from among them, and be separate, and he will (then)



receive us, and be our Father, and we be his sons and daughters".—2 Cor. 6:14-18.

Now we shall take up the two "thorns" of our text, viz., the seed being "choked" by "the care of this world, and the deceitfulness of riches". The care of this world, or life, is governed by our aspirations—our respective ideas concerning the acme and goal of our mundane journeying.

Jesus and His apostles taught as eloquently by example as they did by precept. And we are instructed to follow them who took scarcely any interest in the cares of this world or life, pertaining to their personal needs. They practiced what they preached. Read again, Matt. 6:24-34.

A Christian's consecration and his status in God's sight parallel with his conduct. The more meticulous about his personal appearance, material things and his environments, the more antagonistic he is to the spirit of Christianity: a question of the spirit and interest of self versus that of Jesus Christ. Such professing Christians are not likely to devote more than one percent of their time thinking about God and eternity—too busy about the care of this worldly life and the things John refers to in 1 John 2:16, "For all that is in the world; the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father."

What a blessing the sense of physical sight is! Yet the "lust" of our eyes can keep us out of the kingdom of God. Jesus says (Matt. 5:29), "If your right eye is a hindrance to you, pluck it out and throw it away: better for you to lose one of your members than to have all your body thrown into Gehenna—everlasting death."—Moffatt.

"And the deceitfulness (delusion) of riches". Jesus is not known ever to have had but four dollars which He got by a miracle to pay His and Peter's taxes. See Matthew 17:24-27. And Paul had scanty clothing, was often hungry, and with no certain dwelling place (1 Cor. 4:10-13).

We are warned of the danger of nature's greediness for money which is stigmatized "filthy lucre" (object of greed, 1 Tim. 3:3, 8; Titus 1:7, 11; 1 Peter 5:2; Prov. 28:20). The underlying thought of money on the part of the world, is the gratification of the flesh in all its ramification, which is a fatal impediment to salvation.

There is a condition in this phrase, "filthy lucre", that is often overlooked. It is this, that actuality and desire—in God's sight—are equivalent terms. God looks at the intention and desire of the heart as though they had been gratified, namely, "But I say to you, That every man gazing at a woman, in order to cherish impure desire has already committed lewdness with her in his heart".—Matt. 5:28, Diag. Applying this fact to our subject we get, "They that will be ('wishing to be', Diag.) rich fall into temptation, etc."—1 Tim. 6:9, 10. And by further applying this divine ruling in general, it is easy to see how that Christians who prefer compulsion to that of voluntariness in the adjustment of their economic affairs in keeping with the world's chaotic state, multiply their troubles. And by their increasing inability to satisfy the heart's satiating desires there is a constant eating into and depletion of the physical vitals, like a cankering sore, and a cooling of their spiritual ardor.

## "ONE GOD AND FATHER OF ALL"

*Continued from front page*

facial parts, and "parts" imply form. Religious creeds may say that God is without parts, but the Bible says that Moses saw his "back parts".

Elijah's prayer to the living God was answered. See 1 Kings 18. Four hundred and fifty prophets of Baal could not shake the faith of an Elijah. Could a modern preacher fool Elijah as to the reality of God? Could a skeptic convince David that there was not a Supreme Being who gave him victory over lion, bear, Goliath, and jealous Saul?

Could all Russia, in her mockery and arms against God, deceive Jonah if he were here? Many may say that Jonah was not, in reality, delivered from the whale's belly. Be careful, Christian! Jesus believed the account that you scoff at! Jesus said, "For 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".

Of Christ the scripture says, "Whom God raised from the dead". Acts 4:10. There is no force—as God is frequently defined—that could have raised Christ from the dead. No power known to man today can raise the dead, not even clever theology. Only the Author of power, the Giver of life, could have raised our Savior.

Jesus taught us to pray to "our Father". Any father is more than a force! I look like my father. If God is my "Father in heaven" there must be some resemblance. Paul said of Jesus that He was "the express image of his (God's) person". The Emphatic Diaglott renders the phrase, "an exact impress of his (God's) substance". That surely shows that God is a Being.

In John 5:37, we read these words of Jesus spoken to the Jews, "Ye have neither heard his voice at any time, nor seen his shape". Jesus is good authority. We ask for none better. He made reference to God's *shape*, and this is translated *form* in the Emphatic Diaglott. God has form.

Paul said, "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." We are called "the offspring" of God, and God is called "our Father". Our existence, then, is proof of the existing God. There is always a uniformity between "offspring" and "father".

In Revelation 21:3, we read of the time to come when "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". The English language is void of meaning if "God himself" does not apply to a personality.

Let us beware lest we worship a false god, one made according to "man's device". There is just "one God and Father of all", and

*"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."*

## LIFT UP YOUR HEADS

By N. H. Geiselman

We glance at the sky many omens to see,  
For our Savior in text so commands;  
And the day of redemption we know draweth nigh,  
And by faith we can see the good land.

A glance is hardly sufficient for me,  
For the thought of the head and the heart  
Is fixed on that glory so quickly to be,  
Which lifts us from earth's things apart.

This world upon which men so eagerly gaze  
Is now lost to the mammon of gain;  
So blinded by sin that their eyes cannot raise  
To the things that shall always remain.

But the one full of hope with the thought of release—  
And his heart overflows for the King—  
Looks beyond this world's strife to the valley of peace,  
Which the Savior of men soon shall bring.

Uplifted from death, the saints will rejoice,  
Angel faces to shine with their own;  
The song of redemption complete they will sing,  
And rejoice with the King on His throne.

“ONE of the shortest but most powerful sermons of all time is preached by whitewashed rocks which extend nearly five hundred feet across a hillside near Arkansas City, Kansas. The brief line of Scripture reads, ‘*Christ died for the ungodly.*’ It is written in letters of rock sixteen feet high and whitened, so that the message can be read for miles. It took Fred T. Horton seven months to build the sermon, working after office hours. He has rebuilt the letters three times in thirty years. From his hillside pulpit he has done a great work.”

## THE CHRISTIAN'S BODYGUARD

By Mrs. H. H. Kent

**M**OST of our highest governmental executives and officials have bodyguards to protect them from hidden dangers which they might meet as they mingle in society and everyday life. Several of our best presidents have lost their lives by those who “despise government,” as the Word says. It has also become the custom recently, because of financial distress that great and rich men have had to hire

bodyguards to protect them and their homes and families, all of which we see becoming more and more in need of protection because of the increase of crime.

In fact, it would almost seem as if the prophecy of James that says that the rich are going to weep and howl for their miseries, is in the beginning of its process of fulfillment. While we regret these conditions, yet we know that affairs have not yet come to a climax and that they will get no better until a Divine Hand takes charge. Man without God, will be more and more helpless to cope with problems of evil, as we near the end of the age.

With the Christian, it is not so. He may meet with many difficulties, but God has promised to take care of him at all times and under all circumstances, if he will but trust Him. There is nothing to fear when faithfully trusting God, for He says, “Lo I am with you always, even unto the end of the world.” And yet most Christians do meet with some experiences that they do not understand. No one can say, after having experienced danger, that it might not have been much worse. And as we look back over our past lives, how often we thank God for delivering us from evil and for His loving care and protection.

God, in His infinite mercy, has always taken care of His own. He knows the difficulties that are apt to come to us; hence He has provided us with guardian angels, who act as bodyguards when danger is near. In Psalms 34:7, we read, “The angel of the Lord encampeth round about them that fear him and delivereth them.” And, “He shall give his angels charge over thee, to keep thee in all thy ways.”—Psa. 91:11.

Some years ago I read a story about three missionaries who had struggled for years in a hostile country. One day a native came to them and told them to move or they would come by night, burn their house down, and destroy them. They had no place of refuge to resort to, and so they decided to have faith in God and ask Him to protect them from the attacks of the natives. A few nights later the natives came, but they did not come very near the house, staying at a distance as if they feared something. The day following one of the natives came to one of the missionaries and asked him who the men were that were surrounding their place the night before. He said that there was no possible chance for them to get near, and when they saw the building surrounded with men, a sudden fear took hold of them and they left, each man to his own home. The missionary's story was that they had spent the night in prayer, calling on God to protect them.

Our Lord, when He walked this earth, once said that He could call twenty legions of angels to His help if He needed them. And also after having resisted Satan, angels came and ministered unto Him. How comforting it is to know that these promises are also ours as we walk through this vale of tears, under present conditions beset with so many dangers. It is urgent then that we accept and appropriate them. It should encourage us to know that, should the struggle for the truth become greater and the path grow steeper, we are never alone or even lonely when accompanied by a bodyguard of angels.

# THE DEVIL'S GARDEN

*By Arlen Marsh*

IN THE SOUTHERN portion of the territory which was seized from Mexico in 1848 by the action of General Fremont and which since has become known through the ambitious efforts of its chambers of commerce as the Golden State, lies a region of such barrenness as to have earned the title of the "Devil's Garden" from one of the more imaginative writers for a desert paper. Few other areas present such marked contrast to the descriptions of the ideal conditions to prevail under divine rulership as described in the thirty-fifth chapter of Isaiah.

Stretching from the Sierras southward to the Colorado Desert and from the Nevada and Arizona boundaries westward to the southern extremities of the Sierra Nevada range, the Mohave Sink forms a great arid basin, varying from two hundred seventy-six feet below sea level to the elevations of the Panamint and the Kingston mountains. Apparently endless reaches of sand, baked by the sun to a surprising hardness, are broken by occasional rocky upheavals of a geologic age long past. This is the desert made famous by the intrepid 'forty-niners.

Traversing this country from northeast to southwest is the Arrowhead Trail, one of the principal highways of the west. Starting at Salt Lake City, it crosses the mountains close by the Great White Throne and continues on through Las Vegas to the California line, where it enters the Mohave proper. At this point the true Sink begins, a desert famed throughout the world for its deadliness, yet a desert which has produced enormous wealth in the form of its borax deposits alone. The road passes through these wastes to El Cajon, in the San Bernardino mountains.

Vegetation in such a region is sparse. Yucca, cactus, mesquite, and short grasses constitute the vegetable life; and these must send their roots downward for sixty feet to find sufficient moisture to sustain them. Grotesque Joshua trees, armed with sharp, needle-like thorns, spread their branches above the barren sands. Nowhere else in the world is this yucca found, and no tree can reproduce its twisted, spiketipped limbs. There is no shade—a plant of great enough size to furnish shade is a stranger to the two hundred miles of road from Calada to Victorville.

About Baker, south of Death Valley, temperatures of a hundred twenty are not uncommon during summer months. In the Valley itself, the mercury frequently runs to a much higher point. Hot winds, carrying sand that penetrates the heaviest canvas with ease and that destroys the best automobile finish within a few months, add the sting of grit to the rays of the sun, which blazes down with an intolerable glare out of a cloudless sky. The broad brims of sombreros are necessities for the habitue

of the region. Not even a Mexican, unprotected, can long endure the terrific heat of the desert sun. To go bareheaded into this district is to court death.

Near Hesperia, in the San Bernardino range, the highway crosses the interior mountains through El Cajon Pass and descends from the mesa which composes the western Mohave into the garden spot of southern California. Citrus fruit and English walnut groves help the palms, squat, dirty, and usually poorly trimmed, to offer some relief from the persistent heat. For sixty miles the road stretches from the outskirts of San Bernardino to Los Angeles, passing through rows of white-washed trees which tend to make the tourist think it is cooler, even though it is not.

The contrast offered by the wastelands to the east and the verdure to the west of Cajon is a source of pleasure for almost every traveler. Yet this contrast has been secured by but one thing—irrigation. The Los Angeles River "has been turned upside down and emptied dry"; the supply of water in the Owens River valley is being rapidly depleted; and not until the Colorado aqueduct is completed will the metropolitan district of the Angel City feel easy regarding the future. Irrigation alone has reclaimed the acres in the coastal plain, for originally it was similar to the desert on the east. Irrigation must be maintained.

As spring approaches, the prevailing winds sweep rains across the mountains to the western Mohave. Death Valley was turned into a temporary lake by the annual precipitation during the early months of the present year. (This was, of course, "very unusual".) With the coming of April, the entire desert floor springs into bloom. Tiny, almost stemless flowers coat the sand as far as the horizon and beyond. A miracle—an annual occurrence, perhaps, but nevertheless a miracle in the sight of the unaccustomed—transforms the Devil's Garden into a place of unsurpassed, if transient, beauty. The flowers pass as quickly as they come, and the desert reverts to its common state, grim, forbidding, yet possessed of an irresistible attraction.

According to the latest estimates, some twenty-four million square miles of the surface of the earth are waste and barren. Three-sevenths of the land area of the globe is unable to bring forth crops, and one-fourth of this is desert such as has been described. Efforts of men have resulted in making a small part of this territory arable, but they have scratched nothing but the surface of the colossal task confronting them in the reclamation of these arid lands.

Isaiah, however, holds out the promise of eventual eradication of such vast wastes. As translated by the

American revisers, the Hebrew Prophet wrote thus concerning conditions in the kingdom of the Christ, "The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of Jehovah, the excellency of our God."—Isaiah 35:1, 2; A. R. V.

Lebanon, Carmel, and Sharon were three of the most fertile regions known to the ancient Jews. That "the desert shall rejoice, and blossom as the rose" means clearly that the barrenness of the great Arabian Desert will leap into bloom as luxuriant as any the Mohave possesses in early spring. Under the rulership of the Messiah, aridity will be abolished, to be replaced by fields of growing grain. In no other way could the power of God be more plainly illustrated: At His command, at the establishment of His earthly empire, the Devil's Garden will become a paradise.

Continuing with his description of the condition to prevail in the kingdom, Isaiah declared, "In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of waters: in the habitation of dragons, where each lay, shall be grass with reeds and rushes."—Isaiah 35:6, 7. Sun-baked sand and gravel, hard and unyielding, will be made as Death Valley after the recent rains; lakes will be actual in the Mohave, and death-dealing mirages beautiful and fantastic visions of non-existent oases—will become of the past. Those places in which at present only the ugly gila and his fellow lizards reign, where only the coyote and the scavenging vulture dwell, shall be transformed into grass-grown plains.

Not long ago, a party of Mexicans made the wrong turning on a desert road in Arizona. A month later they were discovered—dead. Rusty water had been drained from the radiator of their car as a last resort, but that meagre supply had gone quickly. Starvation and thirst had resulted in the tragic ending that has met uncounted wanderers of the wastelands in the uncharted expanses of the Southwest. The line of the old Santa Fe Trail still is dotted with the bleached bones of the cattle, horses, and men that perished in vain attempts to cross those burning sands. The *Llano Estacado*—the Staked Plain—of New Mexico and Texas is yet a death-trap for the tenderfoot. The desert is still the Devil's Garden.

Circumstances such as these will be destroyed forever when the Son of God rules over men. Once more the Prophet Isaiah promises an end for the threat of the desert: "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of waters shall he guide them."—Isaiah 49:10. Mirages, said by the American revision committee to be what is meant by "heat", have led many a man to his death. The Christ will do away with even the temptation to go astray in the wilderness presented by misleading visions of silvery pools and tree-lined rivers.

Along the Bankhead Highway—"the Broadway of America"—conditions similar to those on the Arrowhead

Trail prevail, save only that the sand is finer, whiter, looser, and the vegetation more sparse. East of Yuma for fifty miles the road is lined with apparently illimitable sand dunes, which are kept in constant motion by the wind. A great dam, built for power and irrigation purposes close to the highway, was abandoned after a single year, having filled with sand. It is now scarcely visible from a distance of a tenth of a mile.

Out of the heat of these sand hills—heat that puts Dante's conception of inferno to shame—the road makes a sudden turn into a semi-tropical paradise. Here in the midst of the desert, the United States Reclamation Service, by its God-given knowledge, has created by means of the Roosevelt project a huge oasis. Palms and citrus trees shade the pavement from the one hundred ten degree temperature. For the tourist from the west, this is a veritable Eden.

The contrast presented by this irrigated valley to its surrounding territory is even greater than that between the Devil's Garden and the coastal plain west of El Cajon; yet the contrast between the desert and the fruitful plains of Jehovah's kingdom is far greater than either of them. These are made with the fallible, ephemeral devices of man; the beauties of the kingdom age will be permanent, built with the perfection of an eternal and omnipotent God.

The peculiar drawing power of the desert already has been mentioned. The Mohave and its surroundings send forth a clarion call, indefinable, but exceedingly real, to almost everyone who has seen them. Prospectors—"desert rats"—are bound to their environment for life by the elusive appeal of the great western wastes. Sage, yucca, cactus, mesquite, lizard, vulture, all have a share in the strange attraction of the Devil's Garden. An intolerably brilliant sun, glaring from above and reflected from nearly pure-white sand, adds its part to the irresistible lure of what the ancient Aztecs named "the call of the Red Gods". Stars, scintillating in a cloudless sky reminiscent of "Invictus"—"black as the night from pole to pole"—glow innumerable in a vast panorama of unparalleled beauty.

Here in the Mohave are the words of the psalmist aptly fulfilled: "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard."—Psalm 19:1-3. Occasional irrigated oases augment the answer given to this inspired statement by the unbridled wilderness. Surely, in the desert lie the "sermons in stones" remarked by a popular writer.

Yet the ethereal appeal of the Devil's Garden under its present grim conditions is as nothing compared with the attraction of the reclaimed wastelands under the Christ. Perfection, happiness, and health will replace the mistakes, the sorrows, and the death-yielding attributes of the desert known to man. Then, truly the heavens will declare the glory of God and the firmaments show His handiwork. Where man has failed, Jehovah will succeed, blessing all humanity with the benefits of His power. The Devil's Garden will become the Garden of our God.

## National Berean Department

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"WE ARE MADE PARTAKERS OF CHRIST, IF WE HOLD THE BEGINNING OF OUR CONFIDENCE STEDFAST UNTO THE END".—HEBREWS 3:14.

### THE DUTY OF A CHRISTIAN

WHEN one has believed the gospel, repented of his sins, and obeyed in baptism, he has not yet qualified for gospel rewards. The final and hardest step of all still remains. He must be tried in the fire of affliction and found true. He must prove for himself by personal application the worth of the new principles of conduct he has espoused. Romans 12:2 says, "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."

We hear too much these days about liberty, and too little about duty. If a man comes to love a woman, confesses to her his love, and is united to her in marriage, is he thenceforth at liberty to go on living as he did before? Likewise, if a man comes to believe the gospel, confesses his belief, and is united with Christ in baptism, is he then at liberty to go on living as he did before? What happens to the man or woman who is unfaithful to the marriage vows? What happens to the Christian likewise unfaithful? "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain looking for of judgment and fiery indignation, which shall devour the adversaries."

But to carry out the analogy, no true lover happily married to Christ would want to go back to the old life; and though the last step, faithfulness, is indeed the hardest, yet it becomes the easiest because of love for his God.

Baptism is a beginning to be made, not a goal to be reached. The Christian is under a new law, the law of Christ. He has no duty toward the world and its works. His one duty is to perfect himself in worthiness for his Master. "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever."

Edna Ebert, Kokomo, Indiana.

THE Kokomo senior Berean class, organized last August, is following out a new plan in order to create interest. Each member takes his turn in leading the class. In order to avoid mistakes, they have elected an advisor to direct the

study. They have a written test in connection with the oral review lessons. These papers are graded by the advisor.

If the above article by Sr. Ebert can be taken as a sample, we may anticipate pleasantly other articles which Kokomo promises. Perhaps some of the other classes would find this idea beneficial.

### ILLINOIS BEREAN REPORT FOR MARCH

THE Rockford Berean society meets each Friday evening at 7:45 at 1904 N. Main St. Membership is 21. Average weekly attendance is 19; interest, very good. Marjorie Mogle, Sec.

Ripley Berean society meets at the church after Sunday school. This class had only one meeting in March. The average attendance is 21; interest about as usual. Florence Howell, Sec.

Dixon senior Berean class meets at the church each Wednesday evening at 7:30 for study. The membership is 21; average weekly attendance, 9; good interest taken in lessons. Dixon junior Berean class meets at the same time and place: membership, 12; average weekly attendance, 10; interest, good. Primary Berean class, membership, 6; average weekly attendance, 4; interest, good.

Our Berean classes were discontinued during the month of April in cooperation with the revival services which are being held in our city at this time, but will again resume their former activities at the close of the revival. Arlene Reis, Sec.

Oregon Berean society meets each Sunday evening at 6:30 at the church. The departure for home of members of the Training School lessens our attendance, but a plan is under way to interest new members. Ruth Gesin, Pres.

Elizabeth Ford, State Sec.

### THE NEW JUNIOR BOOK

THE new Junior Berean Book entitled, "The Hebrew People," is now ready for distribution. It is a very neat book, easy to understand and of clear print. The price is 30 cents for single copies; 27 cents each for 5 to 25 copies; 25 cents each for 25 or more copies.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."*

### JACOB AND ESAU RECONCILED

**B**E YE kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Jacob lived with his Uncle Laban at Haran twenty years. In that time he had married two of Laban's daughters, Leah and Rachel. He had prospered and gained great wealth in servants, flocks, and herds.

Finally, Jacob decided to take all his possessions and return to his old home. However, he did not know just how his brother, Esau, would receive him and that worried him very much. You see, he had gotten the birthright away from Esau, and Esau had vowed to kill him. Nevertheless, he prepared for the journey and sent word to Esau that he was on the way.

When the servants returned with the news that Esau was coming to meet Jacob with four hundred armed men, he was more worried than ever. Accordingly he divided his company and flocks, herds and camels, into two bands, so that if one company was destroyed the other might escape. Then from these he chose a number of sheep, goats, cows, colts, and donkeys as a present for Esau, thinking the gift might make him less angry. And then he prayed God to be with him and help him through this ordeal.

His last night was sleepless. An angel wrestled with him and told him that his name should be changed to Israel—meaning Prince.

Even so, Jacob was most anxious and took precautions to save his best loved wives and children. He put his handmaids and their children in the front, then Leah and her six sons next, and last of all, Rachel and her son, Joseph. Thus, he went forward to meet Esau, and bowed himself to the ground seven times.

What do you think happened then? Esau ran forward and embraced and kissed Jacob, and they both wept. What a relief to Jacob! How fine and forgiving in Esau!

When Esau saw all the people with Jacob he asked, "Who are those with thee?"

Jacob replied, "The children which God hath graciously given thy servant."

Then Jacob presented the members of his family. He also told Esau that the flocks which he had seen on the way were meant as a present for him. Esau said he had enough of his own, but he accepted the gift when Jacob insisted.

So Esau returned to his home, and Jacob reached his

old home and his father, even as God had promised. Now, wasn't that a happy ending and a happy meeting?

DO WE forgive as readily and fully as Esau did?

#### SOMETHING TO DO

1. Outline Jacob's arrangement of his family and possessions when about to meet Esau.
2. Read Genesis 32:22 to end of chapter.
3. Read Colossians 3:5-14.

#### WEEKLY BIBLE READING

May 28 to June 3: 2 Kings 24 to 1 Chronicles 14; 1 Corinthians 15 to 2 Corinthians 5.

WE BELIEVE in a literal resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."—1 Corinthians 15: 22, 23.

#### THE TWENTY-THIRD PSALM

The God of love my shepherd is,  
And He that doth me feed;  
While He is mine, and I am His,  
What can I want or need?  
He leads me to the tender grass,  
Where I both feed and rest,  
Then to the streams that gently pass;  
In both I have the best.

Or if I stray, He doth convert,  
And bring my mind in frame;  
And all this not for my desert,  
But for His holy name.  
Yea, in death's shady black abode  
Well may I walk, not fear;  
For Thou art with me, and Thy rod  
To guide; Thy staff to bear.

Nay, Thou dost make me sit and dine  
E'en in my enemies' sight;  
My head with oil, my cup with wine  
Runs over day and night.  
Surely, Thy sweet and wondrous love  
Shall measure all my days;  
And as it never shall remove,  
So neither shall my praise."—George Herbert.

## With Our Sunday Schools

LESSON 8.—May 22, 1932

### JACOB AND ESAU RECONCILED

Genesis, Chapters 32 and 33

Devotional Reading: Matthew 6:9-15

#### GOLDEN TEXT

Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Ephesians 4:32.

#### A STUDY OF THE SUBJECT

**Topic:** Jacob and Esau Reconciled.

**Basic Truth:** "First be reconciled to thy brother."—Matthew 5:24.

**Outline:** I. Remorse. II. Repentance. III. Reconciliation.

**I. Remorse.** During the years of his separation from the brother whom he had so grievously wronged, Jacob suffered from the constant lashings of conscience. Day and night, year in and year out, remorse gnawed at his heart, and robbed him of the full joy of life. He could never escape from it. Self-condemnation alone could not restore his contentment of mind. It was not strong enough to cause him to turn away from his sin and to seek forgiveness. Remorse is a biting or gnawing of guilt upon the heart, with no turning away from the sin, and with no suggestion of the sinner seeking or obtaining pardon. Neither forgiveness nor reformation comes from remorse alone.

**II. Repentance.** Jacob had known for years "the sorrow of the world" that "worketh death". It had brought him nothing but distress, nothing but anguish of heart, nothing but an increasing sense of guilt. Finally, however, his remorse became so exceedingly poignant that it could no longer be borne, and he turned himself about in true repentance. Regardless of all personal danger and loss that might result from his action, he decided to return to the one he had injured and face his punishment, if punishment it must be, squarely. The greatest danger in the world is sin. The only safety is righteousness. When one repents he turns away from sin and danger, and turns toward righteousness and safety.

**III. Reconciliation.** Remorse and repentance cannot remove sin or the stain of guilt. They can but bring the sinner into a condition of heart where he can be reached by the grace of the Father. Jacob could not be reconciled to Esau upon his own desire alone. Esau must also be willing to be conciliated. Reconciliation depends upon the joint action of the two. Jacob must come to Esau indicating a desire for forgiveness. Esau must receive such advances graciously and grant pardon to Jacob. The sinner, recognizing his sin against God, repents and turns toward the Father for pardon. God, in infinite grace, holds out a welcoming and pardoning hand, and reconciliation is effected.

#### THE GOLDEN TEXT

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Ephesians 4:32.

Notice the feeling that existed between

Esau and Jacob at the time of their separation, and then notice the forgiving spirit manifested by both at their meeting a number of years later. This was as it should have been in the end. Each forgave as he wanted to be forgiven.

Christ taught His disciples to pray, "Forgive us our debts, as we forgive our debtors". When we learn to really forgive as we wish the Father to forgive us, then without doubt we will be "kind one to another" and tenderhearted. May each one of us attain to that position.—L. A. R.

#### PRACTICAL APPLICATIONS

The reconciliation of the two brothers is a splendid example that all can well pattern after. The wrongs that had been committed between them were righted. Such action is a fundamental requirement of the gospel. If we are unfriendly and enemies of one another, it is our bounden duty to make reconciliation and be at peace. Matt. 5:23, 24.

The brothers were forgiving. The past was wiped out between them. The need of forgiveness cannot be stressed too strongly. Unless we are willing to forgive those who trespass against us, we cannot expect God to forgive us. God's forgiveness is based on our forgiveness. Matt. 6:13, 15; Col. 3:13. Quarrels and animosities are barriers to happiness and contentment. To be happy and enjoy peace a person must be at peace with all.

Jacob had been richly blessed, and now that he was reconciled to his brother, he was anxious to share with him his prosperity. We that are strong ought to bear the infirmities of the weak. It is not right that we should lavishly spend when our brother is in dire need. To him that hath much, of him much shall be required. In this new relationship between the two, God was glorified and honored.

—C. E. R.

#### YOUNG PEOPLE AND ADULT

##### Righting a Wrong

The Old Testament law was based upon the principle of "an eye for an eye, and a tooth for a tooth". If one man's ox killed another man's ox, restitution should be made an ox for an ox. If one stole a coat he was required to restore coat for coat. Jesus gave a different rule. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also."—Matt. 5:38-40.

It should be noticed that the person of-

fended, and not the offender, is the one required to make the first move. At first we would think that the offender should be the one to take the first step at reconciliation. It should be remembered, however, that in many instances the offender is totally unaware that he has offended. It might be years before he discovered his offence, and by that time it may be too late to effect a reconciliation. Christ made the first move toward reconciliation with us, and we are to follow His example.

Brethren, don't maim yourself spiritually, or commit spiritual suicide. Go to the offending brother; make an honest effort to right the wrong. If he doesn't heed, take the two or three witnesses. If he refuses to heed them, take it to the church. If you really and truly have just cause for offence, the church will uphold you; if you have not, they will help you to see your error.—H. A. S.

#### INTERMEDIATE CLASS

##### Topic: Cultivating Peace.

Today we learn more of the other twin, Esau, who sold the right of his inheritance to his brother Jacob for sufficient food for only one meal! In the meantime Jacob who, you remember, was forced to leave home for fear of Esau, met and married first Leah and then Rachel, daughters of Laban. Jacob by this time owned many servants, and a large herd of cattle and camels, and was very wealthy. Finding his father-in-law not so friendly toward him as at first, because he had seemed to get more wealth than Laban, Jacob decided to return home.

Can you begin to imagine the feelings of Jacob as he saw Esau coming toward him with a company of four hundred men? He was afraid for their safety, we know, because he rearranged his family, putting the servants first, Leah and her children next, and his favorites, Rachel and Joseph, last. In verse 3, we learn something of the formality of Oriental greetings. You know, their manners were quite different from ours. As you read verse four, doesn't your opinion of Esau rise? What would have happened if Esau had not forgotten his hatred of his brother? Farther on in the chapter we learn that Jacob settled near Shechem and built an altar where he might worship God. Here, too, he probably dug the well, known as "Jacob's well"—the same one where Jesus rested and talked with the Samaritan woman hundreds of years later.

Is it easy to forget old grudges and forgive, no matter how great we may think the wrong done to us? Does it pay?—M. G.



## AMONG THE CHURCHES

### CONFERENCE DATES

- Northwestern Conference, Oregon and Washington, at Corvallis, Oregon June 2 to 5
- Minnesota Conference at St. Cloud June 9 to 12
- Michigan Conference at Grand Rapids June 20 to 26
- Indiana Bible School and Conference at North Salem, July 5 to 19
- Texas Conference and Bible School at Riviera, July 8 to 16
- General and Illinois Conference and Bible School, at Oregon, August 2 to 14
- Iowa Conference and Bible School at Waterloo, August 20 to 28
- Virginia Conference and Bible School at Maurertown, August 25 to Sept. 4

### GRAND RAPIDS, MICHIGAN

The delegation which attended the National Berean board meeting on April 30 enjoyed a splendid occasion in Indiana. The pastor remained over for the Sunday morning broadcast, and spoke at South Bend at eleven o'clock, driving back home in the afternoon in time for evening services. Splendid attendance greeted us that night.

As these lines are written, final plans are being made for Mother's Day. We hope by special music and in other ways to show proper respect for the occasion.

The Ladies Class of the Sunday school held a very encouraging meeting on the evening of April 27, at which time they organized and made plans for the future. Sr. Ada Simpson, the teacher, has a very fine and loyal class.

The Men's Class called their second meeting for May 7. They also are making some important plans.

For the next few weeks the pastor plans to conduct a week-day class with some who wish to study obedience and the things connected therewith. We hope for some good church members to result from this class. Interest in our church work appears to be very strong.

F. E. Siple, Pastor.

### NIAGARA FALLS - FONTHILL

Our annual May Meeting will be held at Fonthill from May 27 to 29 with Bro. Patrick as visiting speaker. The outlook is very promising for a large attendance.

Sr. Weldon has been under the care of a physician for the past three weeks, and we are glad to report her convalescing very nicely. The past week she slipped while coming down stairs and fell half way down the stairway. She fortunately escaped serious injury.

Sr. Marr has been confined to her bed for the past fortnight with an attack of pneumonia. At this writing she is recovering quite satisfactorily. Bro. Arotus Ball and family returned here from Texas due to Sr. Marr's sickness. They will be here over the May Meeting.

The pastor returned last week from his trip in Virginia, where he labored with Bro. Sheets in evangelistic efforts in the latter's churches. There are some very loyal and faithful workers in these churches, and their hospitality is worthy of much praise.

### AT WCMA

The speaker over WCMA on Sunday, May 15, will be Bro. J. H. Anderson of Michigan-town, Ind., from 6:30 to 7:30, central standard time. Bro. Anderson will be the speaker every second and third Sunday of the month.

### JUNE MEETING AT BRUSH CREEK, OHIO

Brush Creek annual Bible School will be held from June 5 to 12, inclusive. Bro. Jas. A. Patrick of Ashland, Ohio, has been engaged to help this year, and we are looking forward to a feast of good things. Visiting brethren are always welcomed; also they are an inspiration. So make your plans now to attend these meetings.

"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. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Edna Brewer, Sec.

### SHEPHERD - STEDMAN

A very pretty home wedding was solemnized in the presence of thirty relatives and friends, on Wednesday, May 4, at noon, when Sr. (Miss) Zola Stedman, daughter of Bro. and Sr. James Stedman, of Arapahoe, Nebraska, became the bride of Mr. Orval Shepherd of McCook, Nebraska.

After a selection on the organ played by Mrs. Gertrude Snyder of Arapahoe, and two solos, "Sweethearts Ever" and "When Your Hair Has Turned to Silver", which were beautifully rendered by Bro. Chas. Hornaday, the bridal couple, preceded by Sr. (Miss) Iecl Stedman, sister of the bride and Mr. Harold Shepherd, brother of the groom, marched to the strains of the wedding march, through the dining room under a canopy of coral and white streamers to an arch in the parlor decorated with coral and white roses and sweet-peas, facing green foliage. Here the marriage service was solemnized by Bro. E. E. Geisler of Moorefield, Nebraska, using the beautiful single ring ceremony.

Sr. Zola has been a successful teacher for three years, and Mr. Shepherd is an extensive farmer of McCook, where the happy couple will make their future home.

### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB AND OTHER DEPARTMENTS

Leona Marsh, Chas. D. Balliet, Ida Vogel, Mary E. Carter, Mary A. Gesin, Mary M. Renner, Mr. and Mrs. Eugene Howard, Dorothy Magaw, Mr. and Mrs. Jos. H. Williams, Leota B. Hanson, Mrs. Arra Hanson, Florence Hanson, Eva H. M. Fletcher, Helen M. Chisholm, Mrs. Lillian A. Greiner, Mr. and Mrs. Leland T. Hanson, Conrad Dickel, Frances Wynne, Mr. and Mrs. Charles Netts, Lawrenceville (Ohio) Church, Sunshine Class of Lawrenceville Church, Mrs. D. F. Beck, Mr. and Mrs. H. S. Lasher, Silas M. Claypool, Mr. and Mrs. T. M. Savage, Sr., Sadie Savage, W. M. Bowers, Jessie M. Wilson, Mrs. M. A. Woodward, Gladys French.

### MRS. J. ARTHUR JOHNSON

Leta Alice, daughter of Mr. and Mrs. Melvin J. Osborn, was born near Culver, Indiana, on October 1, 1905, and fell asleep in death at her home near Sac City, Iowa, on Sunday morning, May 1, 1932.

Almost like a thud of death the report of her decease, as it was flashed throughout several states on Sunday, seemed to strike her friends; for Leta was everywhere known for her sturdy Christian qualities which caused her to be admired by all. From early childhood the Christian instruction given her by her parents had been received by her and ever practiced. In her thirteenth year, April 21, 1918, she testified to her faith in her Lord and Savior by receiving His last command unto such as would become His true and faithful followers and "was buried with him by baptism into death". She arose from that grave to walk a new life in Christ. And it was because, in home and school and life work, she consistently sought to honor Him in all her doings, that she endeared herself to so many. She was an active worker with the Church of God at Burr Oak, Indiana from childhood.

After graduating from the schools at Culver and from the Manchester College Normal course at North Manchester, Indiana, she gave several years to teaching in the schools of Indiana and Illinois.

On March 30, 1930, she was united in marriage with Bro. J. Arthur Johnson at Oregon, Illinois. Together they established and maintained for two years a happy home on a farm near Oregon. Early in March last they moved to Sac City, Iowa, Bro. Johnson's childhood home. A daughter was born to them on April 13, making happy the hearts of father and mother. But suddenly in the late afternoon of Saturday, April 30, altogether unexpectedly, Sr. Johnson was attacked by the outbursting of uremic poisoning and lived but a few hours. All hopes were quickly dashed out before the bright and happy little daughter could grow to know the love of a fond mother.

Besides the grief stunned husband and daughter, Ruth Esther, there remain mourning her untimely death equally grief stricken parents, one brother, Gerald; one sister, Marybelle; her grandparents; her husband's parents, Mr. and Mrs. Adolph Johnson, of Sac City; his several brothers and sister; besides numerous other relatives and many friends, staunch and true.

Sr. Johnson was buried from her parents' home and the Reformed Church of Culver, in the Culver cemetery, the writer, aided by her last pastor, G. Eldred Marsh, of Oregon, Ill., and L. E. Conner, pastor of the Dixon, Ill., church, officiating.

Seldom does one witness such comforting faith as was revealed by the deeply sorrowful relatives. Truly, Christian faith and hope are an anchor to the soul. Well did Bro. Arthur express that hope in the words:

"Tho' now she sleeps, 'tis not forever,  
We know that she shall rise again,  
For she trusted in her Savior,  
Who, when He comes, will raise the slain."  
F. L. Austin.

TRAINING SCHOOL CONTRIBUTIONS  
Jessie M. Wilson \$5.00

### MARY M. RENNER

In the death of Sr. Mary M. Renner which occurred at Golden Rule Home in Oregon, Illinois, on April 29, 1932, the Home, the church, and the community have lost a most consecrated and useful member. "Aunt Mary", as she was affectionately known to everybody, in her quiet and self-effacing way exerted an influence for good that will live on into eternity. It may be said of her in all truth, that "in her tongue was the law of kindness." The following brief record of her life was written by her own hand with the exception of the closing paragraph.

"I was born in Maryland, near Hagerstown, July 11, 1843. I came with my parents to Illinois in the fall of 1846, and located five miles northwest of Mt. Carroll, where I grew to womanhood. At the age of fifteen I joined the Dunkard Church. A few years after I learned the truth as it is in Christ Jesus and was baptized into His name in the winter (February, I think) of 1861, and have rejoiced in the glorious hope of a resurrection, and having this vile body fashioned like His glorious body. Being young, I did many things I should not have done and left things undone that I should have done. When I saw my mistake, I repented and did like the prodigal son. I never once felt like giving up the race.

"I was married September 10, 1861, to John D. Renner, who was of the same faith. We traveled together, sharing the joys and sorrows that come in one's life until January 6, 1919, when death claimed him. I then lived alone a few years. On September 25, 1922, I went to Leaf River, Illinois, and took care of "Grandma" (Sister Jane) Pyper, until she fell asleep June 6, 1925. Then I decided to come to Golden Rule Home, which I did September 29, 1925. I have been happy and contented and cared for through sickness and health."

(Signed) Mary M. Renner.

"Aunt Mary" remained a happy and contented member of the Golden Rule family to the close of her long and useful life. In addition to a wide circle of friends, she leaves a cherished memory in the hearts of her son, Bro. Edwin T. Renner of Chicago, and of her two grandsons, also of that city. In her mother love she took other children into her home and gave them the same loving care and Christian teaching she gave to her own. "Aunt Mary" our beloved, sleeps, but her influence over many lives on forever. At her request the funeral was held in the Home, the sermon being delivered by G. E. Marsh, who chose as a text the words of Jesus found in Luke 10:42, "Mary hath chosen that good part." He was assisted in the service by Bro. L. E. Conner of Dixon. Burial was made in the Lanark (Ill.) cemetery.

### GOLDEN RULE HOME

Recent operations of Golden Rule Home deserve passing notice. The Home is operated not only for the good of its members during the sunny hours of life when all is running more or less smoothly and the sun is shining, but it is also intended to serve its members through the trying hours of sickness—even as the hour of death approaches and snatches its shrinking victims.

During the late winter season there has been more than a usual amount of sickness. The Home has been called upon to grieve the deaths of three of its cherished members: Bro. George Brown, Sr. Alice Crysler, and Sr. Mary Renner. Sr. Crysler had for some time past no living relative. The Home accepted her application for membership knowing well her position and also knowing of her poor health. She was not financially dependent—

provided she could conserve her expenses. In entering the Home she was able to contract for her keep and care throughout life, as well as be made to feel that the Home was her own provided home in which she was as free as was any member. As her disability increased, she was given every care and attention which fondest relatives might have provided. It was then that she began to more fully realize and value the benefits of Golden Rule Home to her.

If the Home management had done for no others than what it has done recently for its members, all could well say that its establishment and operation has been fully justified. Would that all could come in closer contact with its operation and really sense its beneficent labors of love. Note should be made of the faithful and constant efforts of Bro. Conner and of his co-laborers, Srs. Johnson and Mick, during the trying hours and days of sickness and of death. It has been their labors of love and service that have made possible these results as desired by the church. Without such devoted service the wishes of the whole church must, in this regard, have failed. To them and to all who united in assisting them our deep appreciation is due.

F. L. Austin.

### "THE HEBREW PEOPLE"

The new Junior Berean Book, "The Hebrew People," is now ready for distribution. The price is 30 cents for single copies; 27 cents each for 5 to 25 copies; 25 cents each for 25 or more copies. This book contains an illustration of the finding of the baby Moses.

Send all orders to National BEREAN Society, Oregon, Illinois.

## BETWEEN YOU AND ME—

Bro. Marsh has an unusually interesting editorial in this issue relating to the Jew. Be sure and read it carefully.

Correspondents will please notice the change of address of the Berean editor, Sr. Margaret M. Lyon. It is 5412 Ferdinand St., Chicago, Illinois.

Bro. J. Arthur Johnson spent a few days with his brother Paul and family in Oregon, Illinois, on his way homeward from Culver, Indiana. The love and sympathy of the brethren at Oregon, as elsewhere, surround him in his loneliness.

Bro. F. L. Austin has been secured to teach two classes at the Illinois Bible School at Oregon, this year. He will have charge of one session of the adult class and one session of the advanced young people's class. This latter class includes those of college age. This will be good news to all of these classes who are planning to attend.

The short articles by some of the members of the Training School were written without any previous notice as part of their English lesson on one of the last days of class. They are to the point and reflect credit on their Bible instructor.

The regular monthly meeting of the officers and teachers of the Oregon, Ill., Sunday school was held on May 6, at the home of Bro. and Sr. B. H. Carpenter. Superintendent, Bro. Paul C. Johnson, and ten of the eleven teachers were present. A very instructive session was held under the leadership of Sr. Grace M. Marsh, superintendent of the primary department.

### HERALD RECEIPTS

Helen Porter, Mrs. E. C. Gates, Leota B. Hanson, Mrs. Emma Claypool, Mrs. Ella Threalkill, Eugene Howard, Leslie Edwards, W. W. Cooper, Clarence Carpenter, Mrs. H. H. Kent (for self and another), Mary E. Carter, H. W. Patterson (for another), Chas. D. Balliett (for self and another), H. S. Lasher, Mrs. S. M. Harris (for self and another), Walter Gray, Mrs. M. A. Woodward (for others).

### THE RESTITUTION HERALD

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THE RESTITUTION HERALD advocates: the near return 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 to be 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.

By the time you are reading this Bro. Harvey Krogh and Sr. Dorothy Krogh, members of the Training School, will (D.V.) be at home with their parents at Blair, Nebr., ready for opportunities to labor for their Master.

Bro. Marsh, pastor at Oregon church, has been giving a very forceful series of Sunday evening sermons, answering many present day doubts. A full church of most attentive listeners has been greeting him each Sunday night.

Attendants at Illinois Bible School of three or four years ago will be sending their happiest wishes to Sr. Zola Stedman Shepherd of McCook, Nebraska, because of her recent marriage, which is noted in another column.

Sr. Lucy Lapp, daughter Ida and son Paul, accompanied by Sr. Dorothy Krogh and Sr. Mae Mick, spent the past week end with the brethren at Ripley, Ill., enjoying the meetings now being conducted by Bros. F. L. Austin and C. E. Lapp.

Several new notices have been added to the list of conference dates, given on opposite page. Every member of the Church of God should plan to be in attendance at at least one conference during the year. Begin to make your plans now to attend your own and another conference, if possible.

Bro. and Sr. H. S. Lasher of Deerfield, Fla., are again located at Burlington Flats, New York, Rt. 2, for the summer months. They write that they had a splendid trip north, making the distance in five days, and feel that God's protection was over them during their journey.

## WHAT USES DO YOU MAKE OF THE BIBLE?

DR. R. A. TORREY tells of a woman in one of his early pastorates. He was visiting her, and inquired how she was getting along in her Christian life.

She replied, "Very poorly. My life is a disgrace to me and to the church; it is a disgrace to Jesus Christ. I do not understand why it is."

"Do you study your Bible every day?" asked Dr. Torrey.

"Oh, no; but I study it occasionally when I have time."

A little baby was lying in a baby carriage near by, and Dr. Torrey said, "Suppose you should feed that baby once in two hours today, and once in six hours tomorrow, and then let it go without eating at all for three or four days because you were busy, and then go back and feed it every two hours the next day, and keep up that process. Do you think the child would grow?"

"No," she said, "I think the child would die under that treatment."

"And yet that is just the way you are treating your soul," replied Dr. Torrey.

We all can understand and appreciate the need for regularity and system in taking our daily food. We know how important it is for the athlete to have regular and systematic training if he is to accomplish any results on the day of the meet. We are all familiar with the need for following explicitly the doctor's instructions that medicine shall be given to a sick person at regular stated intervals, and in desperate cases we know that it is often necessary for some one to keep awake throughout the night in order that the sick one may have medicine without interruption. Yet how difficult it is to see, sometimes, the importance of regular and systematic Bible study.

A young man who had been asked to join a young people's society, finding that the pledge required daily reading of the Bible, announced his intention of reading seven verses on Sunday to do for the seven days of the week. Would he have been so minded with regard to his meals? It would not have taken many hours to have convinced him of the foolishness of any such procedure.

After all, is not the difficulty in recognizing the importance of systematic Bible study one rather of failure to really believe that the Bible is spiritual food and that it is really necessary to the healthy normal life of the Christian? In other words, we are willing to believe, perhaps, what the Bible says about the Lord Jesus Christ having died for our sins, and we are willing to accept the provision He has made for eternal life through belief in Him as our personal Savior, and yet we do not accept what it says about itself.

In 2 Timothy 3:16 and 17, we read "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, throughly furnished unto all good works."

The Psalmist has cried out, "I have not departed from thy judgments: for thou hast taught me. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path"—Psalm 119:102-105. Again, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. . . Thy word have I hid in mine heart, that I might not sin against thee"—Psa. 119:9, 11.

In the great warfare chapter in Ephesians, the Holy Spirit calls out through Paul, "Take the helmet of salvation, and the sword of the Spirit, which is the word of God"—Eph. 6:17.

Let us ask ourselves how many uses we are making of the Word of God. Are we finding in it those principles needed for every detail of our lives? Is the Bible constantly reproofing us, or showing us the ways in which we do not conform to God's standard set down for us in the Lord Jesus Christ? Is the Bible showing us how our shortcomings may be corrected? Are we permitting it to lead us into paths of righteousness? Are we finding in the Word the light for our daily path?

A great preacher once said when asked what his favorite verse was, "You might as well ask me which is my favorite eye." And in some respects it is almost as difficult to say which is the most important use of the Bible. And yet there is one great and understanding use that has not yet been mentioned, and since it is only through this use of the Bible that all of the others make themselves known to us, perhaps we may justly call this use the most important of all. Second Timothy 3:15 reads, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

It is through the Bible that men come to know the Lord Jesus Christ. "Faith cometh by hearing, and hearing by the word of God"—Romans 10:17. All that we know prophetically and historically about the Lord Jesus Christ, we know from God's Word, and it is only after man has read the Word or has heard the Word preached, or has had it told to him in some way that he comes to know the Lord Jesus Christ experimentally.

That this is the most important use of God's Word may be sensed from the fact that the only commission that the Lord Jesus Christ left with His disciples nineteen hundred years ago and down through the ages to the present day is that we should go into all the world, preaching the gospel to every creature. Our use of the Bible is not complete until we have learned to use it to bring others to Him.

Let us ask ourselves these questions:

Is my use of the Bible a well-rounded or only a partial one?

Am I failing in the most important use of the Word?

Am I the only sufferer from my lack of use of the Bible?

—Selected.

# THE RESTITUTION HERALD

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## The Words of Jesus and the Prophets

*By M. W. Perrine*

A PROPHEET is one who foretells future events. We speak of things as natural and supernatural. Things that occur in the natural world we can largely comprehend because of their frequent occurrence and consequently our familiarity with them. Things that exist only in the mind of God are made known to us by the prophets. By study, we search them out and know them. We sometimes are puffed up over the little that we do know and become, as Paul says, "vain in our imagination".

How do we find out or learn the things that are of God, especially the things that are future? "Because that which may be known of God is manifest in them; for God hath shewed it unto them. 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 Godhead."—Romans 1:19, 20.

The Christian's foundation is the apostles and prophets, Jesus Christ Himself being the chief Corner Stone. Some people who profess to be Christian, who profess to believe in the Lord Jesus Christ and the same glad tidings that He preached, are hugging a delusion and a snare by believing a false gospel. They deny that the prophets have anything to do with the making known of any of the things of the kingdom; while the fact is if you want to know many of the details of the kingdom, go to Ezekiel, Jeremiah, Amos, Micah, and Isaiah.

Jesus Himself upbraided His disciples and said to them, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."—Luke 24:25-27. The things that concerned Himself concerned the kingdom, for He was to be the King.

Paul, the Apostle, made use of Moses and the Psalms, and so did Peter also. The Jews believed and trusted in Moses as a prophet of God, but they refused to believe in

Christ. Notwithstanding, Moses testified of Christ. How they could pretend to believe Moses' testimony and yet reject the Christ, is a mystery to me. The promises that were made to Abraham, Isaac, and Jacob, God's covenant with David, with apostles and prophets and Jesus Christ, are the very foundation stones upon which the church of the living God is builded.

We notice that the Apostle Paul's preaching differed very little in matter or doctrine from that of Jesus. Both dwelt on the kingdom of God and the things concerning it. In fact the same is true of all the apostles, for the burden of their preaching was the same.

In Acts 28:23 we read, "And when they had appointed him (Paul) a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening."

In fact, the record declares that Paul spent two whole years in his own hired house, preaching this same gospel. Do you suppose they got tired of it? People never tire of hearing good news. And, remember, it is only good news to them that believe it.

Moses, the Prophet, spoke of Christ, that God would raise them up a Prophet like unto himself. "And him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul that will not hear that prophet shall be destroyed from among the people."

Believing that Moses was God's Prophet, how could the Jews reject their Christ and crucify Him, refusing to believe His gospel? The prophets spoke of Christ with reference to His first coming, and their prophecies came true. Why not believe the testimony that refers to His second coming? For it all has one source, and that source is God. "Holy men of God spake as they were moved by the Holy Spirit."

The same Spirit moved Jesus to speak the words that

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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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"The transgressors are come to the full."—Daniel 8:23*

## The Editor's Prayer

GRACIOUS FATHER, as we observe the futility of man's efforts in the overcoming of evil in the world, we are driven unto thee, the All-powerful One, for deliverance, for there is no one else to whom we can go. Therefore we pray, O Lord, hasten thou the day when the Conqueror of sin shall come, that the nations may learn righteousness and find everlasting peace through Him. Amen.

## The Age of Crime

THE era through which we are passing, in its kaleidoscopic changefulness, is without a doubt the most interesting the world has ever experienced. It is difficult for us to assign to any one of its notable features a place of distinguishing preeminence. Owing to certain outstanding characteristics, men have referred to it as the Age of Education, of Science, and of Invention. It has also been named the Age of Steam, of Electricity, and of Steel. Others have denominated it the Age of Opportunity and of Wealth. All of these designations are justified, for they represent phenomena peculiar to the times in which we live.

When the final records are inscribed, however, we seriously question the probability of the present period being set apart from other times because of any of these achievements. It will pass into history, not as the Era of Education, Science, Mechanics, or Wealth; but as the Age of Lawlessness, *the preeminent Age of Crime!*

Evidence on every side points to this awful conclusion. We are living in an Age of Crime, a period when the criminal element in the world dominates to a very great extent the law-abiding portion of mankind. Murder, arson, robbery, kidnaping, crimes against womanhood—all forms of iniquity, are multiplying as never before.

Crime is *organizing!* It is becoming one of the most powerful forces in the world. It has created a government of its own. It judges its own citizens, the citizens of *Gangland*, and condemns and punishes those who break its laws. The government of *Gangland* is a despotic one, exercising absolute power of life and death over its subjects. It is composed of many departments or provinces, each of which exerts its power and enforces its laws within the government of the United States.

A short time ago a citizen of *Gangland* was tried in its courts. He was found guilty of breaking its laws, and was condemned to death. His execution took place on the open highway, in broad daylight, a few miles out of the city of Oregon, Illinois, wherein the headquarters of the Church of God are located. This criminal of *gangland* was also fined. A few days after his execution the officers of *Gangland* were sent forth to collect the assessment made against him. They accomplished their mission by burning the criminal's home, which fortunately was unoccupied at that time.

While such murderous attacks as this are generally made upon its own citizens, the taxes by which the government of *Gangland* is maintained are levied against the citizens of the United States. To collect these necessary funds it snatches the purse from a woman shopper, the ring from the finger of the dead; it kidnaps and holds for ransom—or for murder—the doctor, lawyer, banker, merchant, together with the innocent babe; it ruthlessly ruins the lives and happiness of parents, degrades manhood, debauches womanhood, and manifests not the slightest respect for law, for honor, or for God! And all this it carries out within the borders of Christian(?) America!

The kings and princes of *Gangland* are made the heroes of song and story and motion picture. The episodes of *Gangland* are dramatized to intrigue young people and lead them into its sinful practices. *Gangland* challenges the law; it challenges the courts; it challenges our educational system; it challenges the church; and it challenges Almighty God to meet it in open conflict.

Thus far, while ostensibly accepting the challenge, Christian America and the Christian church in America have apparently made but little advance against the enemy's entrenchments. On almost every front, in fact, it is *Gangland's* forces that are pressing forward, rather than the forces of law and order and the church. The immediate outlook is far from encouraging from a human standpoint, and what the outcome will be no man can say.

But "there is a God in heaven that revealeth secrets, and maketh known . . . what shall be in the latter days" (Daniel 2:28), even as there was in the time of Daniel; and He assures us that what the weakness of man cannot accomplish, "the zeal of the Lord" and the might of Jehovah will bring about; for the time will come when "the nations of them which are saved shall walk in the light" of the glory of God for evermore!

# An Important Biblical Discovery

By J. G. Haupt

THE FIFTH chapter of the First Epistle of John has for many years furnished a gordian knot to untie. More than fifty years ago it came to my attention that the eighth verse of this chapter had been touched by unclean hands.

When I was eight days of age, seventy-seven years ago, my Lutheran pastor put his moist hand upon my head and pronounced the names of three Gods over me. These were God the Father, God the Son, and God the Holy Ghost. Of these, God the Father only was the biblical God. Jesus was the only begotten Son of God, begotten by the holy outbreathing of God upon Mary, for God breathed the holy *pneuma* upon her, and the Christ Child was brought to life. The holy *pneuma* of God was the great power of God Himself. It was breathed also on the apostles on the day of Pentecost, whereby they received divine power to do wonderful things. It was this holy *pneuma* of God of whom it was declared that this was the object against which a sin would never be forgiven. The fact was described as the sin against the Holy Ghost by the King James translators.

When in the 1880's the revision of the whole Bible was undertaken by the British and the American churches, the greatest care was used to search all of the available sources of the Hebrew and the Greek to give us as perfect a Bible as human skill could make. The best scholarship was at work. One of the leading spirits of the British New Testament committee was Dr. Young, a Presbyterian of high character and ability whose concordance still remains a leading work of critical information upon all Bible words. Another leading worker in the revision was Dr. Strong, probably the ablest Methodist that the American church has produced. The four committees, two on the Old Testament, two on the New, represented a wide range of denominational ability. Their work is considered of the finest character. It would have been more perfect had it not been for the rule laid down for them that no change from the King James or Authorized Version be made unless the Hebrew or the Greek text required it.

When the New Testament committee on the British side came to the material for this first Epistle of John, they found that the uncial text used by the Apostle himself was not to be found for the one line that must have been added at a later date. The line written by John himself reads, "The *pneuma* (spirit), the water, and the blood, these three pertained to one individual upon the earth." The other line, "The Father, the word and the Holy Ghost, these three belonged to one person in heaven", was not written by John, for it was not found in any of the early manuscripts. The Bible "Sherlock Holmes", was put to work. After three hundred years or possibly even six-

hundred, there were no finger prints. "Mr. Holmes" was required to employ all detective skill to unearth possible clues.

There is abundant proof available as to the approximate time that the two additions in Matthew 28 and 1 John 5, to the Greek text were made. The monk, or whoever he was that made the additions, possibly held the Matthew and the John that he had written, in his possession for many years. They were doubtless left among his papers after his death.

At the time that the additions were made by false hands, printing had not been invented and every part of the Bible was written by hand. The New Testament part was written entirely in the uncial or old Greek text. Years afterward, between 800 and 1000 A. D. the cursive or fluent style of writing Greek began to be employed. This fact has given great aid to our "Mr. Holmes." In the fifth chapter of 1 John, the original Greek written by John has only the line that there are three things of the earth that pertain to one individual, the *pneuma* (spirit), the water, and the blood. These three things pertained to one individual on the earth. This signifies the conception represented by the *pneuma* or outbreathing of God. The water represented the baptism of Christ, in which a voice from heaven cried, "This is my beloved Son in whom I am well pleased"; the third, the blood, representing the crucifixion; all three pertaining to the three important things that have to do with the Christ. The additional line was not found in any early manuscript and was not written in the uncial text. A line which was evidently introduced by a later hand reads that there are three persons in heaven, the Father, the Word, and the Holy Ghost.

"Mr. Holmes", as a careful investigator, concedes that the man who ventured upon this insertion was probably not actuated by any sinful motives. He doubtless was led to the insertion because he felt that something very important had been omitted by the Apostle John. God was a great Being; but so was the Son. In the ascension, Jesus had been taken to the heavens to be with the Father. The *pneuma*, too, seemed to be great. It was. It was by the *pneuma* of God that the only begotten Son was conceived. The *pneuma* has been called the Holy Ghost; yet it was the holy outbreathing of God, not the person of God, but the highest power of God. For the *pneuma* of God not only organized the Christ Child of God, but was the active agent on the day of Pentecost.

The investigator found in Matthew 28, a more difficult problem. Evidently the same man who had added to first John had been at work here. Instead of using the new

*Continued on page 519*

## HOW CAN I FAIL?

How can I fail to praise my God  
For all His love to me,  
To thank Him daily for the blood  
Christ shed on Calvary's tree?

How can I fail to look to Him,  
To trust Him ever more,  
His words to love and to esteem,  
And Him by grace adore?

How can I fail, though tempted, tried,  
To rest in all His love,  
And in my Savior to abide,  
With mind and heart above?

How can I fail? "He faileth not,"  
And I am blest for aye;  
Presented faultless, without spot  
I shall be in that day.

How can I fail? Christ ever lives  
To intercede for me;  
While daily grace He freely gives,  
His love is boundless, free.

How can I fail, with love so vast,  
To live a life of praise,  
To love Him more than in the past,  
Delight in all His ways?

How can I fail? The Lord is near!  
Soon, soon our eyes shall see  
The One who died—He will appear,  
And with Him we shall be.

—*Author unknown.*

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## REAL PRAYER

IT IS SAID of John Bradford that he had a peculiar art in prayer. When asked his secret he said: "When I know what I want, I always stop on that prayer until I feel that I have pleaded it with God and until God and I have had dealings with each other upon it. I never go on to another petition until I have gone through the first."

To the same point Mr. Spurgeon said: "Do not try to put two arrows on the string at once—they will both miss. He that would load his gun with two charges cannot expect to be successful. Plead once with God and prevail and then plead again. Get the first mercy and then go after the second."

Certain it is that too often we rattle off our petitions and leave the place of prayer conscious of no real dealings with God. Far better would it be to know what our real needs are and then concentrate our earnest supplications upon those definite objects, taking them thoughtfully one at a time.—*Selected.*

## THE MINISTRY OF PAUL

By Mrs. A. J. Chaplin

WE HAVE often heard people quote the Apostle Paul in trying to defend their idea that he was simply an evangelist and went from place to place setting churches in order. Hence we should not have local ministers in our churches, that such procedure is unscriptural, neither should we have a paid ministry. In reading of the work of the Apostle, we find that while he did evangelize and visited many places during the years of his ministry, he also abode at Corinth for a period of time with Aquila and Priscilla, who like himself were tent makers. While there he preached every Sabbath day in the synagogue, and when opposition became too strong, he departed from them and went to the house of a certain man named Justus, close to the synagogue.

At this place the Lord spoke to Paul in vision, telling him not to be afraid, but to speak and hold not his peace. "For," said the Lord, "I am with you, and no man shall set on you to hurt you." And Paul continued there a year and six months, preaching the word. (Acts 18:1-11.) Again, at Ephesus he spoke boldly for three months in the synagogue. (Acts 19:8.) Besides this, Paul taught daily in the school of Tyrannus for two years, so that all that dwelt in Asia, both Jews and Greeks, heard the word of the Lord. (Acts 8:9-10.)

The Apostle preached for the Ephesian church three years. (Acts 20:31.) After his exhortation to them, when he told them they should see his face no more, he said, "Remember that for three years, I ceased not to warn every one night and day to watch." Then he told them he had not coveted any man's silver or gold, "as ye yourselves know that these hands have ministered to my needs, and them that were with me." Then he explained why he had done this. It was because of those in the church who were not workers, and he was giving them an example that they should follow him in taking care of themselves and their families, and also helping in the expenses of the church work. Of course, he was criticised and examined for his course of action. (1 Corinthians 8.) Then he explained fully that because he had not been chargeable to the different churches, there was not any reason that others should not be remunerated for their labors.

Now, listen to what Paul says on this subject in 1 Corinthians 9:7-15. He asks, "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof?" "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power. . . . Do ye not know that they which minister about holy things live of the things of the temple? and they which wait on the altar are partakers of the altar? Even so hath



the Lord ordained that they which preach the gospel should live of the gospel."

When our Savior sent out the apostles, what did He tell them? Matthew 10:9, 10: "Provide neither gold, nor silver, nor brass in your purses, nor script for your journey, . . . for the workman is worthy of his hire." The thought is, let those churches or people where you labor supply your wants, for a workman is worthy of his hire.

We find also that when the church was set in order, Christ through the spirit, the Apostle Paul says, Ephesians 4:11-12, gave some apostles, some prophets, 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.

Some churches or places need evangelists; other places need rather a pastor or teacher, and it is entirely scriptural that they should be so provided in the different churches, as this was our Savior's plan to work by, ordained by Him, as was also the plan of providing for our ministers, evangelists, and teachers. That does not hinder individual work by the members, for having an efficient leader should strengthen and build them up. We have only to take cognizance of the churches who have regular preaching services. They are the ones who are forging ahead, as are those bands of believers who have good teachers. How we should try to hold up the hands of the faithful leaders and pray God to send more of them into the field where the harvest is white, only waiting for the reapers.

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## GOD'S FORBEARANCE

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By George B. Alldridge

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*"And dost thou think this, O man, who art judging those who such things are practising, and art doing them, that thou shalt escape the judgment of God? or the riches of His goodness, and forbearance, and long suffering, dost thou despise?—not knowing that the goodness of God doth lead thee to reformation?"—Romans 2:1-5, Young's Translation.*

THIS query was asked in THE HERALD of April 12: "Do these times and conditions fit into the prophecies of Paul in 2 Timothy 3:1-5?" After reviewing briefly the history of the "Dark Ages," or the medieval period from the fall of the western Roman Empire (A. D. 476) to the Italian Renaissance in the thirteenth century (characterized by historians as the decay of civilization), I cannot tell. Conditions surely are not worse today than then.

Probably all my readers have read Victor Hugo's, "The Hunchback of Notre Dame de Paris," and will recall the terrible description of society, especially the religious world he therein describes. But I can answer intelligently that never in the world's history has there been a time when God's goodness and forbearance have been more manifest or universal than now. Surely this scrip-

ture is now being fulfilled, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."—Isa. 55:2, 3.

This morning I read these significant words, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles, be come in. 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: for this is my covenant unto them when I shall take away their sins."

Our chart of the ages is spread out before us, and like a navigator marking out his course, after taking his reading showing his latitude and longitude, we will put a little flag in the above scripture and say that this is now the place we are occupying, and spread all sail, for we soon shall reach home.

Let us read Daniel 12:10: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." We hear a great deal about the next war. Well, I thank God that He is revealing to His waiting ones some of the things now imminent.

Listen to this: "I roused him from the north; he comes; he will call from the east on my name; and tread princes like mud as a potter treads clay."—Isa. 41:25, F. F. Trans. This looks to me like Russia and Japan. Read carefully Zech. 13:8, 9.

In the next chapter verse twelve, we read further of some of the terrible results of that war.

At the beginning of this century these scriptures could not be literally interpreted. Probably our forefathers spiritualized them. I wish to quote from *The Golden Age* of May 11, 1932, and show how literally we are upon the eve of their fulfillment.

"The last World War was not enough, yet the writer, Emil Ludwig, in the *Saturday Evening Post*, reminds us that a parade of the dead, ten abreast, with a new rank every two seconds, would take forty-six days to pass a given spot. And the incidental dead were five times as many. The cost of the war was \$338,000,000,000; in four years Europe lost all the savings accumulated in a century. Suppose the war now under way in Manchuria spreads so as to engulf the rest of the world. Here is what Marshall Foch says will happen.

Poison gas bombs will spread deadly fumes which will penetrate any mask and produce death in a few minutes. Phosphorus bombs, impossible to extinguish, will burn the flesh to the bone within half a minute. Hundreds of tanks, each one able to shoot a thousand deadly bullets a minute, machine guns like automatic rifles which in the hands of one million men, will shoot one hundred million bullets a minute, will also be raging, and the heavens above will be darkened by a thousand airplanes pouring a rain of horror on the earth. Behind the lines, cities and villages will crumble in ruins under the destructive fire of the latest artillery. In the next war there will be no such thing as the front

and the rear. The whole nation will find itself on the firing line.

"According to Winston Churchill, the laboratories in all the great countries are busy studying systematic ways of infecting humans and animals in enemy territory, of spreading mildew to kill the crops, anthrax to kill the cattle, and bacilli to destroy the inhabitants. America believes in phosphorus guns. They were tried in the latter part of the World War, and the burns inflicted were so deep that the flesh had to be pulled off the bones of living men. Twelve large bombs of the latest form of Lewisite gas (discovered in Chicago) would be enough to blot out all life in either Chicago or Berlin. New York could be wiped out by a gas attack from submarines.

"There is a mixture of poisonous and phosphorus gas which will penetrate any protective device, and a mustard gas which will stick to one's shoes and will make him carry death wherever he goes. Today there are more than a thousand kinds of poison gas. Diphenyl chloral arsenic is so deadly that mixed with air in proportion of one to ten million, the victim is forced to throw off his gas mask, whereupon his end follows in the greatest tortures conceivable."

After reading this how easy it is to understand Ezekiel 39:11, 12. "And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it the valley of Hamon-gog. And seven months shall the house of Israel be burying of them, that they may cleanse the land."

Dear brethren, in the mind of the worldly wise these details may tend to lower the dignity of God. For whom then do they take God? They make Him altogether such a one as themselves. They attribute to Him human proportions. God, it is written, humbleth Himself to behold the things that are in heaven and earth, as much to search out the limitless height and depth of the skies as to consider this poor little globe that rolls along, amidst the starry myriads.

The fall of empires, the arcana of politics, are as small in the eyes of God as the trouble of some poor perplexed and afflicted heart. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing. Lift up your eyes on high, and behold who hath created these things that bringeth out their host by number; be calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." And yet the anxieties of a mother have weight in the divine balance! The fate of nations involves human destinies, especially of His own and is interwoven with those individual joys and woes which so many think trifling.

Ah yes, dear brethren, God has a wonderful organization in heaven who obey Him and do His will, yet He condescends to hear you and me, and in our lives it matters not whether it be things little or great, He will overtake and undertake for us. If we seek for the kingdom of God and His righteousness, then all these things shall be added unto us. I adore this infinite God, His infinite goodness,

His infinite love. In His sight a human soul begotten by His Word is of more value than a world. It is so hard to get men to appreciate and love this wonderful Being, who takes count of the tears of His children, and who says, "Ask and thou shalt receive." Dear brethren, this is my God; I know not any other.

"Earth, what a future lies before thee,  
Unlike it in the shadowy past;  
The greatest throes that ever tore thee,  
Even though the briefest and the last.  
I can see the shadow of the sunset;  
I can see the Avenger's form;  
I see the Armageddon onset;  
But I shall be above the storm.  
There comes the moaning and the sighing;  
There comes the hot tears' heavy fall,  
The thousand agonies of dying,  
But I shall be beyond them all."

## WILL WE PLEASE THE SERPENT OR GOD?

*By Cecil A. Smead*

*"But without faith it is impossible to please him".*

EVERY man has two courses open to him. Who is the master that he shall serve? Shall it be the serpent or God? Every service must be impelled by faith. Faith in the serpent's statement pleases the serpent. Faith in God's statement pleases God. Each has his corresponding reward. Which will you choose?

Our first parents had to choose. Should they believe God's word or the serpent's word? God said, "In the day that thou eatest thereof thou shalt surely die." The serpent said, "Ye shall not surely die." Then to sugar coat the pill he was offering with a veneer of truth, he further said, "Your eyes shall be opened, and ye shall be as gods, knowing good and evil." This latter statement was later born out by God's own expression, "Behold, the man is become as one of us, to know good and evil." Our parents chose to believe the serpent's lie, and thus they became displeasing to God. Their faith in the serpent was rewarded with all that the serpent's pill could bring, death.

Ever since that time, mankind in general has been displeasing to God. A few here and there have believed His Word, thus pleasing Him to the extent that He has counted them righteous because of their faith, and has promised them His reward, sweet through and through, a future victory over death, and the prize, everlasting life.

There has been only One so far who was perfectly pleasing to God. That was His Son Jesus. When the Lord Jesus was baptized to show His faith in God and His personal consecration to the service of God, there came the

statement of the Lord from heaven, "This is my beloved Son, in whom I am well pleased." With faith it is possible to please God.

But no sooner do we have God's Word than we also have Satan's utterance, "If thou be the Son of God, command that these stones be made bread." The only answer the Lord Jesus made was, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Furthermore, we find in the fourth chapter of Matthew, that the devil took Him up on a pinnacle of the temple, and said, "Cast thyself down." Then he sugar coated his bitter pill again, this time with a statement from God's own written Word, "For it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Again we have our Lord's reply, "It is written again, Thou shalt not tempt the Lord thy God." And so again and again the Lord resisted Satan's temptation with "the shield of faith, wherein ye shall be able to quench all the fiery darts of the wicked." He took "the sword of the Spirit, which is the word of God."—Eph. 6:16-17.

"It is written." Oh, that Christians everywhere would take the same armor provided so freely by God. They would then "be strong in the Lord, and in the power of his might" to wrestle against "spiritual wickedness in high places."

Satan today, disregarding the question of his personality in all this, is still sugar coating his bitter pill, and he is feeding it to the supposed followers of Jesus Christ. On one hand we have God's statement, the same as to Adam and Eve, "Thou shalt surely die", for "the wages of sin is death." And then we have Satan's statement, the same as ever, "Thou shalt not surely die." He is sugaring it as he has always done with a coating of the perverted Word of God.

Friends, do not swallow that pill! "Search the scriptures; for in them ye think you have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life."—John 5:39, 40.

"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." Take God's Word for it; life and death are opposites. Satan is taking God's wonderful truth of immortality as a future gift, and he is perverting it to say that man does not really die, that he possesses immortality now. Thus he is coating his wicked pills.

And men have swallowed them, because they "loved darkness rather than light, because their deeds were evil."—John 3:19. God allows them to "believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. 2:11-12. "Spiritual wickedness in high places"—that pleases the serpent, but it does not please God.

Leave the pill alone. Rather suffer temporary illness and affliction with the people of God. Those sugar coated

pills can but bring you sorrowing to the silence of the grave. Do not have any faith in Satan's lie that you already possess immortality. Faith in Satan will defraud you of service for God in the hope of receiving the prize in the future; if you already possess, why work?

Rather, "put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Believe God's every word. When tempted, search the Scriptures, and say, "It is written."

Thus, with faith it is possible to please God.

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"Build a little fence of trust  
Around today;  
Fill the space with loving work  
And therein stay.  
Look not through the sheltered bars  
Upon tomorrow;  
God will help thee bear what comes  
Of joy or sorrow."

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## AN IMPORTANT BIBLICAL DISCOVERY

*Continued from page 515*

Greek, the cursive, he employed the old Greek, the uncial; hence other sources of evidence had to be used. The fact that the same language was applied to baptism had little meaning. Being merely added where it did not belong, it should be as guardedly refused as the false wording of the epistle. God still was the only God. It was still God, the Father, and His Son, Jesus Christ. God still merely breathed out His divine power for His greatest work. The holy *pneuma* did not become another God, but was still the highest power of the one God.

The adder of the words not written in the original was guilty of introducing a new gospel. The Bible condemnation of all that teach or preach another gospel than the gospel of Christ, gospel of God, which was first preached by the apostles, was condemned by a double curse (Gal. 1:7, 8). Not only he who first stated a false gospel, possibly without intention of wrong, cannot safely be followed by another who ought to know better; but the one who teaches or preaches a false gospel in the pulpit or Sunday school class is guilty of having to meet the great Judge in the day to come.

I wish all my readers who may have sincerely accepted another understanding of the Scriptures to feel that no condemnation seems to be offered against any who have from the heart obeyed any form of doctrine and afterward have found that form was not strictly according to the Word. They will in no wise be held at fault by the great Judge. After a believer learns of God's will, I am sure that he will be liable for any further false teaching. In this I may be too liberal. At present I must leave my readers to individual judgment.—*To be continued.*

## BEHOLD THE MORNING!

There's a light upon the mountain, and the day is at the  
spring,  
When our eyes shall see the beauty and the glory of the  
King;  
Weary was our heart with waiting, and the night-watch  
seemed so long;  
But His triumph day is breaking, and we hail it with a song.

In the fading of the starlight we can see the coming morn;  
And the lights of men are paling in the splendor of the  
dawn;  
For the eastern skies are glowing as with light of hidden  
fire,  
And the hearts of men are stirring with the throbs of deep  
desire.

There's a hush of expectation, and a quiet in the air,  
And the breath of God is moving in the fervent truth of  
prayer;  
For the suffering, dying Jesus, is the Christ upon the  
throne,  
And the travail of our spirit is the travail of His own.

He is breaking down the barriers; He is casting up the way;  
He is calling for His angels to build up the Gates of  
Day;  
But His angels here are human, not the shining hosts above,  
And the drum-beats of His army are the heart-beats of our  
love.

Hark! we hear a distant music, and it comes with fuller  
swell;  
'Tis the triumph song of Jesus, of our King Immanuel!  
Live, go ye forth to meet Him! and my soul be swift to  
bring  
All thy sweetest and thy dearest for the triumph of our  
King.—Selected by Alice B. Curtis.

IF WE ever read a book for any object, ought we not  
diligently to search the Scriptures to see how clearly they  
testify of Christ? And ought not every word of such testi-  
mony to be, like all Scripture besides, profitable for doc-  
trine and for instruction in righteousness? And may it  
not be profitable for reproof and for correction to all who  
mind earthly things—who are eager to seek after unprofit-  
able knowledge—who could talk, with all volubility of the  
temporal concerns of others or of his own—or their own—  
who could expatiate freely, perhaps, on the properties of the  
beast, the quality of their food, or the beauty of a gar-  
ment—and who, although they have had the Bible constan-  
tly beside them, have for many a year remained ignor-  
ant of the value of the treasure it contains, or of the fullness  
of the testimony which God has given of His Son?

—Selected.

## THE RESTORED TEMPLE

"IT is not revealed (so far as we know)," says D. M. Panton, "exactly when and how the Temple will be restored; but an exceedingly suggestive proposal is advanced by Dr. Marium Ranson, director of the American Synagogue of New York. He forecasts the removal of the World Court from The Hague to Jerusalem, the erection of a new temple on the site of King Solomon's ancient temple to house the World Court, and the development of a 'higher Zionism' by the Jews, Christians, and Mohammedans, as the three steps in an international program for world peace. This (as we see at once) would change the hostility of Islam into cooperation, so solving the problem of the Mosque of Omar; procure the powerful aid of the Masons of the world, who back peace for financial reasons, and whose whole system is steeped in apocryphal traditions of the Temple; create friendliness in the Christian Mandatory Power; and, by centering in it the judicial and political power of the world, make the Palestinian Temple the goal of the ambitions of the Antichrist.

"Julian the Apostate's attempt to rebuild the Temple, the solitary attempt of two thousand years, suggests that (1) it will be restored by apostates, but that (2) its erection is impossible before the decreed date—probably subsequent to the church being caught up to Christ. In A. D. 363 the Emperor Julian, now a bitter foe of Christ, appropriated large sums from the public revenue, and gathered a huge concourse of Gentiles and Jewish workmen to the gigantic foundations of the Temple which Chrysostom, alive at the time, says were still standing. Contemporary Christian writers—Gregory, Ambrose, and Chrysostom—all testify to God's miraculous intervention; but peculiarly convincing is the testimony of the best historian of that age, a pagan, and a personal friend of Julian:

"'Julian,' says Ammianus, 'thought to rebuild at an extravagant expense the proud Temple once at Jerusalem, and committed this task to Alypius of Antioch. Alypius set vigorously to work, and was seconded by the governor of the province, when fearful balls of fire, breaking out near the foundations, continued their attacks, till the workmen, after repeated scorchings, could approach no more; and he gave up the attempt.' It is most remarkable that the Christians of the time, including Cyril, Bishop of Jerusalem, warned Julian (who did it deliberately in order to overthrow the Scriptures) that the rebuilding of the Temple before the time of Antichrist was impossible. The two sanctuaries—the Church and the Temple—cannot co-exist (it would seem) in the gospel era, although they overlapped in its opening decades."

"THE JEWISH is about the only religion, ancient or modern, of which begging has not been a prominent feature. Not only the laws of Moses, but the whole Hebrew literature is charged with the teaching that God is Owner of all and man is His steward."—Layman.

## Is Man a Deathless Personality?

THE Apostle Paul bade Timothy in his ministry to "rightly divide the word of truth." This exhortation is admirably expressed in Article VI of the Church of England, which declares that "it is not lawful to so expound one part of Scriptures as to be repugnant (contradictory) to another." Now that is an unalterable rule for the right understanding of any part of God's Word, which is a harmonious whole.

Under the letter "S" let us consider what Scripture has to say, and under the letter "T", for Traditionalism, what is taught by those who say man is a deathless personality, and that the dead are not really so, only their bodies.

S.—"God . . . breathed into his nostrils the breath of life; and man became a living soul," or creature.—Genesis 2:7.

T.—"God breathed into Adam an immortal, undying soul."

*Remark.*—An expression never once occurring in Scripture. So that, if true, one of the most important doctrines of Holy Scripture is built on inference. Is that likely? Six times over man is referred to as "mortal"—perishing.

S.—"For he is not the God of the dead, but of the living: for all live unto him."—Luke 20:38.

T.—"Plainly teaching that the dead are only dead as far as their bodies are concerned."

*Remark.*—Our Lord was showing to the Sadducees, who denied resurrection, that unless Abraham, Isaac, and Jacob were raised from the dead God could not be said to be the God of the living. In the purpose of God "all live unto him," "who raiseth the dead, and calleth those things which be not as though they were" (Romans 4:17). Weymouth's translation is, "To whom are all living."

S.—"Absent from the body, and to be present with the Lord".—2 Corinthians 5:8.

T.—A clear proof that the soul retains its consciousness after the death of the body.

*Remark.*—If we say that, we make the Apostle Paul contradict himself, for in verse four, in order to guard against such an interpretation, he says: "Not for that we would be unclothed (die), but clothed upon, that mortality might be swallowed up of life." Not only so, but he tells us in 1 Corinthians 15:16 that "if the dead rise not . . . then they which are fallen asleep in Christ are perished", and in verse 32 he refuses to die as a martyr "if the dead rise not." How could he talk like that if the souls of God's people were alive and safe, conscious somewhere, anywhere?

"Why do you solely rely upon the teaching of Jesus Christ?" was the question asked. To which the reply was made, "I can follow no leader who leads those who follow him to the grave, and leaves them there, nor any leader who himself is still held in the tomb."

Is not the true explanation of verse 8 to be found in the recognition that Paul was, in mind, passing over the "unclothed"—dead state—to the glorious resurrection condition of 1 Corinthians 15:53? Time is nothing to the sleeper; he closes his eyes in unconsciousness, and whether he wakes again tomorrow, or one hundred years hence, only outward surroundings could show him the difference. In writing the record of a man's life, we never remark about the hours spent in sleep.

"Where their worm dieth not, and the fire is not quenched."—Mark 9:46.

Our Lord quoted these words from Isaiah 66. They refer to the utter consumption of the dead bodies (not living souls) of the transgressors. The worms lived as long as any dead body lasted, and the fire burned as long as any form of fuel remained—two powerful figures of absolute destruction and consumption. What possible ground can there be for using them to signify everlasting conscious suffering? Nor would they ever be so used were it not for the initial lie of Genesis 3, namely, that man is a deathless personality. If we assert that the "weeping and wailing and gnashing of teeth" is an everlasting conscious experience, what do the Scriptures mean: "The wicked shall be silent in darkness" (1 Samuel 2:9); "no more pain" (Revelation 21:4); "no more curse," literally, "no more accursed thing" (Revelation 22:2)?

S.—"(They) shall be tormented day and night for ever and ever."—Revelation 20:10.

T.—What can this mean but everlasting conscious suffering?

*Remark.*—Out of ninety different subjects to which Scripture writers apply terms which occasionally take the sense of endlessness, in seventy instances they are of a confessedly temporary nature. In this particular quotation the expression "day and night" is a plain indication that however prolonged the period, it has a time limit set.

The pagan philosophy of man's deathless personality has so befogged the mind that those under its influence are unable to discern between cause and effect. The "vengeance of eternal fire" on Sodom and Gomorrah was the cause of their destruction, the result "eternal." It was quickly over. The punishment of Israel, the Bible says, is "greater" (Lamentations 4:6). But if the inhabitants of these cities had been in torment for nearly four thousand years that could not have been written. How profound the deception which has led good men to say that when the Devil said, "Ye shall not surely die," for once he spoke the truth!

Our Lord rebuked the Sadducees who denied the resurrection of the dead, in the words: "Ye do err, not knowing the scriptures." If He were here today, what would He say to those who declare that the dead do not die?—From *Words of Life*.

## THE WORDS OF JESUS AND THE PROPHETS

*Continued from front page*

He did; for He said, "The words that I speak unto you, they are spirit and they are life."—John 6:63.

Peter said, "The word of the Lord endureth forever: and this is the word which by the gospel is preached unto you."

Then the great Apostle to the Gentiles capped the climax by declaring in Romans 1:16, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth".

Let us study the words of Moses and the prophets, as well as the words of Christ and His apostles, and let us believe them, for they are God's words, and there is salvation in them.

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## UNIVERSITY RELIGIOUS CONFERENCE

**T**HE University Religious Conference is not an attempt to establish sectarian religion upon the campus of our state university. Such an endeavor would be a violation of the American principle of the separation of church and state and in direct opposition to the provisions set down in the charter of the university. But the conference does aim to impress upon the minds and hearts of the students the necessity for religious sentiments and practices in the lives of all normal human beings. And to this end, Catholics, Protestants, Episcopalians, and Jews stand united.

The uniqueness of the conference rests upon the spirit of unity and cooperation exemplified by all sects. Old fears and suspicions have been cast aside. The intolerant spirit of the Middle Ages has at last given way to the American ideal of justice and fair play. No longer can the cynic and the scoffer point their fingers in scorn at the farcical display of so-called religious and moral leaders who in one breath mouth pious sayings about the "Fatherhood of God and the brotherhood of man" and who in the next breath stoop to the low level of denouncing all who disagree with their pet theological beliefs.

While remaining firm to our several theological beliefs and peculiar interpretations of the religious spirit, we realize and have demonstrated our convictions by our actions that religion is greater than creed, that morality outweighs lip service and that justice, mercy, peace, and honesty are more valuable to mankind than the mere formal expression of religion which neglects the fundamental virtues and ignores the spirit of human brotherhood.

This is an age in which young people require religious instruction properly imparted and peculiarly suited to their needs more than ever before. It is an epoch of rapidly changing standards—of revolutionary changes. Old conventions have broken down and nothing suitable has as yet

been substituted for them. The world is in a condition of spiritual chaos. We are groping in the dark for something—but what that something is we have not discovered as yet.

The corruption that abounds in our government and in private economic intercourse is appalling and menacing to our future welfare. Cynicism and a spirit of disillusionment have gripped us ever since the war ended. Reverence for anybody or anything seems to be a thing of the past. It is fashionable to sneer at standards. Sex morality and the status of family life are at low level. Cheap, sensational lecturers and hack journalists have twisted and contorted the studies of psychoanalysts until they would scarcely recognize their own ideas and statements. Every inhibition and restraint has been done away with and the free exercise of the passions has been justified by clever sophistry. We are furnished on all sides with arguments for every vice.

The studies of scientists, sincere and praiseworthy as they are, have been employed to destroy faith in those things that are beyond the realm and scope of science. Man with his finite, limited brain and defective senses, has but touched the periphery of truth. We have been too hasty in our conclusions. We of the scientific age have become more dogmatic than the scholars themselves.

Men and women without faith, reverence, hope, and, may I add, the fear of punishment for sin and the promise of reward for virtue, are but grown-up children playing with dynamite and loaded guns.

Religion is normal, necessary for a balanced, sane, happy, serviceable life. This is something adolescents have rarely recognized in any age. But it is something which they must be taught to see for their own safety and peace of mind and for the welfare and security of society. The university student if he is normal goes through a period of "*sturm and drang*," as the Germans call it. He needs counsel, comfort, inspiration, sanity, religion—and, above all, friendship and understanding. We cannot and should not scold or threaten him. We must speak his own language, interpret his problems, show him his doubts in the light of perspective. He must look at religion and life in terms of centuries and not of months.

The great religious denominations through centuries of experience, through years and years of trial and of error, have preserved the fundamental truths of religion and the basic virtues of the human race. They have much to offer if our young folks will only give them a fair chance. We are here to lay our gifts before them—to invite them to our table. No amount of time, money, or energy expended is too much for the cause involved. America and the world are in the balance. Human life, the moral law, and the future happiness and security of the race are at stake. Hence, this union of varying sects in one great common cause, which is the glorification of God and the blessing of humanity.

May the one God and Father of us all bless this enterprise and may the fruits of our labors extend to the four corners of the earth.—*Rabbi Edgar F. Magnin.*

## National Berean Department

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*"For I know that the Lord is great, and that our Lord is above all gods."*—Psalm 135:5.

### EXECUTIVE BOARD MEETING

A MEETING of the Executive Board of the National Berean Society was called to order by the president at 12:06 p. m., April 30, 1932, at the residence of F. A. Stilson, 411 East South Street, South Bend, Indiana, with six members and four visitors present. F. E. Siple offered prayer.

The minutes of the Board meetings of August, 1931, were read and approved. Informal reports from the various committees and officers were received. The secretary reported a total Berean membership for the country of 507, a loss of 70 from August 1, 1931.

In accordance with previous custom, the visitors were granted an equal vote with the regular Board members.

Genniell Carpenter was appointed editor to succeed Margaret Lyon, who had expressed a wish to be relieved. A unanimous standing vote of appreciation was given the retiring editor for her excellent services.

It was decided that the senior lesson book in preparation (No. 3) should be entitled, "God's Kingdom," and that it should consist primarily of lessons on the kingdom interspersed with lessons on practical or other doctrinal themes. An edition of 750 is to be printed.

F. A. Stilson and F. E. Siple were appointed members of the committee to act under the president in considering transfer of Berean lesson book publication to the National Bible Institution.

One thousand copies of the tract, "Strength", by Lydia Railsback, were ordered printed. The necessity for a tract intended to offer comfort was stressed.

An advertisement of all Berean publications was ordered placed in both the Truth Seekers' quarterly and THE RESTITUTION HERALD. Further advertising was ordered done through radio station WCMA, Culver, Indiana. The value of the books as handy reference works for all students is to form the basis of the advertising.

The following program for Berean day at General Conference was outlined, to be definitely arranged by the secretary: 8:00 a. m., Reports from the Field, opened by a short devotional service led by either Louise Brewer or Marjorie Siple. About 2:45 p. m., a Berean class, to be led by Paul C. Johnson, M. W. Lyon, Arlen Marsh, or Harry A. Sheets. 3:15 p. m., an open forum under F. E. Siple, on

the scope of Berean work. 3:30 p. m., annual business meeting. (No intermission follows the Bible classes of the afternoon.) 7:15 p. m., song service, led by either Clarence Lapp or Mrs. F. L. Austin. 8:00 p. m., Berean sermon, delivered by Norman J. McLeod, Grover Gordon, or Arlen Marsh.

Adjourned, at 7:23 p. m. M. W. Lyon pronounced the benediction.

Arlen Marsh, Secretary.

### WORSHIP

All people that on earth do dwell,  
Sing to the Lord with cheerful voice;  
Him serve with fear, His praise forth tell,  
Come ye before Him, and rejoice.

The Lord, ye know, is God indeed,  
Without our aid He did us make;  
We are His flock, He doth us feed,  
And for His sheep He doth us take.

O enter then His gates with praise,  
Approach with joy His courts unto:  
Praise, laud, and bless His name always,  
For it is seemly so to do.

For why? the Lord our God is good,  
His mercy is forever sure;  
His truth at all times firmly stood,  
And shall from age to age endure.

—William Kethe.

### THE NEW JUNIOR BOOK

THE new Junior Berean Book entitled, "The Hebrew People," is now ready for distribution. It is a very neat book, easy to understand and of clear print. The price is 30 cents for single copies; 27 cents each for 5 to 25 copies; 25 cents each for 25 or more copies.

Please send all orders to the National BEREAN Society, Oregon, Illinois, and not to the N. B. I.



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."—James 5:11.*

### JOSEPH, THE DREAMER

YOU remember the story of Jacob. He now was a rich man and the father of twelve sons as well as a daughter. Just think of it! A family as big as that would never be lonesome. The ten older sons were kept busy feeding their father's sheep and cattle. They worked in the field, too. Jacob had wheat fields, and his sons cut the ripe grain and bound it into bundles.

Jacob loved one of his boys better than he did any of the other children. He loved his son Joseph so much that he gave the boy a wonderful coat. It must have been soft and lustrous. It was so long that it came down to his heels. And, most wonderful of all, the sleeves were so long they almost covered his hands.

Not one of Joseph's brothers had a coat like this. When they slept out in the fields his ten elder brothers had nothing to wear but coarse, hairy goat skins. When they were at home in their tents they had nothing to put on but long, loose cotton shirts which they slipped on over their heads. It made all of them very angry to see their younger brother Joseph walking about in his handsome coat.

There were other reasons why the brothers hated Joseph. The older brothers sometimes did very wicked and cruel things. Joseph was always good and kind. Now, no one who is bad likes anyone else to be good.

Then, Joseph had such very queer dreams. Once he dreamed that he and his brothers were in the fields binding the wheat into big bundles called sheaves. Then in his dream a very strange thing happened. Joseph's sheaf stood up straight and tall; but his brothers' sheaves all came and lay down flat on the ground before Joseph's sheaf.

When Joseph told his brothers this dream, they were very angry and hated him more than ever. "Does this boy think we are going to bow down to him and obey him?" they asked one another.

In another dream Joseph thought the sun, and the moon, and eleven of the stars left the blue sky and came to where he lay asleep. And the sun and moon and the eleven stars kept bowing and bowing to him as though he were a great man. Joseph said the sun and the moon in his dream were his father and mother, and that the eleven twinkling stars all represented his brothers.

Jacob, his father, and the brothers wondered how a

poor shepherd boy like Joseph would ever become such a great man. "Shall Joseph be like a king some day and rule over us?" the brothers asked one another.

"Not if we can help it," they all answered.—*Bible Story Book, Old Testament.*

WOULD WE be, or are we envious of our brothers in higher positions?

#### WEEKLY BIBLE READING

June 4 to 10: 1 Chron. 15 to 2 Chron. 1; 2 Cor. 6 to 12.

WE BELIEVE the dead in Christ shall rise first: "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."—1 Thess 4:16.

Read 1 Thessalonians 4:13-18.

#### SOMETHING TO DO

1. Draw pictures to represent Joseph's dreams.
2. Read of other dreams in the Bible. 1 Kings 3:4-15; Acts 10:1-8; Acts 10:9-16; Joel 2:28-32.

#### WHICH SIDE ARE YOU ON?

"May Mary and I have a tea party?" asked Martha.

"Yes," said Mother. "And I will give you each an orange for dessert."

Now one orange was larger than the other, and Martha dearly loved oranges. "Which one shall I give to Mary?" she wondered. "If I let her choose, maybe she'll take the big one."

"Would you like a story before your party?" asked Mother.

"Yes, please!" said Mary and Martha.

"It is another story about Abraham," said Mother. "When Abraham got to his new land, he said to his nephew, Lot, 'You choose where you want to live, and I'll take what is left.'"

"Now Lot was greedy. He wanted the best for himself. 'I'll take this side,' he said. 'I want grass and water.' The land that was left to Abraham was dry and hot. Soon Lot got into trouble. Abraham had to help him."

The tea party was ready just then. As the girls sat down, Martha said, "Here's a nice orange for you, Mary."

"Let's divide it," said Mary. "You like oranges, too."

## With Our Sunday Schools

LESSON 9.—May 29, 1932

### JOSEPH THE DREAMER

Genesis 37:1-11

Devotional Reading: Proverbs 3:1-6

#### GOLDEN TEXT

Provide things honest in the sight of all men.—Romans 12:17.

#### A STUDY OF THE SUBJECT

**Topic:** Joseph a Type of Christ.

**Basic Truth:** "These things happened to them as a warning to others, but they were written down to instruct us, in whose days the ages have reached their climax."—1 Cor. 10:11, Am. Tr.

**Outline:** I. A Study in Types. II. The Historical Reality. III. A Typical Application.

**I. A Study in Types.** The use of figures and allegories for the teaching of truth is universal in the East. The Bible contains many illustrations of the manner in which this was done, but none more striking than that which is presented to us in the history of Joseph.

**II. The Historical Reality.** An allegory or "type" need not rest upon an imaginary event, but may be based upon an actual happening. Cf. Gal. 4:22-26. In our present lesson we have a most impressive illustration of the life and service of Christ given us under the figure of Joseph.

**III. A Typical Application.** In this brief outline we can call attention to but a few of the many points of analogy that exist in the lives of Jesus and Joseph. Both men were "strangers" in the land of promise. Neither possessed territory they could call their own (Luke 9:58; Heb. 11:39), yet to both had been promised an everlasting inheritance in the earth. Both were dearly beloved of their father. Joseph was sent by his father to his brethren, the shepherds of his father's sheep. The priests were the "shepherds of Israel" (Ezek. 34:2). Jesus was sent to them. Like Joseph, He observed the sheep were not properly cared for (Mark 6:34), and He reproved the shepherds (Mark 11:15-18), as Joseph did no doubt (Gen. 37:2). The anger of Joseph's brethren was aroused against him, as was the case with Jesus. The death of both was determined upon and accomplished, in the one case typically and in the other literally. The evidence of death in each instance was blood. Cf. Gen. 37:31-33; John 19:33, 34; Luke 22:20. In destroying Joseph (as they supposed), his brethren prepared the means for their own salvation, even as did the Jews in their crucifixion of Christ. Cf. Gen. 45:3-5; Rom. 1:16; Acts 13:23-33.

#### PRACTICAL APPLICATIONS

The eleven brothers were very jealous of Joseph because of the dreams which he had dreamed, and these dreams caused the boys to realize that this young lad was going to rule over them. They were selfish; they wanted all the glory, praise, and control. The thoughts of losing this filled their hearts with jealousy. A jealous person is a dangerous person. Song of Solomon 8:6. Jealousy is causing a lot of trouble in every church communion.

Hatred always goes hand in hand with jealousy. Jealousy breeds hatred. Hatred is in most instances covered up by deceit. Prov. 26:26. It is very deceitful. It will stoop to foul methods and employ deceiving tactics to accomplish revenge. Hatred stirs up strifes.

Future events were set forth in the dreams of Joseph. God was imparting to him what was to come to pass. God never does anything in reference to man before He reveals it to some of His servants. Amos 3:7. He reveals through promises the nature and amount of reward for faithfulness. He sets forth in solemn warnings the surety of judgment and also the imminence of approaching calamity or punishment.—C. E. R.

#### YOUNG PEOPLE AND ADULT

Properly directed ambition moves the world; without it we would have little that is worth while. Improperly directed ambition is a brake that retards the progress of mankind and is responsible for the woes and miseries of the world. Eve's ambition was to be as a god, knowing good and evil. Result, curse and death upon all. People of old, desiring to go to heaven, started the tower of Babel. God confused their languages and scattered them abroad. King Herod's ambition to undisputed rule for himself and his posterity caused him to kill the children of Bethlehem. He soon died; his successor met a violent death; one hundred years from his crime not one of his descendants were left alive. God heard the cry of Rachel.

One desiring to be first in the kingdom of God must become the servant of all. How different God's way is from man's. The desire to be first in the kingdom is a righteous ambition. It brings no heartache or death to others, but comforts, soothes, sustains, elevates. "Seek ye first the kingdom of God and his righteousness" is a right ambition that will make one happy. There is another ambition that is stressed altogether too little today. Paul gives it to us in 1 Timothy 3:1. Should this not be the desire of every man in the church? Young men, make this desire your desire. It will mean more work for you, but remember God will reward you according to your work. It is a high ambition. What is greater than directing a group of God's people!—H. A. S.

#### INTERMEDIATE CLASS

**Topic:** Joseph the Dreamer.

The story of Joseph's life is one of the most interesting of the many stories found in the Old Testament, and it may be divided for convenience into three parts: Joseph's boyhood; his career at Pharaoh's court; his reunion with his father and brothers. Today's lesson centers around his boyhood. You know that in those days dreams had a greater meaning

than they do now, for often God spoke directly to people in dreams, and He often sent dreams to warn them of future events.

Turn to your map and find the land of Canaan, also Shechem, and Dothan, where Joseph's brothers watched the flocks. How many brothers had Joseph? How old was Joseph at this time? In what way had his father favored him? How did the older boys treat him? Vv. 3-5. Tell the story of Joseph's dreams. Vv. 7-9. What did his father and his brothers think of the dreams? Vv. 10, 11. We must remember that these boys were only half-brothers to Joseph, having different mothers but the same father, with the exception of Benjamin. He was Joseph's full brother, for their mother was Rachel, who had been Jacob's favorite wife and who had died when Benjamin was born. All these things would cause Jacob to think very much of Joseph, don't you see, and also cause the brothers to be jealous.

Turn to your Bibles and read on in the same chapter and find out what the brothers finally did to Joseph. Vv. 19-28. But we will find that God was watching over him all of the time. More about Joseph next week.

—M. G.

#### PRIMARY CLASS

**Topic:** Joseph the Dreamer.

Children, can you name the three men to whom God had promised a blessing? Yes, Abraham, his son, and his grandson. And today's lesson is about Abraham's great-grandson. This boy's name was Joseph. He was a very good boy. Jacob was quite old when Joseph was born and he spent a great deal of time teaching his boy about the times that God had spoken to him and to Isaac and to Abraham. Joseph loved to hear these stories and he thought much about them. His brothers were busy outside and they did not care to listen to their father's stories. Joseph's father had a beautiful coat made and embroidered in many colors. When he gave this to Joseph the brothers were very jealous. When Joseph was seventeen, he was helping some of his brothers with the sheep. They did something very wrong and Joseph told his father. They hated him for that. And then one night he dreamed they were all binding sheaves in a field. But a strange thing happened. The sheaves his brothers had bound seemed to move around his sheaf and then they bowed very low. At another time Joseph dreamed that the sun and moon and eleven stars came near and bowed before him. His father and brothers thought these dreams meant that Joseph was to rule over them. And that made the brothers more unkind to Joseph than before. Would you rather be like these men, or like Joseph?—G. M. M.



## MICHIGAN CONFERENCE

The Annual Michigan Conference and Bible School will be held at Grand Rapids from June 20 to 26 inclusive. Bro. J. H. Anderson is expected to be present and assist Bro. Siple. A full attendance is urged and out of state visitors are invited to be present and enjoy these meetings with us.

William Hanson, Pres.

## WHERE ARE YOU?

I know you must be some place, waiting, wondering just what you had better do next. What should your next move be? You do not yet know; you are much perplexed; you cannot yet figure out your plan to a satisfactory conclusion. Well, what is the matter? I wonder if you, in your perplexity, have forgotten to ask God about it? Have you asked Him to guide you, not to let you do anything unwise in the matter? For unless God guides us in all matters everything goes wrong. So we must go first to the wise Father and ask His guidance; then wait patiently until we feel He has answered our request. Be very careful that you do not wish to act for yourself instead of waiting for the right answer.

But, Sr. Woodward, how am I to know when God answers? I have long ago found this the safest way. Just say, "Dear Father, if it is perfectly right for me to do this thing I am wishing to do, put no hindering thing in the way. But if it is wrong for me to have this wish gratified, block the way so thoroughly that I cannot or will not want to do what I have wished." Then wait patiently; God will not forget you or your request. At just the right time He will send the answer so plainly you cannot be mistaken.

In a recent Herald there was a short article on the Berean page entitled, "Closed Doors." Read it all over, no matter if you have read it. Listen, beloved, whenever you are doubtful as to your course, submit your judgment absolutely to God, and ask Him to shut against you every door but the right one. Say, "Blessed Father, I cast on thee the entire responsibility of closing against my steps any and every course which is not of Thee." Then go on believing God is helping you, and He surely will do it.

But, Sr. Woodward, what are you getting at? Well this, I am anxious to stir up some weary souls so that they will think straight about the things necessary for their future welfare. Are you alone in the world, without a home, in need of a real home, a place where the matron is a careful wise Christian woman, her husband a quiet pleasant Christian man? You will find Golden Rule Home at Oregon just the place to realize your dreams. I have lived here a year and nine months, have always had enough to eat, a good bed (not a feather bed), a warm room, my washing and ironing well done, and every convenience of a well-regulated home. We have a large beautiful yard, great trees, many of them, different plats of flowers, the very best drinking water, a kind pleasant attendant to build our fires and to work the Home acres, giving us all kinds of vegetables in their season. What more could we ask, only to make this our pleasant abiding place for life? If everyone coming into the Home tries to make it a pleasant comfortable place, it will be all any home can be. Sr. Mick and husband are trying in every way to make this a real home. They are trying to run it economically, but we have never had better food, better served or better seasoned, or put on the table in better shape, than now. So far all seem to be well satisfied with the situation. Come over and try it for a month, and see for yourselves.

Yours in the Master's service,

M. A. Woodward.

## IOWA CONFERENCE

The executive board of the Iowa State Conference met at Waterloo, April 17, and decided upon the dates of August 20 to 28, inclusive, for the convening of the State Conference. This year the meetings will be held in the new church building and the meals served in the basement of same. Reserve these dates and come to the Iowa Conference.

Esther Sealine, Cor. Sec.

The General Conference of the Church of God will convene (D. V.) at Oregon, Illinois, from August 2, 1932, to August 14, 1932, inclusive. It would be well for state conference boards to take into early consideration the appointment of a delegate or delegates to represent the membership of the several states. Churches unassociated with state conferences are also urged to take action for the appointment of delegates. Matters of unusual importance will be presented for the consideration and action of the brotherhood at this meeting. The counsel and support of the Church of God everywhere is needed in the furtherance of our mutual effort.

(Signed) G. Eldred Marsh,  
Secretary

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. John E. Miller; Mr. and Mrs. Glenn Birkey; Kathryn Lansbery; Mr. and Mrs. Arthur Gilbey; Jennie Salisbury; W. A. Reid; Lois Hunt; Lydia Railsback; Mr. and Mrs. M. Fetters; Ella M. Siple; Mrs. Luella Caples; W. E. Boyer; Margaret J. Donaley; Julia Ordnung; Elizabeth Ordnung; Marian Richards; Loren L. Burnett.

## HERALD RECEIPTS

Helen Porter; Mrs. Wallace Woolf; Glenn Birkey; B. N. Berry; Jennie Salisbury; G. L. Huffman; Pearl Hatten; Mrs. Ed. Tomlin; Cecil Smead; A. K. Richardson; Mrs. O. W. Umphrey; Marian R. Richards; John O. Conrad; Ella C. Boyer; Mrs. John Corbaley.

## CONTRIBUTIONS TO N. B. I.

J. Arthur Johnson; Almeda Wertz; Mrs. O. W. Umphrey.

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## "THE HEBREW PEOPLE"

The new Junior Berean Book, "The Hebrew People," is now ready for distribution. The price is 30 cents for single copies; 27 cents each for 5 to 25 copies; 25 cents each for 25 or more copies. This book contains an illustration of the finding of the baby Moses.

Send all orders to National BEREAN Society, Oregon, Illinois.

## THE RESTITUTION HERALD

Published by

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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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The RESTITUTION HERALD advocates: the near return 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 to be 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.

## BETWEEN YOU AND ME—

Bro. Harvey Krogh and his sister Dorothy expected to spend the past week end with the brethren at Waterloo and Eagle Grove, Iowa. They were enroute to their home at Blair, Nebraska.

Do not fail to study the Conference Calendar on opposite page. Plan to attend one or more of these conferences, as you may be able. The interchange of study and the inspiration received from the messages delivered by our ministers will result in good to all. They need you, and you need them.

They are busy folks at the Grand Rapids church. It would seem that many of their opportunities are opened up through the avenue of their live and growing Sunday school, and they are alert to seize every occasion which may tend to bring honor to God. Perhaps opportunities to which some of the rest of us are apathetic, may be at our very doors.

Let us again remind all who write for our pages that The Herald is being sold on the street every week by one of our brave members at St. Cloud, Minn. Realizing that its messages may fall into many a hungry heart, let us pray the Father that the words which we write may be indeed "words of eternal life."

We are indebted to Sr. E. C. Railsback for the splendid article on page 522, entitled, "University Religious Conference," by Rabbi Edgar F. Magnin, a very fine scholar and the most prominent rabbi of Los Angeles. While this address was called forth by a special condition at Los Angeles, yet it contains a message for you and me. Thank you, Sr. Railsback.

The good word comes in from Ripley, Ill., where Bros. F. L. Austin and C. E. Lapp have been conducting a series of meetings for the past three weeks that eight made the good confession and were baptized on Sunday, May 15. Others are expected to follow. On May 22, they expect to hold three services with basket dinner at noon. May the Lord continue to bless the efforts put forth in His name; that the church may be strengthened to go forward and work while it is called day.

Students of the Word will enjoy the writings of Bro. J. G. Haupt, Natchitoches, La., which we are giving our readers just now. Bro. Haupt is deprived of the wonderful blessing of sight which most of us regard too lightly, and he dictates his thoughts to his faithful wife, whose own eyesight is failing. Because of this, we appreciate the more the articles from Bro. and Sr. Haupt.

## THE TWO COVENANTS

By Alice Bassett

THE PENTATEUCH, or five volume book, is ascribed to Moses by all tradition, both Jewish and heathen, and other parts of the Old Testament as such, and also by our Lord and His apostles. See Matthew 19:8; John 7:19; Acts 3:22. When mentioned in Old Testament history it is spoken of as one book. There are five books in one, containing all commandments and ordinances given to Moses by God for the people of Israel. Deut. 4:11-16 and also the fifth chapter tell us where and to whom the law or old covenant was given, and Deut. 31:23-27 and Josh. 1:8, speak of the book of the law.

When used as the original book of Moses it has different titles, as follows: The Law of Moses, Ezek.7:6; The Book of the Law of Moses, Neh. 8:1; The Book of Moses, Ezek. 6:18; The Book of the Law of Jehovah by the Hand of Moses, 2 Chron. 34:14; The Book of the Covenant, 2 Chron. 34:30; The Book of the Law of Jehovah, 2 Chron. 17:9. It is spoken of as the Old Covenant in the New Testament.

The book of Deuteronomy is a repetition of the law and consists mainly of three addresses by Moses to the people who had been born in the wilderness and had not heard the original declaration of the law. In his first address he reminded them of their deliverance from bondage, of God's guidance and protection in their wandering, and of their ingratitude. The second was a practical exposition of the whole law with the ten commandments. Moses was particular in applying the precepts of the first table, followed by particular regulations in three groups: 1, laws concerning religion; 2, administration of justice; 3, concerning private and social rights. The third address was the solemn renewal of the covenant, with an impressive recital of the blessings upon observing the law and curses upon neglect of it.

Let us study the following references and find to whom the law or covenant was given: Ex. 6:4, 19; 34:27; Lev. 26:9; Deut. 5; 4:11-16; 9:26; 16:29. This is a very interesting and important subject throughout the Scriptures. So let us study it prayerfully and carefully, and I am sure the Lord will give us a correct understanding.

Now, we find the old covenant ratified by Christ. Mal. 3:1; Luke 1:68-80; Gal. 3:17; Heb. 8:6, 9; 12:24. In Gal. 3:17, 18, we find that the old covenant does not disannul that it should make the promise to Abraham of none effect, for God gave it to Abraham by promise.

We find in Heb. 8, that the new covenant supersedes the old. Christ is the Mediator of a better covenant, based on better promises. Had the old covenant been faultless there would have been no need of another. In Heb. 8:13, we find these words, "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

Christ, through the eternal spirit, offered Himself with-

out spot or blemish to God, and for this cause He is the Mediator of the new covenant, or testament. For where a testament is, there must also of necessity be the death of the testator, for a testament is of force after men are dead.

This new testament is spoken of in Jer. 31:31; Heb. 7:25; Rom. 6:9. Here we find continuance. The new covenant abides forever, on down to the last supper of our Lord commemorated from time to time by what is called the communion service.

Paul explains it in 1 Cor. 10:16-21, by saying of the cup that it is the communion of the blood of Christ, and of the bread that it is the communion of the body of Christ. This not merely commemorates the last supper. Let us read the words of our Savior in Matt. 26:26-28. "This is my blood of the new testament, which is shed for many for the remission of sins." "Testament" here has the same meaning as "covenant," and the cup represents the blood of the new testament, as taught by our Lord. Paul understood Jesus so. See 1 Cor. 11:23-30.

This is the new testament under which Christians live today, for we find the disciples followed this service as Christ commissioned them to do. Read carefully, 1 Cor. 10:16; Matt. 26:26; Mark 14:22; Luke 22:19; 1 Cor 11:23; Acts 2:42; Acts 20:7; 1 Cor. 16:2; Rev. 1:10; 1 Cor. 10:16.

—o—

*"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."—Luke 8:15.*

—o—

## A JEW OF NOBILITY

*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.*

It is a noble thing to be a Jew,  
The scion of a priesthood rich in lore,  
A heritage whose wealth the sages knew,  
With banners that the mighty prophets bore.  
The law with its stern beauty bound within,  
Its precepts kept in dutiful accord;  
A record since creation did begin;  
The deep significance of God's own word.

It is a noble thing to be a peer  
In family of Israel's honored sons;  
It is a great tradition to revere  
The memory of the ancient holy ones  
Whose service never wavered, though in plight,  
Who in the darkness dreamed the glory through,  
Who kept to God throughout the endless night—  
It is a noble thing to be a Jew.

—Edith Ella Davis.



# THE RESTITUTION HERALD

VOLUME 21

OREGON, ILLINOIS, MAY 24, 1932

NUMBER 34

## “JESUS WEPT”

By Norman John McLeod

“These things said he: and after that he saith unto them, 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. . . . Then said Jesus unto them plainly, Lazarus is dead. . . . And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him!”—John 11: 11, 12, 14, 34-36.

THE FIRST rule in the scientific study of any author is to gather from as many passages of his work as are available just what he means to convey. If one went to a modern history sourcebook and took a word here and there, it might be possible for him to prove anything. Or if one took for proof a statement from an author of avowedly ambiguous meaning upon which the wisest heads differed, the deductions would be worthless. Yet when we go to the Bible we seem to feel that we are at liberty to take a single verse, or any small portion of Scripture to prove our point. That is what is commonly done.

In interpreting the story of the resurrection of Lazarus, the author of *Peloubet's Notes* has gone beyond even that precedent. He quotes from authors who completely avoid the true meaning of the text and read into it meanings that are not authorized whether by the statement of this or of any other text. We find the following in his notes on the international Sunday school lesson for February 28, 1932:

“Most beautiful were Christ's words when speaking of the death of Lazarus: he had only fallen into a profound sleep from which the Savior would arouse him. ‘To Christ death is but an appearance, not a reality; an illusion of the senses, not a spiritual fact. *We are no more without life when we die than when we sleep.*’ Jesus may have been weeping for his friend Lazarus. He knew what the eternal world is and what glory lies behind the veil; and he did not weep because Lazarus was done with life and its gladness and sunshine; no, but because his friends had passed ‘to where, beyond these voices, there is peace,’ and he must summon him back, must fetch the wanderer who had got home out once more into the weary wilderness. And his tears say to us, ‘Oh, if you only knew the glory which lies behind the veil and which I know so well since I dwelt there from everlasting; if you only knew that radiant world

of rest and peace and joy, you would never wish your dead back in this dark world of toil and tumult and sorrow; you would rejoice that they are at home with God.’”

One of the most peculiarly fascinating problems of life is involved in the story of Lazarus: To what kind of a place do the dead go? If, as is commonly supposed, a good man goes to his reward in heaven at death, and a wicked man goes to hell to roast forever, if the statements of our friend are true, certainly Jesus did not do a favor to Lazarus in calling him back to this life.

Jesus loved the members of this family of Bethany in no common way. His associations with them had been the most pleasant and intimate. Whenever He came to that vicinity He always stopped there. But Jesus deliberately lingered away from their home in order that the glory of God might be manifested in Lazarus. What a preposterous situation it was if Lazarus had gone to heaven to live in blessedness! Who would want to bring him back? Certainly to bring him back in that case would have been no favor to anybody concerned—Mary, Martha, Lazarus, or their many friends.

If Lazarus had been a wicked man and had gone to the place commonly called “hell” to roast for all time, calling him back to this life would have been one of the greatest mercies that could have been performed. We could easily see, then, why Jesus would have performed the miracle. But when it is presumed that the man had gone to enjoy eternal bliss, why should Jesus go to the trouble of performing a most unusual miracle? If Lazarus had gone to enjoy unending happiness, certainly it was unnecessary to bother about a resurrection; the whole scene of the greatest miracle of all was just a farce rehearsed for the amazement of all those concerned and to the great inconvenience of the one

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# EDITORIAL

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G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"Give us help from trouble: for vain is the help of man."*

## A Prayer of David

"O God, thou knowest my foolishness;  
And my sins are not hid from thee.  
Let not them that wait for thee be put to shame  
through me, O Lord Jehovah of hosts:  
Let not those that seek thee be brought to dishonor  
through me, O God of Israel!"  
—Psalm 69 :5, 6, A. R. V.

## A King's Humility

DAVID, the man after God's own heart, was as remarkable for his humbleness before God as he was for his statesmanship before men. Throughout his long and glorious career he manifested that humility of mind and heart which is so acceptable to the Lord.

"Have mercy upon me, O God," he cries in the fifty-first Psalm, "according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions . . . For I acknowledge my transgressions: and my sin is ever before me."

In the wonderful prayer we have quoted above, David pleads: "O God, thou knowest my foolishness; and my sins are not hid from thee." We may not be able to see our own weaknesses; we may overlook our own mistakes; but God knows all about them.

"Let not them that wait for thee be put to shame through me, O Lord Jehovah of hosts!" David was a leader as well as a king. He was an example as well as a ruler. His people looked to him for guidance, and they followed in his steps. David would not have those who thus looked to him for leadership be put to shame, discouraged, or brought to dishonor through him! He was afraid of his weakness, not only because of the reaction it would have upon himself, but because others might be influenced to do wrong through him.

In these days of declining spirituality and godliness, when few can be induced to seek the Lord with their whole heart, a great responsibility rests upon those who have been commissioned as witnesses for Jesus Christ. It is a serious matter for one to mislead, to offend, or to discourage an honest seeker after God. The prayer of David should be ours: "Let not those that seek thee be brought to dishonor through me, O God of Israel!"

## "Our Beloved Brother Paul"

THE library of the Theological School in Harvard University contains more than two thousand volumes dealing with the life and letters of the Apostle Paul, or more than one for each year since his time, not to speak of the multitudinous commentaries and histories in which Paul has an important place," writes Frances G. Peabody, in *The Apostle Paul and the Modern World*.

The far reaching and vital influence exerted by Paul on the progress and development of Christian thought is universally acknowledged. "The tendency, indeed," says Dr. Alex. B. Bruce in his *Apologetics*, "alike in orthodox and heterodox schools of theology, has been rather to exaggerate than to underestimate his significance." The over emphasis placed on the writings of this undeniably great man, has, unfortunately, had an appreciable tendency to minimize the importance of the personal teachings of Christ and has lessened to some extent His gracious influence over the minds of many.

So widespread has this condition become in recent years that one frequently finds difficulty in discovering definite references to the personal teaching of the Master in religious literature. The scriptures cited are drawn almost exclusively from the writings of Paul; and the interpretation placed upon them is "Pauline" rather than "Christian", if we may venture to suggest a distinction which in reality does not exist.

Even in his own day "our beloved brother" observed a tendency among certain of his converts to give honor and credit to him which by right belonged only to the Son of God. "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name."—1 Corinthians 1:12-15.

The strongest emphasis must always be placed upon the Lord Jesus Christ and upon His interpretation of the gospel. He who is the "author and finisher of our faith" is best qualified to interpret its meaning in His own words. Much misunderstanding and much contention in the church, would be avoided if this fundamental principle were conscientiously observed.



# An Important Biblical Discovery

By J. G. Haupt

*Continued from last week*

THE practice of three immersions for one baptism, perhaps furnishes the best clue as to the time that the additions to the original text were made. The first mention that we seem to have in the writings of the church fathers so far found, is to the effect that three immersions were practiced to show the three days that Jesus lay in the bowels of the earth. The very next mention that we have seems to be that three immersions were practiced to show the Father, the Son, and the Holy Ghost. The Catholic church for years baptized into the name of Jesus Christ. Baptism into three names started at quite an early period. From this we may gather the approximate date that the additions to the text were made, which was before the invention of the art of printing.

In treating of "Baptism On and After Pentecost" and upon "Baptism into the Name of Jesus Christ" in former articles, I have aimed to show that the Bible church knew nothing of the idea of three Gods. The Apostle Paul organized the Church of God at Corinth and other cities that came under his teaching. That Church of God always baptized into Christ or into the name of Jesus Christ. The same Church of God was found among the Waldenses, centuries after the Apostle Paul. It was this Church of God which existed in England in the days of John Wyclif, the first translator of the New Testament into the English language, and also in the days of William Tyndale the first translator of the Pentateuch into English.

The large number of those devout Christians who were named Ana-Baptist were known among themselves as members of the Church of God, the Church of Christ, the Christian Church and other similar epithets. All Baptists are direct followers of the Ana-Baptists, who disclaim the propriety of using the prefix, ana (again). The Adventists also came under this heading. All Baptists are really Adventists. For all believe in the advent of the Son of God, both the first advent or coming and the second advent. All Christian churches teach, in one way or another, both the baptism of all followers of the Lord and faith in His coming.

For all these, the Bible student will find that in Genesis God Himself was taught to be the only God. The Son of God, the Messiah, was not born until perhaps four thousand years after this time. In the beginning was the word. God spoke, and it was done. But it was God's will that instead of the word of God as spoken by God Himself, that word should become flesh. This took place in Bethlehem of Judea. God breathed upon Mary His divine breath, as was stated previously and the Son of God became the divine Helper of His holy Father. Christ came in the likeness of Melchise-

dek. As Teacher and Prophet, He lived His life in the Holy Land, died His death there, rose from the dead and ascended into the heavens. Then came the second period of His Melchisedek life. He is there now in the heavens at the right hand of the Father, the Head of the church, its chief Corner Stone, the Head of the Corner. He is the Christians' high Advocate. From heaven He shall descend to take up the third part of His Melchisedek life. Jesus will return to the earth in the day of which no man knoweth, not even the angels in heaven, only the divine Father holding the determination of the day and the hour of the returning of the Christ in His own hands. Come Lord Jesus; come quickly!

It is to be emphasized that the fraud in first John 5, was made in the cursive text. It is immaterial whether the writer was a young monk or some other person having writing material and Greek manuscripts. We know that it happened, but we cannot determine the exact place or time. The Bible "Sherlock Holmes" suggests that when an act of wrong doing has been established a plausible theory must be found to account for the various acts involved in the case. In the "three God" passages of first John 5 and Matthew 28, we have no finger prints or other marks for help. The most plausible theory is the monastery idea. In the middle ages many a young monk could easily have done what this young man did.

The Dunkard faith will help us in this study. It has been a fine opportunity in the writer's experience to become well acquainted with two branches of the Dunkard faith. They are an earnest, moral people. In baptism both branches immerse three times, once in the name of each indicated God. In the Anti-nicene Christian Library we find a succession of mentions of the three immersion idea. In the first mention we find it said that they baptized by three immersions to indicate the three days that Jesus was in the tomb. Every further mention says that they baptized by three immersions to name the three indicated Gods.

When sprinkling was introduced, the language was altered to meet the changed condition. In this I mean no reflection against the Dunkard church. I found them honest and earnest people. I was well received in Minister Cook's home. They were sincere and zealous. Their zeal and sincerity were at least equal to most other sects. To my mind the most zealous believers that have ever existed were the disciples of Moloch. The mothers of that sect were zealous without comparison. They threw their infants, girls and boys always without blemish, into the devouring fire. But the Dunkard faith was devout. The reader will note that neither sincerity nor zeal prove truth.

*Continued on page 538*

## THE JEWS

By John L. Wince

THE wonder of the ages past;  
A standing miracle today!  
Their sky with darkness overcast—  
And countless pitfalls 'long their way.  
Still they exist, apart and lone,  
The doomed and wand'ring exiled race,  
That treads the soil of every zone,  
Without a home, without a place.

Opposing forces all combined—  
The pestilence, and fire, and sword,  
The cruelty of human kind—  
Have wrought the vengeance of the Lord.  
The cup of curses they have drained;  
The bitter dregs their hands have pressed;  
Their sinful pride the Lord has stained,  
Their weary feet have found no rest.

Amid the changes of all time,  
As fleeting empires rose and fell;  
As nations filled their cup of crime,  
And sunk into a nation's hell:  
Though crushed beneath the conqueror's tread,  
The Jews in spite of all survive;  
Though as a nation counted dead;  
Yet as a race they live and thrive.

When guided by an unseen hand,  
Thy expatriated sons once more  
Oh Palestine, thou sacred land!  
Shall bend their steps toward thy shore.  
Jerusalem shall rise and shine,  
Queen city of the new-born East,  
And temple service then divine  
Will consecrate the solemn feast.

Then stores of blessings shall come down;  
Refreshing rain and dew distill,  
And wealth of verdure then shall crown  
The desert, vale and barren hill.  
The Prince of David's house shall reign,  
The rightful heir to David's throne,  
The manger-cradled babe, once slain,  
Will sway a scepter all must own.  
—From an old *Restitution*.

I HAVE ever gained the most profit, and the most pleasure also, from the books which have made me think the most: and, when the difficulties have once been overcome, these are the books which have struck the deepest root, not only in my memory and understanding, but likewise in my affections.—*Anon.*

## TRIAL IS THE FOOD OF FAITH

JUST in the proportion in which we believe that God will do just what He has said, is our faith strong or weak. Faith has nothing to do with feelings or impressions, with improbability or with outward appearances. If we desire to couple them with faith, then we are no longer resting on the Word of God, because faith needs nothing of the kind. Faith rests on the naked Word of God. When we take Him at His Word the heart is at peace.

Now I will give you a few hints with regard to the increase of our faith. God will do His part to increase our faith, but the means which He uses we oftentimes do not like. Trials, difficulties, disappointment, losses, bereavements, sickness—all these things are employed by our Heavenly Father for the exercise and increase of our faith. If an infant never used his limbs they would always remain weak, but they are strengthened and invigorated by exercise. So it is with faith, and God delights to exercise our faith—first for blessing in our own souls, then for blessing in the church at large, and also for those without.

But this exercise we shrink from instead of welcoming. When trials come we should say, "My Heavenly Father puts this cup of trial into my hands, that I may have something sweet afterwards." Trial is the food of faith. Oh, let us leave ourselves in the hands of our Heavenly Father! It is the joy of His heart to do good to all His children!

But trials and difficulties are not the only means by which faith is exercised, and thereby increased. There is the reading of the Scriptures, that we by them may acquaint ourselves with God as He has revealed Himself in His Word. And what shall we find? That He not only is God Almighty, and a righteous God; but we shall find how gracious He is, how gentle, how kind, how beautiful He is; in a word, what a lovely Being God is!

The promises we have in Matthew 6, as to food and raiment, and all the affairs of this life, are given that we may have no anxious care for the morrow. All this I have for fifty-four years found to be literally true in my own happy experience. If any are tried let them remember the word of promise; and let them stay themselves upon it; and they shall find that God most assuredly will act according to His Word. This I have found in my own experience, so I stay my heart upon God, trusting Him to help me through every difficulty; and I have never been allowed to sink, because I have rested myself on His Word.

He hath said, "I will never leave thee nor forsake thee," and "As thy days, so shall thy strength be." So that I am able to say, "I can do all things through Christ which strengtheneth me." Difficulties have vanished away, or if they did not vanish away, God did so help and strengthen that they did not trouble me. These precious promises are given to every child of God, and so I say these promises belong to George Muller, this poor sinner who never deserved anything so wonderful.

—George Muller.

## THE TWO DRAUGHTS OF FISHES

By Elizabeth Louise May

“AND IT came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake.”—Luke 5:1-6.

What a fascinating theme for thought, as I awakened from my first sleep! I usually retire very early, early enough to enjoy the first three hours before the witching hour of midnight. The above subject, being based on the sermon preached on the previous Sunday evening, presented itself from an entirely different angle than usual. So I am trying in this short article to acquaint you with the new idea.

In the picture at the lake of Gennesaret, was so great a draught of fishes, great and small, that the net brake. It could not stand the stress and strain of the weight, and undoubtedly many of the fish fell back into the water. The quantity was decidedly a surprise to Simon and the other disciples, and it disappointed them to lose so many fish.

In the second instance (John 21) Jesus told them to cast their net on the *right* side of the ship, and upon doing so they were rewarded with a large draught of great fishes, to the number of one hundred and fifty and three, a perfect nine according to Chaldean numerology: -1-5-3:9.

Comparing the two pictures, it struck me that perhaps there was a closer and deeper relationship between the lesson and its moral. The broken net, from which so many fish were lost, may be a suggestion as to qualities of both net and fishes. Poor, very, very poor! Too many fish, great and small, brake the net that was not strong enough to stand the strain. In the second, the net was not on the *right* side, another thought that might be entertained for a short inspection.

In our churches at the present time, there is a frictional rivalry regarding quantities. The churches are feverishly striving for increase in numbers, and the church which can boast of having the largest attendances at church services and of Sunday school members, is awarded credit for strenuous effort. So for a while things look promising. But note the quality, or qualities one might say. From the *right* side they dragged the net to land filled with *great* fishes;

nevertheless, the net did not break. Both net and fish were of a quality most desirable.

Jesus himself built the fire and placed fish upon the coals, gave them bread, and sat and ate the fish and bread with His disciples. They thoroughly enjoyed their meal and their communion in their recognition of the Master who blessed the food, and the talk they had together afterwards, before they dispersed and went to their own homes, each man a recipient of a great fish that the net contained. Quality, quality, and those who were fed were qualified for the work that Jesus selected for them to do.

“For where two or three are gathered together in my name, there am I in the midst of them.”—Matthew 18:20.

“How are you going to spend your vacation? You will have some tasks to perform; but how will you use your leisure, your Sundays? ‘We must get out of doors and enjoy nature,’ you say. But if the body needs diversion, surely the mind needs conversion. How much more we can enjoy God's wonderful nature when we have worshiped in His house. Plenty of time for both. Think it over!”

## BUILD YOUR HOUSE UPON THE ROCK

By Sydney E. Magaw

AS A HOUSE upon a sand foundation is swept away in the flood, so is life wrecked and wasted that hears wisdom but disobeys its voice. The house upon a rock foundation fears no storm; neither is any true Christian afraid. Why build upon the sand? Why choose destruction?

Are you building on fortune, friends, or self? These foundations are only sand and soon crumble when trouble comes. To be without Christ is to be alone when the storm rages. Why be alone?

“There is a friend that sticketh closer than a brother.” Jesus said, “Him that cometh to me I will in no wise cast out,” and He further promises, “He that cometh to me shall never hunger; and he that believeth on me shall never thirst.” Only the Savior can say, “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, neither shall any man pluck them out of my hand.” Are you in the Master's hand?

Christ's plea is, “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.” In that fellowship there is “the peace of God, which passeth all understanding.”

How are you building—alone, or with Christ? The storm of life will come. It comes to all. So, my comrade, *beware of sand!* Build your house upon the Rock.

## CHRIST IN ME

By George B. Alldridge

*"A good man out of the good treasure of the heart bringeth forth good things."—Matthew 12:35.*

How many people are dying every day as the result of their heart being diseased or unsound. The most desirable treasure which a human being can possess, whether he has regard to his own happiness or to those around him, is a good heart.

From a Christian's view point what constitutes a good heart? I answer from my own experience, the grace of God operating upon it; the mild, gentle, healing spirit of the gospel, or as John says, "But ye have an unction from the Holy One, and ye know all things."—1 John 2: 20.

Paul expresses this same thought in Col. 1:27, thus, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

Sometimes I hear people pray, calling upon God to send down the Holy Spirit in power to bless them and save men from their sins. I can hear Jesus saying, "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. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth."—John 17:14-17.

"If ye love me, keep my commandments." If we do, this is what will happen. "And I will pray the Father and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."—John 14:15-17.

What is this Comforter Jesus is taking about? Paul says, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Brethren, whatever comfort, spiritual or otherwise, I obtain in this life comes only to me from the Scriptures.

Let me quote Paul again. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, (why?) that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God."—1 Cor. 1:3, 4.

If I should visit a brother or a sister in distress, would I say, "Let us go to the movies and laugh at a good comedy, or to a dance, a card party or base ball game"? You know I would not, but I would remember Jesus' words, "A good man out of the good treasure of his heart bringeth forth that which is good . . . for of the abundance of the heart his mouth speaketh."—Luke 6:45. So I would seek to comfort

my brother by quoting some of God's precious promises, and we would thus be able therefore to "comfort one another by these words."

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. And in Matt. 5:16, He says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

How was Jesus the Light of the world? Only, because of the words He spoke; and these were the words of God. You remember, He said, "What I have heard of the Father that I declare unto you." He is the Light of the world; not a light as you and I are. I have searched very diligently, and I am not able to find in the New Testament anywhere that it is recorded the Holy Spirit gives any light except through the Word of God.

So the words of Jesus are declared to be spirit and life. If I receive His words into my heart, they become life unto me. When I speak my spirit goes out in my words. If you believe my words and place confidence in the things I say, then you receive my spirit in your heart (mind) and are in a measure led by my spirit. Hence we read because of this law, "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth; through thy precepts I get understanding; therefore I hate every false way."

Again, "I hate vain thoughts; but thy law do I love." "Thy word have I hid in mine heart, that I might not sin against thee."

We wonder why so much crime and lawlessness are prevalent today. Gangsters and racketeers seem to control the government, especially in the large cities. But this is easily explained. The newspapers and magazines, the cinema theaters, the almost instantaneous means of diffusion of knowledge, good and evil, and the universal broadcasting by the radio of events and crime are such that the government is beginning to see that for its own protection they must be suppressed. The exploits of bandits and the ease with which they evade the police are published, making bandits of our young people who absorb the spirit of the gangster. The pugilist becomes a national hero, and our boys, yes, and even our girls, go wild over lauding the skill of their favorite. Why go back to the days of the bloody gladiators, as they fought in the Roman amphitheater, when the same scenes, or rather the same spirit is exemplified in our midst today, largely patronized by the elite of society?

It matters not what we take into our lives. With it we take its spirit into our hearts and become part of it. Things we hate or despise we reject, and they stay out of our lives. Things we love we embrace, and they become part of it.

Why is it that today there are so many denominations, sects, and religions in the world? Paul will tell you if you read 1 Corinthians 1:9-18. Suppose you read Jonathan Edwards' sermon on "Hell", or Dr. Talmage's exegesis on "The Resurrection." If you believe and accept their unscriptural views, then you will be a roaring Methodist

or a conservative Presbyterian. But suppose you had the joy of hearing our own Bro. Marsh's sermon on "Until." Then you would believe in the teachings of the Church of God and the things concerning the kingdom of God and the name of Jesus Christ.

Do you remember upon one occasion, because the Samaritans would not receive Jesus, that James and John wanted to call down fire from heaven to consume them, as Elijah did (2 Kings 1:10-12)? What did Jesus say? "But he turned, and rebuked them, and said, 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." You see, brethren, James and John had a spirit all right, but what spirit was it? Listen, "Then saith the woman of Samaria unto him, How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans." If I were a teacher of history, I would read this verse before my class before giving a lecture, as it explains the strange enigma of nations seeking to destroy each other.

Jesus taught and practised a spiritual religion and offered for our acceptance the evidence of its reality in His own life. Brethren, I rejoice that the religion of Jesus has prevailed and will become ultimately universal, not because of the influence of the great and learned, but because of His sweet spirit dwelling in the hearts of men. Many of us, through no fault of our own, are ignorant and illiterate regarding the wisdom of the schools. Paul expresses my thought or rather I quote his: "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

"Now if any man have not the spirit of Christ, he is none of his."

"Love of Christ which passeth knowledge!

Let me from that well-spring drink;

Fill me, Father, with its fulness,

More than I can ask or think."

—o—

## YOUR MOST PRECIOUS POSSESSION

"WHAT are you doing for your children? The child in our midst is our most important possession. Many fail to realize this; they fail to give their children the proper care, physically, mentally, socially, spiritually. The last is, of course, the most important of all. Give them the best possible training spiritually, and they will grow up to call you blessed. You will live your life over again in them, and they will bring you joy, not only in this life but even in eternity. The man who was most learned in the wisdom of the world realized the depth of the value of the proper training of the child."

## "JESUS WEPT"

*Continued from front page*

resurrected. Jesus was in that case the star comedian, and Lazarus was the butt of one of the crudest jokes of all times. Mary and Martha had their feelings worked upon—feeling which Jesus prized above those of most of His associates—just for the amusement of the crowd.

How any seriously minded person could believe that sort of thing is almost incomprehensible! Jesus' life and deeds are fairly brimful of seriousness of purpose. If the Son of God was so moved as to weep, certainly there must have been more to the gloriously tragic scene of the death and resurrection of Lazarus than would appear on the surface.

Why did Jesus call the dead back to life? What was His purpose in performing so notable a miracle? Was it not to show those present that God had the power to raise the dead, and to show that He would do it some day? Jesus said, when told that Lazarus was sick, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Later on He said to His disciples plainly that Lazarus was dead. Are we to take the ambiguous statement instead of the plain statement? Would it glorify God to bring a poor man back from realms of eternal joy just for the purpose of showing the Jews who did not believe Him that He could do it? No, He was showing to those around Him and to future generations yet to come, what God could and would do. When Jesus comes to call His sleeping ones to the real glory told of in the gospel, they shall be like Him.

To what sort of a place do the dead go? Lazarus never told anybody anything about his experiences while he was dead. Why? Because he did not have any. None of those whom Christ raised from the dead left any record of the affair. Why? Because "in death there is no remembrance of thee; in the grave who shall give thee thanks?" "For there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." The widow's son that Elijah raised from the dead never left any record of the things that he saw in that fabled land of the blessed.

No doubt all of these people were questioned in regard to the matter, or at least they would have been if they had lived in these times. The theory of the natural immortality of man, however, was not a Jewish invention. The fertile imagination of the Greeks was necessary to develop that theory. Socrates, as he was dying, told his friends how he felt. But he never told them how he felt afterwards. He did not feel then!

The latest fad in regard to the belief in natural immortality is that the soul, or some say spirit, goes off to God at death, and then at the resurrection comes back to the earth to pick up a body. This is an attempt to harmonize the commonly accepted ideas with those that have been set forth in regard to the natural mortality of man. The Scriptures can be twisted to fit it, but if the idea of natural immortality is discarded, there does not need to be any twisting done. *To be continued.*

## HE WILL COME

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FROM the throne of the Father, uprising in might,  
He shall come!  
To gather His saints in the glory and light,  
He shall come!

FROM the caverns and waves of the fathomless deep,  
They shall rise!  
FROM the graves of the earth, where they peacefully sleep,  
They shall rise!  
And the living be changed with a glorious surprise,  
As in numberless numbers they mount through the skies.  
They shall rise!

Forever with God and with Christ shall they live,  
They shall live!  
In unspeakable glory, which God shall then give,  
They shall live!  
And increasingly more of their love shall they know,  
As the ages pass on in their rapturous flow,  
They shall live!

Take comfort, bereaved ones, for sure is the Word,  
"I will come!"  
And the Faithful and True One, your glorified Lord,  
He will come!  
And none shall be lost, who have clung to His name,  
In this day of rejection, and suffering, and shame,  
He will come!

—Selected.

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## ARE YOU SEALED BY GOD?

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By Samuel E. Haney

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**A**FTER these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads".—Rev. 7:1-3.

The five verses including four and eight enumerate the number—twelve thousand sealed of each of the twelve tribes of the children of Israel. Verse nine: "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands". Note that this phrase, "stood", is in contrast to the "dread" of chapter 6:17, and is in line with the thought of Luke 21:36.

Three classes, or groups of people, are here involved whose distinction is clearly discernible—the 144,000, an innumerable number standing before the throne, and the terrified ones—all constituting concomitant incidences of the second advent.

The taking of Jericho (Joshua 6) is likely to prove to be a type of God's way of releasing His children from Babylon and giving them final victory. Verse two (read the chapter) well describes Babylon. You will notice that when Israel marched around the wall of Jericho the armed men went in front. It is presumable, therefore, that in the body of Christ there may be those who are pioneering the way through for others, that, as the result of greater tribulation, they may repent and take part in the "great shout" on the final seventh day, when "the wall of the city shall fall down flat, and the people shall ascend up every man straight before him" (verse 5).

We shall here digress and again take up Revelation 7:1-3, and examine several pertinent contexts demonstrating God's wonderful economy, which like a silken thread is noticeable throughout His Word. Verse one says, "Holding the four winds"; its context, "Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea".—Daniel 7:2.

"Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Contexts. "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity".—Ezek. 9:4, 5.

"And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads".—Revelation 14:1. "And they shall see his face; and his name shall be in their foreheads".—Revelation 22:4.

"Wind" symbolizes God's wrath, which has been held back, or in check, giving professing Christians more time to prepare to meet their Savior, that they might become more enlightened, and that their "garments" be cleansed and purified by an abandonment of the world and self, a closer application to God's Word, and a constant checking up of current events, prophecy, and biblical chronology. Those who are giving serious attention to these matters will escape much trouble by being providentially protected. On the other hand, just in proportion as professing Christians become derelict, their tribulation will be intensified and prolonged, thus inadvertently allocating themselves with the "great multitude", for the Holy Spirit can assist only as we acquiesce and obey.

There is a chronological set time for the beginning and ending of Daniel's "trouble" (Daniel 12:1). The four angels standing on the four corners of the earth, holding the four winds of the earth, have thus delayed the worse phase, which will be the central part of a "time of trouble" that began on schedule time in 1914. This trouble was

held under nominal (inconsiderable) control until 1928, from which time a perceptible releasing of the "four winds" has been in process, as every wide-awake, watching Christian should know.

This releasing of the "four winds", symbolizing the authorities (powers that be) losing control of the masses, has become so apparent in general disregard of law and order and an ensuing proportionate increase of selfishness, that it has become a case of the survival of the fittest—a self-explanatory omen of chaos and a pending world-wide physical revolution.

The above may be "strong meat" for some, but every enlightened Christian should know that he is in the closing days of God's preparatory period for occupancy of His kingdom.

Zephaniah refers to our day thus (2:3): "Seek the Eternal, all you humble folk, who do His bidding, seek to be honest, seek to be humble; perhaps you may be hidden on the day of the Eternal's wrath". (Moffatt.)

And Jesus in His last message said, "Now remember what you received and heard, hold to it and repent. If you will not wake up, I shall come like a thief; you will not know at what hour I come upon you".—Rev. 3:3, Moffatt. This clearly infers that were he to "repent", and "wake up", the Lord's coming should not be in a thief-like manner, but that he would be apprised, approximately at least.

To the faithful and obedient ones Jesus pledges Himself, "Because you have kept the word ('account, or communication,' Strong's Concordance) of my patient endurance, I will keep you safe through the hour of trial (temptation) which is coming upon the whole world to test the dwellers on earth".—Rev. 3:10, Moffatt.

Thus we see, dear reader, that the professing Christian is *now* being weighed in the balance—peace, contentment, life versus tribulation, misery, death (extinction). The Lord had previously referred to this matter in John 12:48 thus, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

Let us, therefore, prayerfully scrutinize ourselves from day to day and be assured that we are being "sealed in the forehead". The time is very short. Besides, God cannot make His promise of "perfect peace" (Isaiah 26:3), which synchronizes with the "sealing in the forehead", effectual so long as we cling to this doomed condition of things in general and to our fallen nature; for such conduct clogs the way to God's throne of grace, and the Holy Spirit's entrance to our souls.

God requires us to definitely commit ourselves to Him, and His Word (John 12:49, 50) which is "life everlasting". Read these verses. This accomplished, we become anchored in the Lord Jesus Christ and unconsciously discover ourselves losing interest in the affairs of this world as the result of our former affections and interest being superseded by "the peace of God, which transcends all our powers of thought; becoming a garrison guarding our hearts and minds in union with Christ".

## THE WORK OF CHRIST FOR US

*By Harvey Krogh*

**I**N THE garden of Eden Adam and Eve sinned against God and hid themselves because they were afraid. They had made themselves God's enemies and turned away from Him. God did not desire that men should continue to sin, but to return to Him and serve Him. Very few subsequent to Adam followed His ways and did His will, but He was still willing that all should return.

Some time after the flood God chose a nation in which He began His great plan of reconciling sinful men to Himself. He gave them what is known as the Mosaic law, that they might learn of His principles and discover that they were sinful. The law was the introduction to God's plan of reconciliation, and its purpose was to show mankind his weakness, his unrighteousness, and his inability to live up to God's standards. According to the Apostle Paul, in the third chapter and twenty-fourth verse of his Galatian letter, "the law is our schoolmaster to bring us to Christ."

Christ, the most important individual in this plan, is our Example of how we should live. Men found that they were living in sin, not according to God's ways, and He sent His Son, in the likeness of sinful flesh, to live a perfect life, that we might know more fully what God wants us to do.

Jesus was humble before God. He denied that there was any good in Him, but gave all of the glory for His work to God. His love for all mankind was unbounded, and His service to all men was immeasurable. He lived wholly with the thought of His duty to His Creator, from whom He received all that He had. He depended not upon man for His wants, but upon God. By His complete overcoming of sin, Christ developed within Himself every good characteristic, and put down every lust and evil passion that might arise.

In Jesus' service to His Father, He taught others the way to live. He made plain the advantages of following God's ever perfect law of love. He impressed upon the minds of men the fact that God wants them to learn of Him and His righteous ways.

We cannot live as spotless a life as our great Example, Jesus the Christ, for we were born in sin, inheriting the weaknesses of our imperfect parents, even of Adam and Eve; but we now have a goal toward which to strive. God, through Christ, has broken down man's enmity by accounting him righteous, if he believes that Jesus is God's Son and devotes his life to developing his character to be like that of Christ's, and teaching others by example and by word the way that God wants men to live.

We have a very important work before us in living a life as close to that of Christ's as possible and in bringing others to know Him and live as He did. May we realize the seriousness of our duty and ask God to help us to live and do as He desires.



## A WORD OF COMMENDATION AND APPRECIATION

I WISH to give a few words of commendation and appreciation, to THE RESTITUTION HERALD, and *The Gospel Trumpet*. They are always welcome guests. I should be lonesome and miss them much if I should not get them, for they are full of the spirit of the word of Truth. They have given me a vast amount of value, have helped to enlighten me in the Scriptures and have been the means of my becoming interested in the Bible more than ever before. They help me to study my Bible to explore what they advocate. In so doing, I find the Bible, the Word of God, is a mine of untold riches, and the more we dig down into this mine by study, we discover a vast amount of hidden treasure, revealing to us the magnificent riches of the glory of God, which are able to make us rich in this life and in the life to come.

Dear ones, let us ever study diligently the Word, that we may be clothed upon with the whole armor of God, ever ready to expound the word with boldness as our Master and the Apostles did while here on earth. I am no Bible scholar myself; would to God that I were! But I am studying my Bible. Pray for me! I am a staunch and firm believer in prayer. We know that without prayer we lose sight of God. I believe and know that God answers the prayers of His dear children who have fully consecrated their all to His keeping. In Eph. 6:18, Paul tells us to be "praying always, with all prayer and supplication in the Spirit, and watching there unto with all perseverance and supplication for all saints." In these perilous times of depression we surely need to pray without ceasing, firmly believing in, and standing on His precious promises.

As Christian people let us ever be found standing together in these times of distress and need, to give strength and help to each other as we are governed and inspired by God's love. The people of this world are formed into clubs and banded together in other organizations, and I am sorry to see so many Christians tied up with them, using their money and time to help keep up their feasts, banquetings, and dues, instead of helping to keep up their churches and schools in Bible study that will enable them to spread the gospel that other souls may be saved, and give assistance to the needy and homeless that they may receive the blessings and glory of God, instead of the world.

In Deut. 15:7-11, we see that Moses exhorts his people to give in a liberal spirit of charity and kindness, which will secure the divine blessing. Compare with Romans 12:8 and 2 Corinthians 9:7. Moses continues to say, "For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in the land." In Luke 3:11, we read that Christ answered and said unto them, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

Oh, dear ones of like precious faith, when the Lord

comes, which time is even at the door, let us not be found wanting when we are weighed in His balances of righteousness. Let us earnestly pray for our church and the Bereans, not only pray but work for them. When we pray to God, He opens up the way and gives us strength and means to get what we pray for, if we work for it. Our works show our faith, and without our works we will never receive an answer. If we have not means to help, we can speak to others of what is needed and so we will help that way. We read of God's promised blessing in Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

No man has yet lost by serving God with a whole heart; nor has he gained anything by serving him in a half-hearted way. We may compromise with our conscience for half the price, but God will not endorse the compromise. If we would have God open up His treasury, we must open up ours. One cause of the barrenness of many of the churches in the land is the parsimony of their members. We know that if we do our part, God will do His.

I wish to be remembered in your prayers, that I may continue faithful till the Lord comes. May God bless you all.

Your sister in like precious faith of the Church of God,  
Alice V. Blakesley, a cripple and a shut in,  
Sumas, Washington, Rt. 1, Box 16.

## AN IMPORTANT BIBLICAL DISCOVERY

*Continued from page 531*

The greatest creed in the world is sincerity and zeal. It applies to all sects. It is also the source of every error. I have in mind a devoted Baptist family. They were true as steel and always dependable. Nothing would please me more than a telephone invitation to call at their home. Devoted Catholic friends have been just as sincere. I have never had an ill word with one of them.

The King James translation of the Bible has given many a doubtful pang. Adventists, Christians, and Baptists have often noted that John was said to have baptized with water when they always baptized in water. They ought to draw a blue pencil mark over the word "with". There is also a mistake in referring to the crucifixion of Jesus. It says that He was in the Judgment Hall on the day of preparation, that is the day before the Sabbath. This was not the weekly Sabbath. Jesus rose from the dead on the first day of the week, very early in the morning. This was Sunday morning. He had been in the tomb all day Saturday, Friday, Thursday. The crucifixion had taken place on Wednesday afternoon, Jesus being put into the tomb likely just before midnight. I cannot stop now to call attention to other errors.

# National Berean Department

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"NEITHER KNOW WE WHAT TO DO; BUT OUR EYES ARE UPON THEE."—2 CHRONICLES 20:12

### A NEW BEREAN EDITOR

AT THE National Berean board meeting on April 30th, the Berean editor was relieved of her duties and Miss Genniel Carpenter, of Oregon, Illinois, appointed as her successor.

It is with a feeling of profound regret that the task of editing the Berean page is relinquished. Working with our young people during the past two years has been a pleasure which will be missed a great deal, but much as I would like to continue in the same capacity, my present work prevents my doing it justice.

The board has made a wise choice in the selection of Sister Carpenter. She is a capable, enthusiastic worker, and known to a large number of our readers.

The editor wishes to thank one and all for the hearty cooperation which has been so willingly given, and while it is still my privilege to say whatever I please, I have one request to make of our readers.

Help Sister Carpenter as you have helped me. The work of filling the page every week is your job, not hers. Her job is to decide what can best be used of the material which you send in. So put your shoulders to the wheel and show our new editor what an energetic bunch she has on her staff of assistants.

### FAITH

TO HAVE faith we must believe in the "one God and Father of all, who is above all, and through all, and in you all."—Ephesians 4:6. For "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."—Hebrews 11:6.

We must believe that Christ is the Son of God. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"—1 John 5:5. And "he that believeth and is baptized shall be saved; but he that believeth not, shall be damned."—Mark 16:16.

If we believe, we must do the will of God. "But wilt thou know, O vain man, that faith without works is dead?"—James 2:20.

If we do the will of God, we will receive eternal life.

"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.

We must believe in the second coming of Christ. "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."—Matthew 25:31. Our Lord said, "And behold, I come quickly: and my reward is with me, to give every man according as his work shall be."

May we pray as John, "Even so, come, Lord Jesus. Amen."

Lodema Ward, Kokomo, Indiana.

If Sister Ward had not put in the references, how many of our readers could have given them without looking them up?

"Being perplexed, I say,  
'Lord, make it right!  
Night is as day to Thee,  
Darkness as light.  
I am afraid to touch  
Things that involve so much;  
My trembling hand may shake,  
My skill-less hand may break;  
Thine can make no mistake.'

"Being in doubt, I say,  
'Lord, make it plain;  
Which is the true, safe way?  
Which would be gain?  
I am not wise to know,  
Nor sure of foot to go;  
What is so clear to Thee,  
Lord, make it clear to me!'"

"UNBELIEF says, 'How can such and such things be?' It is full of 'hows'; but faith has one great answer to the ten thousand 'hows', and that answer is—God!"—C. H. M.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*"And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."—Luke 21:28.*

### JOSEPH THE WORKER

THE brothers finally sold Joseph, and he was taken down into Egypt. He was thrown into prison, and while there, he interpreted dreams for some of the prisoners.

Then the ruler of Egypt, Pharaoh, had a dream and sent for Joseph to interpret it. Joseph explained that seven years of plenty were to be given Egypt, and these were to be followed by seven years of famine. He advised the king to have his people "gather the food that comes in these good years, and lay up grain in storage in the cities for provision during the seven years of famine, that the people may not perish."

This suggestion seemed a very wise one to Pharaoh and his attendants. There were granaries in Egypt where grain could be stored. He said to his officers, "Can we find a better man than this one, in whom is the spirit of God?"

Turning to Joseph, he said "Since God has showed thee all this, there is none so wise as thou: thou shalt be over my house and my people; only in the throne will I be greater than thou."

Then the king took off his signet ring and put it upon Joseph's hand. The signet was of great importance to Egyptian kings. He hung a gold chain about his neck; this "collar of gold" was the sign of a high Egyptian official. He gave him rich robes to put on, like those worn by the nobility. Then he had him ride in the chariot next to the king's. As he rode along, the king's servants went before the chariot and cried, "Bow the knee."

So Joseph was made governor over all the land of Egypt, and given the Egyptian name of Zaphenath-paneah which means, "God spake, and he came into life." He was presented with one of the Egyptian maidens for his wife, Asenath the daughter of the chief priest of On, one of the leading cities of the land. On was called the "city of the sun" because it was the center of sun-worship. Its priests were the most learned in the country, and the high priest was an important person.

Joseph was about thirty years of age when he became governor. For about ten years he had been a slave. Now he went out to this important and most responsible work. He traveled over all of Egypt, making plans for storing the grain. During each of the seven years that followed there was a most abundant harvest. Joseph had his men go out into the fields round about every city, take one-

fifth of the income and store it in the granaries. The crops yielded so well that the grain was like the sand of the sea; it could not be numbered. The granaries were filled to overflowing.

Before the years of famine came two sons were born to Joseph and Asenath. He was still enough of a Hebrew to choose Hebrew names for his boys. The ancients always considered the meaning of names, and he called one, Manasseh, which means, "making to forget"; "for", Joseph said, "God hath made me to forget all my toil." The other he named, Ephraim, "because," he said, "God hath made me to prosper in the land of my affliction."

The seven years of plenty went by. In the next year the ground was very dry. There was no overflow from the river Nile, and so no water to make things grow. The weather was very warm. Vegetation was parched and withered; finally, everything perished. So it continued in the next year and the next, through all the seven. The famine was very great. But throughout Egypt the granaries were full.

Soon the people had no grain of their own left. They were running short of all kinds of food. They came to Pharaoh and begged him to give them some. He said to them, "Go to Joseph; what he says to you, do." Joseph opened all the storehouses and sold the different kinds of grain to the people. They had money, and so long as it lasted, it was well for them to pay for the food they needed. Egyptian money was in the form of rings of gold of different weights.

Joseph's understanding of the dreams and his wise plans were praised on all sides. The people looked up to him with almost the same reverence as they had for Pharaoh himself.—*Journeys and Adventures of Mighty Men of Old.*

DO WE turn to God for direction in our daily living and enterprise?

#### SOMETHING TO DO

1. Read the story between last lesson and this, Genesis 37 to 41.
2. Tell the story of Pharaoh's dream.
3. Illustrate this story.
4. Read Nehemiah 4:1-6.

#### WEEKLY BIBLE READING

June 11 to 17: 2 Chronicles 2 to 17; 2 Corinthians 13 to Galatians 6.

## With Our Sunday Schools

LESSON 10.—June 5, 1932

### JOSEPH THE WORKER

Genesis, Chapters 39 to 41

Devotional Reading: Luke 19:11-28

#### GOLDEN TEXT

Seest thou a man diligent in his business? he shall stand before kings.—  
Proverbs 22:29.

#### A STUDY OF THE SUBJECT

**Topic: Consecrated Business Ability.**

**Basic Truth:** "Whatsoever ye do, do all to the glory of God."—1 Cor. 10:31.

**Outline:** I. Consecration of Youth. II. Consecration of Ability. III. A Business Man Remembers God.

**I. Consecration of Youth.** Joseph was but thirty years of age when he was called to his great task of saving the Oriental world from starvation. Those qualities of observation, organization, devotion to duty, and hard work, which had characterized him as a boy, now served to raise him from penury to affluence, from slavery to a position of regal authority.

**II. Consecration of Ability.** "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1. Complete consecration to God of one's bodily functions and powers is a reasonable thing to do. Such an act brings one under the guidance of the wisest of all leaders. Paul reasons consistently again: "Yield yourselves unto God, . . . and your members as instruments of righteousness unto God."—Rom. 6:13. The young man who is possessed of natural business ability will find ample and remunerative opportunity for its development in the service of God, providing he consecrates his efforts wholly to Him. It may not bring him in so much money immediately, but the peace of mind, the spiritual satisfaction, and the divine assurance he will enjoy will far outweigh any financial losses he will sustain by following such a course.

**III. A Business Man Remembers God.** Joseph must have been a very busy man during the entire fourteen years that are covered by our lesson. The responsibility of organizing the agricultural resources and producers of all Egypt was in itself no small task. Then he must order the locating and construction of suitable store-houses throughout the country. The gathering of the grain, the stimulating of the interest of the people, and the governing of the many classes of men employed required much time and great business ability. This was followed by the sale of the food, with attention to the profit of the crown. In the midst of all this activity Joseph found time to remember that "God hath caused me to be fruitful in the land of my affliction." See Prov. 3:5, 6.

#### PRACTICAL APPLICATIONS

- Lesson outline:  
a. Honest toil.  
b. Saving.  
c. Thankfulness.  
d. Conqueror.

Joseph was industrious, a hard and constant worker. Many people have the idea that work is a curse. Not so; it is a blessing. Man was given work to do before the curse was ever pronounced. Gen. 2:15. Paul in his letter to the Thessalonians says: "If any would not work, neither should he eat." 2 Thess. 3:10. No person can be fully and properly developed in mind or body without labor. As we must work in order to provide our daily manna, so likewise must we work in order to provide our true Bread from heaven. Phil. 2:12; Luke 9:62; 19:13.

Provision for the years of famine was made during the years of plenty. They saved all surplus and kept it for the "rainy day". God has promised to care for us and to give us our daily food (Psa. 37:25), but He has not promised to supply all our needs in lean years when we wantonly waste and lavishly spend in years of plenty. The saying, "Waste not, want not", is very true.

Joseph was very thankful to God for His watch care and blessing. So thankful was he that he named his two boys with names that expressed his thankfulness. God has asked us to give Him thanks for all the blessings which He is daily giving us. This we should be willing and glad to do.

The man of our lesson was a conqueror, not through his own strength, but through the power of God. Every obstacle was a stepping-stone to loftier ideals and greater accomplishments. Through this same power we, too, can be conquerors. Rom. 8:37.—C. E. R.

#### THE GOLDEN TEXT

"Seest thou a man diligent in his business? he shall stand before kings."—Proverbs 22:29.

Joseph was a man who attended strictly to business. When he was given charge over his master's house, he was true to his trust and even the master's wife could not cause him to sin. He truly was diligent in his business, and truly did he stand before the king.

Diligence and loyalty bring their reward. This is just as true in the Christian walk of life as in the business world. Our loyalty to Christ and making religion a business, then being diligent in that business, will some day give each of us a position that may well be envied. For we are told in Revelation 2:10, "Be thou faithful unto death, and I will give thee a crown of life."—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### The Rewards of Faithfulness

God has promised different rewards to various people and nations at sundry times in the world's history. God may offer one reward to a people at one time, and offer a dif-

ferent one to them at another time. As a class there is one promise to Israel, a different one to the Gentile, and still a different one to the church of God. As individuals there is one promise to Abraham, another to David, and still another to Jesus. But all will be rewarded "according as his works shall be". Each individual should study to discover the promise made to his class during the time in which he is living. As Gentiles we should discover what God is offering us now, during the church age. He will make a different offer to the Gentiles in the age to come.

To the overcomer is the promise: "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 on his throne". There are additional promises: "the blind shall see"; "the lame man shall leap as an hart". There shall be no more curse, sorrow, crying, or death; there is to be a crown of life, and a body shaped and fashioned like unto His glorious body. We are promised a place in the first resurrection, also the privilege of being with Christ forever. And the supreme promise is the great blessing of having God dwell with us and be our God.—II. A. S.

#### PRIMARY CLASS

**Topic: Joseph Helps Others.**

**Memory Verse:** "Whatsoever thy hand findeth to do, do it with thy might."—Ecc. 9:10.

The teacher should be able to tell the children the story of Joseph's life beginning with last week's lesson and bringing it up to the present lesson. The picture "Joseph Interpreting Pharaoh's Dream," by Dore, should be used, if possible.

It didn't matter how much trouble Joseph had, he was always helping the people around him. He did his work faithfully for his Egyptian master. But the master's wife lied about Joseph one day, and so poor Joseph was put in prison. But the prison keeper soon found that Joseph was good; so he was made overseer of the prison. One day Joseph told the butler and the baker, who were in the prison, the meaning of dreams they had had. When the butler went back to his work, Joseph said, "Please ask the king to let me out of prison." The butler was careless, and it was two years before he told the king about Joseph. The king had two dreams that no one could explain to him. And then the butler thought of Joseph. They hurried Joseph out of prison, and the king was so pleased with this handsome man whom God loved that he gave him a wife and made him his prime minister. There was much work for Joseph to do, but God helped him, always. Your teacher will tell you the kind of work it was.  
—G. M. M.

## AMONG THE CHURCHES

### CONFERENCE DATES

Northwestern Conference, Oregon and Washington, at Corvallis, Oregon	June 2 to 5
Minnesota Conference at St. Cloud	June 9 to 12
Michigan Conference at Grand Rapids	June 20 to 26
Indiana Bible School and Conference at North Salem,	July 5 to 19
Texas Conference and Bible School at Riviera,	July 8 to 16
General and Illinois Conference and Bible School, at Oregon,	August 2 to 14
Iowa Conference and Bible School at Waterloo,	August 20 to 28
Eastern Nebraska Conference at Blair,	August 21 to 28
Virginia Conference and Bible School at Maurertown,	August 25 to Sept. 4

### GRAND RAPIDS, MICHIGAN

The work is moving along beautifully here with added interest week by week. One hundred were present at Berean on Thursday night, May 19, which is the most ever recorded. The adult class has grown to twenty in number, and some interesting and valuable discussions arise along practical lines.

The ladies Sunday school class had their May meeting on Wednesday night, the 18th, and chose for a name, "The Morning Star Class". There are more than twenty of them, and they are indeed bright and shining stars in the Lord's service.

The Knights of Abraham are completing their men's room and preparing a dedication service for May 21.

It is indeed an inspiration to witness growing interest and enthusiasm at this time of year when interest in church work usually begins to lag.

F. E. Siple, Pastor.

### BRUSH CREEK, OHIO

A cordial invitation is extended to all who may be able to attend the annual Brush Creek June Meeting, convening this year from June 5 to 12. Elder Jas. A. Patrick of Ashland, Ohio, will be the leading speaker, and he will also conduct an adult Bible class daily at 2:00 p. m., except on Sundays.

Sr. Louise Brewer has planned a short program to be given by her Sunday school class on Sunday morning, June 5, just preceding the morning sermon. Elder Patrick will speak in the evening. Some of Bro. Patrick's sermon subjects to be used on through the week are: World Conditions and What They Mean; The Day of the Lord; God's Remedy for a Sick World; God's League of Nations; The Greatest Thing in the World; The Great Foundation.

The tabernacle in its various details will be used by Bro. Patrick for his subject in Bible lessons through the week. A class for young people of high school age will be conducted by the writer, and still other classes will be started as the attendance and interest justifies. First principles of the gospel will be used for study in the young people's class.

On the closing Sunday, June 12, an all-day meeting will be held with morning, afternoon, and evening sermons and a dinner at the church. Sydney E. Magaw, Pastor.

### FONTHILL - NIAGARA FALLS

A charming young lady by the name of Dorothy Helen came to grace the home of Bro. and Sr. David Elliott, on May 12. Mother and babe are getting along nicely. We unite with them in their happiness.

Two of our little young men have been under the care of the doctors of late, Howard Shute with an ugly attack of tonsillitis and Howard Beamer, Jr., with the measles. Both are recovering satisfactorily.

In both churches the pastor gave an illustrated talk on his southern trip. The entertainment proved interesting.

We are glad to be able to report Sr. Weldon and Sr. Marr recovering from their recent illness. We thank the heavenly Father for His preserving power.

The pastor called on Bro. and Sr. Cronkhite of Brantford, Ont., last week. Bro. Cronkhite has been bedfast for many weeks, and the burden is heavy for Sr. Cronkhite. Both, however, are rejoicing in the Lord. Remember these dear souls in prayer.

### NEWS FROM LOS ANGELES

Having previously been invited to a "wistaria festival" by the pastor and his wife, after the morning service on May 1st, about forty members of the congregation drove to the pastor's home in Pomona and enjoyed a sumptuous repast in the large patio under the wistaria vine that surrounds their home. The blossoms were at their best; the weather was ideal for the occasion, and a delightful time was reported.

Bro. and Sr. George Rahn are now living in the Railsback home at 1020 South Burlington Ave., and the Railsbacks can be addressed at 1390 West 22nd St. This change was made primarily to give Sr. Railsback an opportunity for rest and better service in the gospel work. Their new telephone number is Richmond 2576.

On May second Bro. S. J. Lindsay of Tempe, Arizona, began a series of Bible lessons at the home of Bro. and Sr. I. E. Rich, 3025 E. Seventh St., Long Beach. As a result of these meetings, Bro. Roy Judan and Sr. Dorris Franke were baptized into Christ by Bro. Lindsay on May 7, and on Sunday the 8th, a joint meeting was held in the Los Angeles church on Forty-second St., at which Bro. Lindsay gave an interesting and timely discourse. Eight members of the Pasadena congregation attended this service and a large delegation from Long Beach.

On Friday evening, the 13th, at the regular Bible class conducted by Sr. Railsback in Long Beach, Sr. Ruby Easton's husband and daughter Virginia requested baptism. At 3 p. m. the following Sunday Bro. McLeod held a brief service at the home of Bro. Rich, stressing the significance and importance of the ordinance of baptism, after which a goodly number drove to the lagoon, and they were inducted into the body of Christ.

The Los Angeles Berean class is doing nicely under the leadership of Bro. A. Leonard Brady. The meetings are held at the home of Bro. and Sr. Rahn.

We were pleased to see Bro. James Fenton Hickox and wife at services on the 15th. His duties in the navy seldom give him the opportunity.

### AT WCMA

The speaker next Sunday morning, May 29, from WCMA, Culver, will be Bro. Sydney Magaw, pastor at Brush Creek, Ohio. Tune in and hear his practical gospel sermon. The time is 6:30, central standard time. Remember now to write Sr. La Munion if you want these broadcasts continued.

### DOINGS AT DIXON

It is with a certain proudness that we place this report.

During the past eight weeks there has been a Union Revival held here in Dixon. The evangelist is Grady Cantrell, who is a very fluent speaker. Tuesday night is called "Sunday School Night". This is a contest between all the Sunday schools cooperating in the revival. It was based upon the average attendance for the three weeks preceding Easter. Our church won the first time by having 182 percent. This gave the other churches a goal to try to overtake us. They tried all sorts of methods, but we were successful each time and carried off the honors. The last test was an exceptional walk-away, 302 percent.

Our Sunday school attendance has increased quite noticeably since Easter. The Gidcon Band class won the banner for bringing new members (new members must attend for three months).

On Mother's Day the Truth Seekers' Class furnished a very beautiful program. It consisted of a reading by Helen Roberts, solos by Mrs. Lois Etchison, of Chicago, and Lois Weitzel. The other girls in the class sang in unison in choruses, etc.

The program committee is making plans for the Children's Day program. This is usually a very nice program, and all who can come to hear it are invited. We will announce the date soon in this paper—so watch.

F. Rossiter.

### WORK GOING FORWARD IN MINNESOTA

Bro. Denchfield and myself held a week's meeting at Mora. Attendance was very good. There is a fine group of people at Mora, eager and very anxious to do the Lord's will. I will preach for them each Sunday at 3 p. m., hurrying back to St. Cloud for the evening service. Bro. Denchfield and I shall be in Lester Prairie and Hector this week. We need your prayers for the work in Minnesota.

Sunday May 15, two were baptized: James Boyd Wilcoxon, 125 25th Ave., N., and Miss Emma Kimbal, 319 19 1-2 Ave., N. God bless them as they go through their new life with Jesus, that they may be true and faithful, for the soon coming of Christ is no doubt at hand.

May the Lord bless the work everywhere in our prayer.

A. E. Hoskins, 436 22nd Ave., N.

### HERALD RECEIPTS

William Fey; Ira T. Ritenour; W. A. Wilson; J. H. Taber; Mrs. Earl Bowen; W. V. Lausbery; John M. Dorn; Samuel E. Haney; Mrs. I. L. Wood.

### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB AND N. B. I.

Mrs. J. H. Adams; Cecil Smead; R. H. Judd; Eva L. Page; Forrest Long; Jessie W. Donaldson; Amy L. Young.

## MICROPHONE ECHOES

"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."—Psalm 19:1-4.

For centuries the only universal word of God was the message of the stars. It is a universal language, and even yet, if we could understand it, it would declare to us the salvation plan of God. Since the time of Moses, however, man has lost the ability to read the language of the starry host. The written Word has taken the place formerly held by the starry word.

"So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world."—Romans 10:17-18.

The Bible is the most widely published and most universally known Book in all the world. It has been translated into hundreds of different languages and dialects. Millions of copies are printed yearly. Millions of people read it. It is THE universal Book. The Word of God is that way. Whatever speech or language is used, whether it be signs in the heavens, the printed page, or the spoken word, it goes out "into all the earth, and their words unto the ends of the world." Truly, "the word of God is not bound."

In these last days God has prepared another universal language, as universal as the language of the stars itself. Church of God, awake! Awake to radio! Radio is one of the books that were closed up and sealed till the time of the end. Now it is unsealed that the knowledge of the Word might be increased, that the world might be without excuse at the coming of the righteous Judge. Radio! Its sound goes into all the earth, and its words unto the ends of the world.

Cecil A. Smead.

## SR. N. H. GEISELMAN

Mrs. Addie Geiselman, wife of Bro. N. H. Geiselman, of 212 W. Hillsborough Ave., died on May 12th, 1932. She was married to Nathan Harry Geiselman at Nappanee, Ind., on Nov. 7, 1880. Sr. Geiselman was baptized by her husband and united with the Advent Christian Church in 1890 at Argos, Ind. Bro. and Sr. Geiselman had been married for fifty-two years, four children having been born to their union: Mrs. Lee Vanderipe, Manatee, Florida; Mrs. Coral Parker Allen, Tampa, Florida; Mrs. M. B. Alderman, Manatee; and Earl E. Geiselman, Wilmington, Delaware. Other relatives are a brother, Arthur Rosenberger, and a sister, Mrs. Zora Unger, both of South Bend, Indiana. Sr. Geiselman had been a resident of Tampa for twenty years. Funeral services were conducted by the writer, assisted by Bro. White, at the funeral home of F. T. Blount, and burial was made in the Manasota Burial Park at Manatee.

The husband of the deceased is well known throughout the country, being one of the best students of prophecy that we have. During his younger life he traveled a great deal, sounding the alarm of the soon coming King, and yet at his ripe old age few ministers are his equal along prophetic lines.

Surely Sr. Geiselman went down resting in that beautiful resurrection hope, and soon she will meet her husband whom she has left behind at this time in that glorious morning that is soon to dawn, and receive her reward of eternal happiness in the kingdom of God, in that home that God has promised to those who love Him. Sleep on, Sr. Geiselman, and take your rest, for the time will come when you will be blessed, when we all sit around

the great white throne of God with Abraham, Isaac, and Jacob in the world made new.

C. M. Miley,

Box 175, Tampa, Florida.

## FROM OUR MAIL BAG

"The Training Class should be highly commended for the work it is doing in The Herald, and I am looking forward with interest to its special number." L. Y., Washington.

"We have taken The Herald ever since it was published and would not like to be without it." L. C., Michigan.

"We are writing to express our praise for the paper. We find it so interesting and helpful, and we look forward to its receipt with great anticipation and are never disappointed, as it always contains some article or editorial that fills the need for spiritual food." E. B., Illinois.

"I do so enjoy The Herald with its many splendid inspiring messages that I don't want to miss a single copy." N. J., Colorado.

"We are well pleased with The Herald, and we trust you may have a successful management." A. R., Ontario.

"Do so much enjoy The Herald. It is about the only preaching we have, as we have had no one to preach for us for six months." J. G., Texas.

"I am always glad to get The Herald as it is a great help in these times of unrest and confusion." W. R., California.

"Our paper is getting better all the time, for which we feel very thankful." C. J., Fla.

"I want to show my appreciation of the paper by telling you that I find the discussion of different subjects very helpful." G. S., Minnesota.

"We appreciate your efforts in preparing and mailing out such an excellent Easter number." R. C., Ohio.

"The Herald is replete with helpful, healthful food, and I am indebted to an old friend for making its acquaintance." T. N., Pennsylvania.

"We find much joy in the paper—more each week." R. H., Indiana.

"I would miss the paper very much, as it brings sunshine and good news from many of the brothers and sisters far away." C. B., Wisconsin.

## THE RESTITUTION HERALD

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The RESTITUTION HERALD advocates: the near return 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 to be 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.

## BETWEEN YOU AND ME—

Read carefully Sr. May's article on the Draught of Fishes. This is an old story put in a new light. There may be good food for thought in it.

Bro. Haupt's article, begun last week and concluded in this issue, is to be put out by him in the form of a tract for his own distribution.

All will be glad to learn that the work is going forward in Minnesota under the zealous leadership of Bros. Hoskins and Denchfield. A new service is being opened by Bro. Hoskins at Mora, which will be conducted each Sunday afternoon.

Headquarters' office has received a neat little folder announcing the program for May Meeting at Fonthill, which is being held May 27 to 29. The brethren are anticipating a good attendance and have planned a varied program to meet all needs. Several of us here at Oregon are wishing we could be there, and our prayers will be with them for the Father's blessing on the meeting.

Bro. G. Eldred Marsh has been giving a series of Sunday evening sermons for the past six weeks, to large and interested audiences. These have all been full of power and interest, and have brought forth favorable comment near and far. Last Sunday night his theme was, "God Writes the Last Page", and it was a most fitting climax to the series. On May 29, Bro. Marsh gives the Baccalaureate address for the graduating class, two of which are members of the Oregon church.

Readers will note with sadness and sympathy the death of Sr. N. H. Geiselman of Tampa, Florida, which leaves our aged brother bowed with grief. Bro. Geiselman himself has been under severe strain for many weeks past, as many of our readers are aware. Let us remember him before our Father in heaven.

Another date has been added to our Conference Calendar on opposite page—that of Eastern Nebraska Conference to be held at Blair, from August 21 to 28. Refer often to this Calendar and mark at least one of the dates, indicating your presence at a conference this summer.

We are glad to note that a new Sunday school has recently been organized at Coalgate, Okla., through the efforts of Sr. Mary Lou Hughes, who was formerly secretary of the Sunday school at Tokio, Texas. The children of today are the mainstay and the support of the church of tomorrow. Therefore, the importance of engaging their efforts and enthusiasms in God's work while they are young. God bless our new Sunday school at Coalgate.

"There can be no Christian civilization without the Christian use of leisure." Every auto belonging to every Christian family should go to church every Sunday. Is your car converted? Every seat in your car should be filled, if not by your own family, then by some of the members of your neighbor's family. Don't you like to drive by a church and see a long line of autos in front? See that yours is in its place, and you are in your place in God's house every Sunday.



## WHAT TITHING MEANS TO ME

IT WAS a pamphlet on stewardship that finally converted me to tithing. It was "A Catechism of Christian Stewardship," by Ralph S. Cushman, and the brochure was issued by the Interchurch World Movement in connection with its stewardship campaign. The point was emphasized that all our possessions are God's, that we receive them from him, hold them in trust for him and are responsible to him for the use we make of them. There was nothing new in the theories; I had known them for a long while and had formulated enough arguments against them to have converted myself repeatedly, had conversion been possible. But for some reason the way in which the matter was phrased impressed me with peculiar force.

I began to think of the wonderful mercies I had received and was receiving every day. My mind nimbly plagiarized the saying that if a man will trust his wife with his name, his honor and his children and will not trust her with his money, it is easy to judge which is to him the most precious of his possessions. If I were willing to put into God's keeping my heart and soul and life and those of my dearest on earth, and yet held back a due proportion of my personal substance, did I not imply that this was of more value in my eyes than anything else? Could I not give to his work at least the tenth he had asked of the Jews? I brought out my serviceable old battle-horse alleging a "former dispensation," but a twinge of conscience reminded me that our Lord had said of this very item of tithing: "These things ought ye to have done."

Finally, after much pondering, I devised a compromise. I was willing to try anything once. I would give the tithing system a three months' test and see how it worked. So when the next installment of my modest income was placed in my hands I took out one-tenth of it and tucked it in a purse in a private drawer of my desk.

I confess that at first it was hard to get the habit. A tenth looks like a good deal when you are not earning a princely stipend. Probably it seems even bigger if you have a larger income, but I did not think of that. I own that I figured out once or twice what a neat little sum I could save for myself if I put this money into the savings bank every week, but my inconvenient biblical memory reminded me of the condemnation pronounced upon putting one's hand to the plow and looking back. I set my teeth and dismissed the wrong side of the subject.

But now the other side asserted itself. Before I had been following the new method for three weeks the comfort of it began to make itself felt. The money I set aside I simply considered I did not have. I reckoned my income to be just that much less than I had been receiving, and all I kept for myself really belonged to me. I could do with it what I chose. Then came the first fruits of the delights of the plan.

I did not have to make allowance for so much that I must put in the plate or manage to send to missions or contrive to contribute to the disabled ministers' fund or to any

other pet object. When Sunday came around I went to The Purse and took out the fixed sum I had promised to give in my envelope. Particular charities had always appealed to me, and I had sent them what I happened to be able to spare. I knew what I felt was the proportion I could assign to them, and I decided to devote to them the same amount I had in the past wrenched out with a painful and painstaking generosity. When these fixed sums were settled I was at liberty to do what I pleased in the way of giving with what was left of the tithe.

Until I tried it I never could have believed the beautiful sense of freedom I experienced. To have the money actually in hand or in sure prospect when a call came was a totally new sensation. The way in which it accumulated was another astonishing thing. I had never supposed a tithe could increase like that! The small wad of bills grew and when there came a call for some real need it took little time to make up my mind what to give. As always I had to weigh the comparative importance of the demands, but when this was resolved there was no struggle to determine where I could cut down and how I must retrench in order to make my offering.

The fact that I have never kept a systematic record of my gifts prevents me ascertaining if I am bestowing more or less than used to be my habit. That is not the point under consideration. The great gain I feel I have won is in peace of mind. I don't mean only in the sense of a duty fulfilled and a command obeyed. These, too, have their effects, but the cessation of worry and the relief from frequent and taxing decisions as to how much I can contribute stand out more than all besides.

I must acknowledge one temptation to which I almost succumbed. My regular income I had decided to tithe systematically, but I had not thought of unexpected receipts, and when a check came for a good-sized sum that I had not anticipated I was rather disposed to put it down to uncovenanted mercies and to feel that it stood outside the compact; this was an extra! I tried to think of nothing but the respectable aspect it imparted to my bank account and the need I had of it all to meet various purchases and expenses. And then I began to feel ashamed. Was I actually bargaining with God? Was not this money his too? All my old arguments that had been so satisfactory in times past fell from me. The tenth of that check did not belong to me. It must go with the rest into God's storehouse.

So there is where I stand and hope to continue to stand on the matter of tithing. I went into it as an experiment; I shall remain in it as a proven proposition—proven as a means of winning peace of mind, freedom from worry as to duty and as to donation; proven in a sense of satisfaction in recognizing God with one's substance. That is what it means to me. I cannot undertake, and I would not if I could, to decide the proportion in which others can or should give. Each one must settle that for himself. I can only testify to the comfort and ease and liberation from harass that tithing has brought into my life.—From a *Layman Tract*, by *Christine Terhune Herrick*.



# THE RESTITUTION HERALD

VOLUME 21

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NUMBER 35

## Man's Greatest Need is Christ

By Lyman Booth

*"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 2:7.*

FOR NEARLY six thousand years the earth has lain under the blight of sin, smitten, broken and divided among the several nations, alternately increasing and diminishing. Empires have risen, flourished, and fallen, governments as well; and under all circumstances, at all times, and in every place we find puny man sinning and dying. Such is a picture of the world! Was the earth created for this purpose and kept in such a sorrowful condition all this time? If so, the infidel would say it was a disgrace to its Maker. Many see nothing better for it during the ages yet to follow; but God knows better.

There is an all-wise Being hidden from man's view, though man is not hid from His watchful eye, who sent His Son, clothed with our nature, who was perfected and glorified and who is now at the Father's right hand as our Mediator. Into His hands the Father has committed all power in heaven and earth; "for in him dwelleth all the fulness of the Godhead bodily;" "whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of our faith, even the salvation of your souls." And we wait the fruition of our hope at the resurrection of our bodies to life and glory.

From the beginning God has watched our planet with care, and His heart has been intent upon the redemption of our race. In His infinite love He has provided a Redeemer in the person of His beloved Son, who by the sufferings at His first advent, was made an Atonement for sin. By the miracle at His second advent He will set the faithful free from the consequences of sin.

At the close of His last interview with His last surviving Apostle, He said, "Surely I come quickly. Amen." To this the Apostle replied, "Even so, come, Lord Jesus."

Having never professed to determine with any degree

of certainty the times and seasons of the prophetic dates, I simply trust and wait on the Lord. *Nevertheless* we know we are eighteen centuries nearer His second advent than when He conversed with the Apostle John. Nor can we forget that many lines of prophecy relating to the same event appear to converge about the present era; nor can we fail to recognize the fact that the whole world, or nearly all, has heard more or less of Christ's words proclaimed. Hence the gospel has nearly performed its service, as a witness among the nations.

More than all this the condition of nature and of society everywhere seems to invite divine intervention for the resurrection of the saints, the transformation of the living, the renovation of the earth, the establishment of everlasting righteousness, and the universal development of the kingdom of God. All we can do is to labor and wait. All we can say is, God's will be done.

If amid the conflict of empires, the revolution of nations, the crumbling of republics, and the wild alarm of all mankind, we should hear a repetition of the promise, "Surely I come quickly", let our hearts exult as we answer, "Even so, come, Lord Jesus." He is our greatest need. He is essentially "the desire of all nations", whether they realize it or not. Let the scoffers say what they will, the only remedy for all national ills is Christ the Lord.

Whatever personal or social dangers may surround us, however we may humble ourselves before God and implore Him for deliverance from them, even though our prayers be heard and answered and the threatening dangers be removed, still in all conditions and at all times our own supreme and most urgent need, as well as that of the whole world is Christ. Without Him we have no hope; with Him we have the assurance of immortality, which is the promised gift of God to all who comply with His behests.

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"My tabernacle also shall be with them: yea, I will be their God, and they shall be my people."*—Ezekiel 37:27.

## A Preacher's Prayer

I do not ask  
That crowds may throng the temple,  
That standing room be at a price;  
I only ask that as I voice the message,  
They may see Christ.

I do not ask  
For churchly pomp or pageant,  
Or music such as wealth alone can buy;  
I only ask that as I voice the message,  
Hearts may find God.

I do not ask  
For earthly place or laurel,  
Or of this world's distinction any part;  
I only ask when I have voiced the message,  
My Savior's heart.

—Ralph S. Centiman.

## Memorials

YESTERDAY the people of this country set apart a few hours to commemorate the sacrifice and death of those who have placed their lives upon the altar of their country. It is eminently fitting that men should do this. Republics are notoriously forgetful of those who have served them, and must be constantly reminded of the fact that the liberty, the security, and the peace which they enjoy have been purchased at a tremendous cost of suffering and of death.

God has established various "memorials" to remind His people of certain great outpourings of divine favor which they have experienced at His hands. Israel was to keep the feast of the passover as a perpetual memorial throughout their generations, that they might never forget the way in which God had led them out of bondage and delivered their firstborn from death.

The baptismal service and the Lord's supper are both "memorials", designed to keep in the memories of the disciples of all ages the death, burial, and the resurrection of Jesus Christ and the wonderful meaning of those events. They bring before us in impressive imagery the historic realities upon which our hope and faith concerning eternal salvation is based.

## "Torah Goes Forth Again From Zion!"

AN ANNOUNCEMENT of unusual interest from a prophetic standpoint was recently made by the Jewish newspapers, to the effect that on last April seventeenth a world-wide radio "hook-up" from Jerusalem celebrated the seventh anniversary of the Hebrew University in Palestine. The principal speaker on the occasion was Dr. Judah L. Magnes, chancellor of the University.

Commenting editorially on the event the Brooklyn *Jewish Examiner* remarks: "Once the 'Torah went forth from Zion'. Considering the remarkable progress made by Jewish pioneers of a new generation in the effort to regenerate the land of the Bible and build up a National Home for Israel, it is not far-fetched to believe that renewed Palestine is destined to be the scene from which once again a new law will go forth to the world, a new light to the Gentiles in confirmation of all for which Israel of old labored, suffered, died, and now, as if by a miracle, lives again in that land of the Prophets."

Here is a plain indication of a "shaking" that is taking place in the "open valley which was full of bones"! (Ezek. 37:1-13.) It is inspiring to learn that some among them are turning attentive ears as Jehovah cries: "O ye dry bones, hear the word of the Lord." "Blindness in part is happened to Israel," but it is to continue only "until the fulness of the Gentiles be come in."—Rom. 11:25. As we observe an inclination on the part of the children to turn their hearts toward the fathers (Mal. 4:6), we are encouraged to believe that the day of their restoration to divine favor and the day of our salvation is near at hand. The re-gathering of the Jews and their reorganization as a nation are closely associated with Messiah's coming.

The splendid destiny of Jacob is not fulfilled. The future holds in reserve for that people achievements and glory far beyond anything that was possible to them in the past. When they shall turn again to the Lord in true repentance and in fulness of faith, God will turn again to them in blessing, even as He said. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory. . . . Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."—Isaiah 62:1-3.

# The Sign of Christ's Coming

By George B. Aldridge

*"And the sign of the Son of man, will then appear in heaven."—Matthew 24:30, Diag.*

A BOOK which has deeply impressed me is *Christ of the Indian Road*, by Stanley Jones. In it the author says that one day he asked an educated Hindu what he thought of Christ. He replied, "There is no one else who is seriously bidding for the heart of the world except Jesus Christ. There is no one else in the field."

You recall the words of Mark 1:37, "And when they had found him, they said unto him, All men seek for thee." Soon this desire will be gratified; for it is stated in Revelation 1:7, "Look! He comes with the clouds; and every eye shall look on Him, and those who pierced Him; and over Him shall all the tribes of the earth lament. Yes, certainly."—F. F. Translation. Some of our ablest statesmen acknowledge that there is no other solution to the present world's troubles but by the establishment of a righteous government and the enforcing of the principles of Jesus. And I might add, that some of the ablest among them are Jews.

Bertha Conde in her, *What's Life All About?* quotes Marshall Dawson as saying, "In Constantinople there is an Assyrian tablet dating from about 2800 B. C. Four thousand eight hundred years ago is some distance back from today. But listen to what the tablet says: 'Our earth is degenerate in these later days; there are signs that the world is speedily coming to an end; bribery and corruption are common; *children no longer obey their parents*; every man wants to write a book, and the end of the world is evidently approaching.'"

Read Genesis 6:11-15; not unlike our day! Dear brethren, it gives me great courage to cleave unto God, even though I am weak and fail often to overcome, and to know that human nature has never changed.

Even the disciples were just as human as myself. Jesus was about to leave them, and so their hearts were sad and disconsolate. Now the thought uppermost in their minds was this, When will He return? how shall we know when this event will be imminent? This was to be a family secret. We read, "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Now notice how Jesus commenced to answer them. "Take heed that no man deceive you." Ah, this then is a serious subject to write upon. I wish that some of my able brethren would write upon this; but as they seem to be silent, my readers must pardon me for endeavoring to do so.

Space will not permit me to go into a complete analysis

of all the signs in Matthew 24 and Luke 21. So we consider just those now being fulfilled in our day and generation. First, the spread of the gospel or the circulation of the Scriptures; second, the restoration of the Jews to their own land; and, third, the distress of nations and the sign of the Son of man in heaven. David says, "I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth; for thou hast magnified thy word above all thy name." Do you not see in this, that God's Word in His sight is preeminently above everything else, even His own name? Let us read Isaiah 55:11. "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 whereto I sent it." Wonderful!

You know that Joseph is a type of Christ. I have often wondered why his father Jacob made him a coat of many colors. I see it now. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." What are the colors of the human family scattered all over the world? You answer, White, black, red, yellow, and copper, with a blending of white and black. Suppose we make up a coat of these colors and then embellish it according to the description of Psalm 45:13, 14. Read Revelation 21:19-21. Will not this make up a beautiful trousseau or wedding garment. Well, that is just what God is on the eve of completing. So we understand now it is not what the various schools teach, but as Paul wrote to Timothy, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

I cull these words from, *The Time Is at Hand*: "It is remarkable during recent years, that special missions have been organized to carry the gospel (the Word of God) to the most inaccessible tribes of the world; those in the heart of Africa, at the extreme sources of the Congo; the Indians along the tributaries of the Amazon; the hill tribes of northeast India and Assam; the aborigines in the southwestern mountains of China. The Scriptures are now translated into their languages that each remotest nation may learn Messiah's name. From our human viewpoint it would seem that the company must now be complete, from every tribe and kindred and tongue; a people gathered out for His name. Those who 'love his appearing' may well make every sacrifice to hasten this work. It seems only to remain for God to decide whether the number of His elect is com-

*Continued on page 551*

## THE BARREN FIG TREE

Within the vineyard's sunny bound  
An ample fig tree shelter found,  
Enjoying sun and showers;  
The boughs were graceful to the view,  
With spreading leaves of deep green hue,  
And gaily blushing flowers.

When round the vintage seasons came,  
This blooming tree was still the same,  
As promising and fair;  
But though the leaves were broad and green,  
No precious fruit was to be seen,  
Because no fruit was there.

"For three long years," the Master cried,  
"Fruit on this tree to find I've tried,  
But all in vain my toil;  
Ungrateful tree! the axe's blow  
Shall lay thy leafy honor low;  
Why cumberest it the soil?"

"Ah! let it stand just one year more,"  
The dresser said, "till all my store  
Of rural arts I've shown;  
About the mossy roots I'll dig,  
And if it bear we've gained the fig—  
If not, then cut it down."

How many years hast thou, my heart,  
Acted the barren fig tree's part,  
Leafy, and fresh, and fair,  
Enjoying heavenly dews of grace,  
And sunny smiles from God's own face—  
But where the fruit? Oh! where?

And often must the Lord have prayed,  
That still my day might be delayed,  
Till all due means be tried;  
Afflictions, mercies, health, and pain,  
How long shall these be all in vain  
To reach this heart of pride?

Learn, O my soul, what God demands  
Is not a faith like barren sands,  
But fruit of heavenly hue;  
By this we prove that Christ we know,  
If in His holy steps we go—  
Faith works by love, if true.

—Robert Murry McCheyne.

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and in the sight of thine eyes; but know thou, that for all these things God will bring thee unto judgment."—Ecclesiastes 11:9.

## THE TRANSFIGURATION

By E. O. Stewart

TO TRANSFIGURE means to change the outward form or appearance. The transfiguration scene occurred just six days after Jesus had said, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."—Matthew 16:28.

After uttering these words, Jesus waited until six days had passed before calling Peter, James, and John to the top of the mountain to show them this wonderful vision of His future power and glory. (Matt. 17:1, 9.)

What could have been the Savior's object in waiting six days? Do the six days have anything to do with God's arrangement concerning the establishment of the kingdom? We believe they do. The first Adam is the figure of Him that was to come. (Romans 5:14.) Adam was created on the sixth day and given dominion over the fishes and fowls, and was commanded to subdue the earth. In six days God created everything and rested the seventh.

The old creation is the figure of the new creation, of which Christ is the beginning. The seventh day was a figure of the seven thousandth year, the great rest day of God. The six days Jesus waited before showing the disciples the vision on the mount, represent the six thousand years which shall elapse between the time of the two dominions.

At the end of six thousand years from the time Adam was given dominion, Jesus shall descend from heaven, and the dead in Christ, represented by Moses, shall rise first. Then we which are alive, represented by Elijah, shall be caught up together, being changed and fashioned like unto His glorious body. We shall then fulfill in reality what the transfiguration foreshowed.

The mountain on which Jesus, Peter, James, and John stood represented the mountain, or the government of the Lord's house, which is to be established in the top of the mountains in the last days. (Mic. 4:1, 5.)

Jesus, Moses, and Elijah had apparently put off their mortal nature in the vision, but Peter, James, and John were not so changed in their appearance. The three changed ones represented Christ and His immortalized saints, who shall rule over Israel when the kingdom is established, and Peter, James, and John represent the immediate subjects in the kingdom.

### RAPTURE AND REVELATION

Between the rapture and the revelation there will be a counterfeit kingdom established. Its ruler will be the antichrist. He will seat himself in the temple of God, which must be built by the people of the present Zionist movement on Mount Zion. There the antichrist will rule the nations with an iron rule as sole judge of the world court, the power of which must be transferred from its present place to Jerusalem.

When this is done the nations shall say, "Peace and

safety"; then swift destruction shall come upon them. For Christ shall appear with His saints and shall destroy the antichrist with the brightness of His coming. (2 Thess. 2.) Then He will establish His kingdom and reign in righteousness.

Watch the Jews!

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## A RIGHT WAY AND A WRONG WAY

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By D. G. Harvey

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*"There is a way that seemeth right unto a man, but the end thereof are the ways of death."—Prov. 14:12.*

PETER tells us, "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 (belief) that is in you with meekness and fear".—1 Peter 3:15.

It behooves us to give an answer to this question, "Why does not your church give an altar call?" We can give no such reasons as, "We don't believe in it"; "Because others do and they are wrong". Such reasons remind us of the lady who gave as her reason for belief in the immortal soul doctrine, "Why, even the heathen believes that."

If we can give no reason from God's Word, we have no reason. Let us ask another question. "What must we do to be saved?" Many of our friends tell us, "Come to the altar and pray to God for forgiveness." But wait! If I am a sinner and not under the blood of Christ, how could God answer that prayer? Let us read: "Now we know that God heareth not sinners: but if any man be a worshipper of God and doeth his will, him he heareth."—John 9:31.

Then no matter how earnest the prayer, the sinner is not heard in that he has attempted to go to the Father directly and not through the Son. "No man cometh unto the Father, but by me."—John 14:6. "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."—John 10:1. Then we must seek God in the right way.

When Peter was asked this question at Pentecost, he said nothing about "hitting the sawdust trail" and coming to an altar, as you will find by reading Acts 2:38 (that is, if you read your Bible). But he did say, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins".

When Philip met the eunuch, he preached Christ, explaining, the Scriptures to him. After we hear the eunuch say, "What doth hinder me to be baptized?" does Philip say, "Come, let us go to an altar"? No, but he does say, "If thou believest with all thine heart, thou mayest."—Acts 8:37.

Peter was not sent to Cornelius to conduct an altar

service, but "he shall tell thee what thou oughtest to do" (Acts 10:6). After Peter had spoken to them and they believed, they were baptized.

How then can man reason that the only way to enter into the body of Christ, the church, is by the altar service? Some say, "We know we are right, for we feel we are right." But, friend, remember the words of the wise man: "There is a way that seemeth right unto a man, but the end thereof are the ways of death."—Prov. 14:12. We dare not go by our feelings. Our Lord has pointed out the way; we must obey. "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.

True, the prophets built altars and offered sacrifices thereon. Why? To show or picture the need of a blood sacrifice, the need of a Redeemer. The priest, the altar, the sacrifice, and the whole tabernacle service were typical of that better sacrifice of our Lord. See Hebrews 8:1-7, 13 and 9:22-28. Reader, please read these chapters of the Hebrew letter. "Now where remission of these is, there is no more offering for sin." Heb. 10:18. Then the sacrifice has been made; there is no need of the picture pointing to that event.

"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. "But we are not of them, who draw back unto perdition; but of them that believe to the saving of the soul."—Hebrews 10:39.

Now, then, do some draw back? The altar service of the Old Testament and up to the death of our Lord, was a type or picture of that perfect Sacrifice, "The lamb of God, which taketh away the sin of the world" (John 1:29). If then we turn back to that service, we literally deny that the sacrifice was made by our Master, in that we would again be picturing the need of a Redeemer, not "looking unto Jesus the author and finisher of our faith" (Heb. 12:2, 4, 24, 25). If we use the altar service, we deny the ransom. Who then would redeem us?

Listen to the words of the Son of God as He spoke: "Why call me Lord, Lord, and do not the things I say?" (Luke 6:46), speaking to a class whom James describes as those "who seem to be religious" (James 1:26).

The apostles obeyed as Jesus commanded and baptized in His name, picturing in the symbol His death, burial, and resurrection when He returns to the earth. "Behold, I come quickly, and my reward is with me."—Rev. 22:12.

"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. 6:4.

At the altar, we typically, if unknowingly, deny our Redeemer, deny the sacrifice, and our hope. "There is a way that seemeth right unto a man, but the end thereof are the ways of death."—Prov. 14:12. Remember the words of our Lord, "Why call me Lord, Lord, and do not the things I say?"

## JESUS AND THE TWELVE

By Lottie E. Young

WE WHO live in this land of hurry and worry find it hard picturing the Master as He walked through the land of Palestine with His followers, doubtless talking sometimes to one group and again to another, eating very simple meals, and often sleeping in the open. Perhaps we do not even know the names of the twelve men with whom Jesus associated and still less of their characteristics. If we study them we will find none were great or learned, but they must have been men of spiritual possibilities to have been chosen for the work of carrying forward the good news of salvation to many lands and people.

The brothers, Peter and Andrew, were very different types, the former impulsive, quick of action, and prone to fall, while the chief distinction of Andrew seems the fact that he brought Peter to Christ. John and James were another pair of brothers. The first named enters largely into the gospel story as a thoughtful man with a loving heart, while we know comparatively little about James, even though he belonged to the "inner circle" of the friends of Jesus. Matthew was a shrewd business man who had been a servant of Rome as a tax gatherer, and was consequently despised by the Jewish people, while Simon, the Canaanite, had drawn a sword against the hated yoke of Rome. Philip was matter of fact; Nathaniel was easily convinced of the claims of Jesus; while Thomas had to be openly shown the wounds of the risen Savior before he would believe.

After thinking over these contrasting characters one can readily believe that not only is Christ ready to receive into His church men of diverse temperaments, qualities and gifts, but that there is a work for each of them to do.

All these came from Galilee; but there was one chosen from Judea, perhaps the man with the most brains, but whose name has gone down to history as the betrayer of the Savior—Judas Iscariot. Every child who has studied American history feels horror over the dastardly deed of Benedict Arnold, who nearly betrayed his fellow soldiers into the hands of the British enemies during the dark days of the Revolutionary War; while in a palace in Venice, Italy, where a long line of portraits of the rulers of that city hang, there is a blank space the reason for which is asked by all visitors. The answer is, "The picture which hung there was that of a man who afterward betrayed his country; this was over three hundred years ago, but his name is still hated."

In both cases it was for the same cause that Judas had when he plotted against the Savior—love of money. He had been a close associate of the Master for three years, had heard Him give warnings about the deceitfulness of riches, and that "ye cannot serve God and mammon". But all the time he was hugging this vice, carrying the bag from which the simple needs of the disciples were supplied,

and grudging even the loving gift of Mary to her Lord.

Some may say, "Was not Peter's sin in denying the Lord as great as the act of Judas?" The great difference was the fact that Judas had deliberately planned the act, while Peter's impulsive tongue flashed out the denial of knowing the Master, whom he dearly loved, when he was cornered. The record is that "he wept bitterly." Have any of us been in a similar position and told one, two, three lies to get out of it, possibly without the repentance later? "Let him that thinketh he standeth, take heed lest he fall."

How many nowadays are "selling their birthright", even as Esau of old, for "a mess of pottage", sacrificing the benefits of having been born in a Christian land, often of Christian parents, living in a Christian community with its safeguards, and forgetting above all the blessed hope of being "for ever with the Lord" in the future, for the money, power, or political pull of the present, which often turns to morbid disappointment and dissatisfaction when realized. It pays to stand up for Jesus and be a good soldier of the only Leader whose cause will never be defeated.

The remorse of Judas which sent him to a suicide's death is a terrible thing. I sincerely trust none of us will ever have the feeling that we have been traitors to the Lord who died for us. But if we do realize that we have sinned, may the deep *repentance* which Peter showed through the remainder of his life, as he preached Jesus Christ in many places and to many people, and whose words are with us today, be manifested in our lives.

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"Give me, O Lord, a task so hard  
That all my powers shall taxed be  
To do my best;  
That I may stronger grow in toil,  
For harder service fitted be,  
Until I rest."

—o—

## THE PLEASANTNESS OF UNITY

Schisms have no place in the true church. David, in one of his songs of degrees, sang, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."—Psalm 133. Eleven centuries later, the Apostle Paul made an earnest plea "by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."—1 Cor. 1:10. To set a model of righteous living before the world is impossible as long as petty animosities are permitted to hold sway within the church itself.—A. M.

## THE SIGN OF CHRIST'S COMING

*Continued from page 547*

plete; whether Christ is yet satisfied with the travail of His soul."

With regard to the restoration of the Jews to their own land, I cannot now go into a chronological discussion, but will quote two scriptures. Daniel 4:32: "Seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." And Romans 11:25: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

I believe that all Bible students agree that 2520 years is the length or period of the Gentiles. History states that in the year 587 B. C., Nebuchadnezzar finally destroyed Jerusalem and Solomon's temple. From that time until the present the Jews ceased to be an independent nation. Hence then by the year 1934 Israel as a nation should be established in Palestine, free and independent. Today Palestine flies a Gentile flag; hence then it is not under Jewish control.

I suppose that all my readers recognize this fact that the fig tree is a symbol of the Jewish nation, as the thistle, Scotland; the rose, England; the shamrock, Ireland; etc. After describing all the phenomenal events prior to His return, Jesus says, "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."

We are all familiar with the history of the great Zionist movement since 1897. One morning like a lightning flash from a clear sky, we read in the morning paper and listened over the radio to the startling announcement, known now as the Balfour Declaration. Right before our eyes Jeremiah 31:10 was fulfilled: "Nations! hear the message of the Lord, and report it to the distant isles, and proclaim to the race of Israel, He who scattered us will guard you as a shepherd does his flock! For the Everliving will redeem Jacob and free him from the hand (Turkey) that is stronger than his."—F. F. Translation.

Sixty years ago Dr. F. Grattan Guinness wrote in *The Approaching End of the Age*, these wonderful words, "The destruction of the power and independence of the Ottoman Empire, like the annihilation of the temporal dominion of the papacy, should be as a trumpet blast to Christendom, proclaiming that the day of Christ is at hand."

Eleven days from the day the Armistice was signed with Turkey, General Allenby marched into Jerusalem, and Jerusalem became free! As for the program of God's plan of the ages regarding the great war, it was over, and the general armistice was signed on November 11, 1918. The great war was to free Palestine and thus enable the Jews to return to their own land in fulfillment of God's precious promise. Now I know why the Psalmist wrote, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."—Psalm 76:10.

The third sign is the distress of nations and the sign of

the Son of man in heaven. What does sign here mean? The Jews sought for a sign or evidence, and Jesus pointed them to the prophet Jonas. (Matt. 12:38-40.) If Jesus could make the evidence any plainer than we see it today, then please teach me. Listen, "upon earth distress of nations with perplexity; the sea and the waves (the restless and lawless elements) roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth (society), for the powers of heaven (governments) shall be shaken."

Listen to this please, right at our very door: "In the House of Representatives, Mr. Garner, the speaker, made the following statement: 'If Congress refuses to balance the budget within sixty days, no banks will be able to meet the demands made upon them, and the result will be the worst panic in the history of the country.'"

Let us read from the best authority, the Word of God. So read Jeremiah 23:16-20.

"And 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."—Daniel 2:44.

What kings are these, brethren? You say, the old Roman Empire. Old stuff, this, brethren, we are living in the year 1932. Few kings there are now. So I am going over into Revelation 17:12, which brings me close to my day. "And the ten horns which thou sawest are ten kings (note well) which have received no kingdom as yet; but receive power as kings one hour with the beast."

If you follow the doings of the League of Nations I think you will discover who these ten kings are. Do you recall these words, "His legs of iron, his feet part of iron and part of clay"? I suppose monarchial governments stand for iron and the republican or democratic, clay. If so, you see it will be hard for them to cleave to each other, and as the feet begin to crumble owing to the weight resting upon them, a stone, striking the feet with sufficient intensity, will cause the whole mass to fall and crumble away. Brethren, this is just where we are today.

In conclusion, here is the sign and its evidence: "For thus saith the Lord of hosts, Yet once it is a little while, and I will shake the heavens, 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.

What house? "But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Hebrews 3:6.

During a spell of hard times a bank auditor examining the books of many Toronto business houses found entries in the books of John Macdonald & Co., that showed the firm was setting aside a tenth of its profits for religious and philanthropic work. He closed his audit and recommended to the bank that the Macdonald house should have all the credit it desired. It was the beginning of a new prosperity.



## THE RESURRECTION MORN

They are sleeping in the churchyard,  
Free from earthy care and pain;  
Nothing can disturb their slumber  
Till Jesus comes again.

They are sleeping, sweetly sleeping,  
In their deep and narrow bed,  
When the summer flowers are blooming,  
When winter's snowy sheet is spread.

They are sleeping, calmly sleeping  
Beneath the ocean's briny wave,  
With no marble slab above them,  
No flowers to deck their watery grave.

They are sleeping, softly sleeping,  
In the dust both small and great,  
They know not happiness nor sorrow,  
They only sleep in hope and wait.

But in God's Holy Word we read,  
A promise to the faithful given;  
That Jesus is the life and way,  
And intercedes for us in heaven.

To this earth He soon will come;  
The trump of God will blow;  
The sea will surely yield her dead;  
From their graves the saints shall go.

Those who sleep and those who watch  
Together with the Lord shall be;  
And His kingdom and dominion  
Shall fill the earth from sea to sea.

Truth and the knowledge of the Lord  
All the earth shall cover o'er;  
Jesus with the saints shall reign,  
And sin and death will be no more.

—Selected.

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## FAITH, HOPE, AND LOVE

By J. G. Haupt

THE THIRTEENTH chapter of first Corinthians is one of the jewels of the Bible, and the thirteenth verse may be considered as the very gem of the chapter. Faith is the foundation of our hope; it is the visualization of the unseen.

The Authorized Version, made more than three hundred years ago, gives us many things to think about. We can

visualize the body of preachers who sat at their tasks of rendering the Hebrew of the Old Testament and the Greek of the New, and of whose characteristics we can have an enlightened insight.

King James, while the ruling monarch, did not direct the work of the concourse; but they all knew where their bread was buttered. Each of the preachers had his living from royalty. Each living consisted of a church with all the emoluments that would be drawn from it. The church had always with it the preacher's residence with its wine cellar, its orchard and vineyard and other things too numerous to mention in a brief article.

The Old Testament was fairly well translated. Of the New, perhaps the less said the better for the translators. "John baptized with water" is an opening sentence. The Greek was, "John baptized in water". Between that and first Corinthians there are very many errors. The lesson that we have chosen finds the expression, "faith, hope, charity" made by them. The Greek word was no proper term for charity; it was strictly, love.

The Bible reader will have noted one of the pointed verses, which said though a man give all he have to the poor and have not charity, it does him no good. The Revised says that though a man do all these things, but does not do it in love, it avails nothing. Though we give dollars or pounds sterling for great ecclesiastical performances but give only for personal benefits, for inscribed window panes, for the name of a founder for a church, for gifts to ministers, bishops, and so on, for vanity's sake, our gifts are nothing. If we do not give in love, the great Judge will not have the vital mark of acceptance on our foreheads to serve on the resurrection morn.

The King James translators said that faith is the substance of things hoped for. In truth, it is not substance. But looking closely at the words we find that *sub* in substance means *under*, and that *stance* signifies *standing*. The translators' object might have been that it was a matter of understanding, but that does not fit. We think of an emblematic monument to faith, hope, and love. Faith would form the foundation stone; hope would rest upon this foundation; love would be the crowning cap, the jewel higher than all else. Thus faith would stand under hope and love. That is the great foundation. Hope thus rests upon faith.

If we do not hope for the things of truth, then our faith is false. As is our faith, so must be our hope. Faith is the visualization of the unseen. The eye of faith looks to the time to come, the time of promise, to the things that are not before the eye but that are visioned by faith. The translation of evidence has in it the one syllable *vid*. Visualization has instead of it *viz*. The Greek thought was to cause to see, to bring us to see, the visualization of the unseen.

Had I more time and space at my command, I would enlarge upon a number of points vitally connected with this grand thirteenth chapter of first Corinthians. I must ask the interested reader to make a Christian searchlight of his mind and reach into greater depths of truth.

## “JESUS WEPT”

By Norman John McLeod

*Continued from last week*

WHAT is the spirit of man? Does it have a body? or is it nothingness? Is it like the Egyptian *ka*, or soul, that must have the body preserved in order to drag out its wearisome existence? Christ gave up His spirit on the cross with those famous words: “Father, into thy hands I commend my spirit.”—Luke 23:46. In other words His life went from Him as the light goes from an electric bulb when the electricity is turned off. The life-giving power which went out from God to keep his Son alive (that same power which keeps all things alive) returned to the Father. The same thing happens when any animal dies; the spirit of God which keeps it alive leaves it, and it dies.

Genesis 2:7: “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul”. Genesis 7:21-22: “And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died.” These words tell us just what took place when the people who were drowned by the flood died, and just what happens to any living thing when it dies. In the same connection Ecclesiastes 3:18-19 says: “I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that man hath no preeminence above a beast; for all is vanity.”

Except in his attitude toward God, man is no different from an animal. If we accept the idea that animals have immortal souls, or immortal spirits that keep on thinking after they are dead, then we might easily accept the Hindoo idea of transmigration of souls.

For many years the science of psychology was in disrepute among churchmen, and in some respects rightly so. But there is one thing that makes psychology akin to the truths of God as revealed in the Bible. When psychology emerged from the realm of mystical philosophy into the category of sciences it “lost its soul.” The pioneers of modern psychology tried by various experiments to find out what controlled human actions. They were convinced that the brain and the nervous system were controlled by a thing which nobody could see, called the soul. After conducting the most elaborate sort of experiments they found that no such thing existed. That is why young people going to college became infidels and atheists when they studied psychology. They thought that the Bible

taught the immortality of the soul, and when they found out in psychology that that was not the case, they lost faith in the Bible. No detached entity sits in the brain and operates it and the nervous system. No, consciousness is a function of the human brain, just as contraction is a function of the muscles and sight the function of the eye.

The ancients thought that when a man was “knocked out” or fainted, that his “soul” left him temporarily, hovered near by, and eventually returned to his body when he regained consciousness. If there is a soul separate and distinct from the body that gives consciousness, that theory must be sound. But we meet many difficulties if we assume this to be true.

First of all, just when does the soul enter the body, or if the word, soul, is not correct, the immortal spirit? Does it, as many say, enter the unborn infant at the time that quickening takes place? If so, the infant would immediately become conscious. But we know that that is not the case. On the other hand we see that consciousness is a gradual development which coincides with that of the nerve centers of the brain and the nervous system. Only after painful effort does the baby become conscious of the processes of his brain so that he may walk and talk without careful clumsiness.

Consciousness keeps on developing up to a certain point and then begins to decline as old age comes on. For many reasons people lose consciousness, for instance, insanity, paralytic stroke, various diseases and injuries that cause coma, and in many cases senility brings on a partial decline of the functions of the brain. Can we say in these cases that the soul has departed before life has ceased? Or could we say that a feeble minded person, or an idiot, never acquired a soul?

If the soul is self-conscious and the spirit is God-conscious, then the person who has lost consciousness has given up his soul and spirit. But in the Bible, the statement that some one has given up the “ghost” or the “spirit” is equivalent to saying that he has died. Certainly there are many perplexities to the idea that the soul or the spirit, either one, is an immortal entity that passes on to realms of glory when the person dies.

Why did Jesus weep at the tomb of Lazarus? Was it because He was sorry for performing such a dastardly trick as to call one from “heaven” where he was enjoying the presence of God and living in the peaceful condition of one who has achieved the “rest” of God promised to the early church fathers in the Bible? Was it not rather that Jesus had human feelings as we do and that the sight of His friends in sorrow awakened a like feeling in Him. Then when He knew that He had it in His power to call the brother back again from the state of the unconscious dead to this life, be it ever so poor, the whole thing wrought upon Him to such an extent that He gave way to tears.

If we return to the passage that tells of these incidents, we find that the Jews who were there understood what the trouble was. It is recorded: “Jesus wept. Then said the Jews, Behold how he loved him!”

## OUR YOUNG PEOPLE

### CAN YOUR PASTOR DEPEND ON YOU?

JUNE, perhaps the most alluring of all months, is here. Wonderful changes have been taking place all about us. From the tiniest plant to the majestic tree, all nature is clad in beautiful leaf, and bud, and blossom, calling forth our involuntary admiration. The icy winds of winter have fled, and in their stead the cool breezes of June fan our cheeks. It's good merely to be alive!

Along with June comes vacation time—a time that calls for relaxation for you who have been applying yourselves unremittingly to study. Nature calls for change; the seasons demonstrate that need. To attain the highest possible physical and mental condition we need variety, in food, in work, in recreation—in fact in all phases of life. Extremes are not good.

Every thinking person will admit that with vacation time comes a tendency to neglect the things to which we have put our attention during the school year. We revel in God's great out-of-doors; anything that demands confinement becomes irksome to us. We fret and chafe at all that demands concentration, as though it were drudgery.

Granting the probable truth in such deductions, let us not forget that though we may refrain from physical effort for a time, we cannot hinder the mental processes that are continually at work within us; we do not stop thinking. If our minds are not filled with ennobling thoughts, they will be filled with either mediocre or degrading ones. We must be on guard before the citadel of our minds to see that only truth enters therein.

Your pastor has noted with a glow of warmth about his heart the enthusiastic cooperation you have shown him during the winter months. He wholeheartedly appreciates your faithful support. Perhaps you do not realize just how much it means to him to feel that the united support of the young folks of his congregation is back of him. Their enthusiasm is contagious; their quest for knowledge is stimulating; their response lends mutual encouragement.

Your pastor has a vital interest in you. Do not disappoint him during vacation. Do not think because nature needs relaxation, you are excusable if you neglect your church or any of its departments. If you have a responsibility that is particularly yours, fill it. Be in your place at all times and on time! Your pastor has a right to expect that of you.

But above all, God has a claim upon your life, and He desires that you shall make that life the very best possible for you and for those about you. Give Him His just share. Let Him lead and guide in every detail of your life, and you may rest assured all will be well.

You cannot make your life the kind of life it should be without God, without association with those who love Him, without contributing your share toward His service. Some may tell you that you can, but your inner conscience tells

you otherwise. Make your life count for all that is best for yourself and for those about you.

Beautiful sunshine, glorious blossoms, songs of birds, all are conducive to happiness. Such happiness should be expressed, and the best place to express our appreciation is in the house of worship, the house of the Giver. Let us "enter into his gates with thanksgiving, and into his courts with praise."—M. G.

## COMFORT YE MY PEOPLE

By C. E. Randall

*"Comfort ye, comfort ye my people, saith your God".*  
—Isaiah 40:1.

ONE OF the great labors of the church is to comfort those who mourn, speak peace to troubled minds, and soothe aching hearts. Today such a message is opportune and badly needed. Countless numbers are awaiting a message that will allay their fears and remove the apprehension and uncertainty that grips their minds today.

Surely men's hearts are failing them for fear. World conditions are too staggering for men without faith and hope. They listen, but they hear not, they look, but they see not. All are anxiously awaiting the happy moment when we will have reached the corner. But during this waiting period many are falling by the wayside. What the world needs most today is hope, not a false hope but one that is anchored to Christ.

The Christian has no need to fear or worry. "Let not your heart be troubled: ye believe in God, believe also in me." Christ gives here the secret of happiness—the road to a merry heart. Christ would have us to understand that none who believe in the Father and the Son need have a troubled heart.

The Psalmist has well said: "Fret not thyself because of evil doers". If God be for us, who can be against us? Perhaps the darkness of the day may be the means of drawing us closer to the Father. It is when we bring ourselves into close relationship with the Father that we can speak and live as though "all things work together for good to them that love God, to them who are the called according to his purpose." Then we will have the peace that passeth all understanding and will have no fear what man can do unto us.

O! for a faith that will commit all into the hand of God and let Him lead wherever He will, whether through a wilderness of temptation or a garden of suffering. The promise of the Father, "I will never leave thee, nor forsake thee", should bring comfort to every Christian heart and drive out all fear and alarm, causing us to lift our voices in thanksgiving and praise realizing that the Lord God omnipotent reigneth.

# National Berean Department

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"I WILL BLESS THE LORD AT ALL TIMES: HIS PRAISE SHALL CONTINUALLY BE IN MY MOUTH."

IN THE last week's edition of THE RESTITUTION HERALD the fact was mentioned that the Berean Board has appointed a new editor.

Sister Lyon, by setting as high a standard as she has set, has made your new editor's task doubly difficult. However, as Sister Lyon stated, this is not the editor's page, but *your* page to fill with your own work; and the editor hopes and expects that the quality and quantity of your contributions will be maintained.

In one respect, perhaps, the inexperience of the editor will be an advantage, that is, if it encourages other novices to send in material which they might otherwise think unworthy.

In spite of misgivings concerning her ability, the editor welcomes this position as an added opportunity for the service of Jesus Christ; and she prays with David, in Psalm 19:14, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

### I'M CALLING YOU

I am the best friend of mankind. To the man who prizes sanity, peacefulness, pure-mindedness, social standing, and longevity, I am a necessity.

I am hung about with sweet memories—memories of brides—memories of mothers—memories of boys and girls—memories of the aged as they grope their way down the shadows.

I am decked with loving tears—crowned by happy hands.

In the minds of the greatest men of earth, I find a constant dwelling place.

I live in the lives of the young and in the dreams of the old.

I safeguard man through all his paths—from the first hour life's sun slants upon his footprints until the purple gathers in the west and darkness falls.

I lift up the fallen. I strengthen the weak. I help the distressed. I show mercy, bestow kindness, and offer a friendly hand to the man in purple and fine linen and the man in homespun.

I am the essence of good fellowship, friendliness, and love.

I give gifts that gold cannot buy, nor kings take away. They are given freely to all that ask.

I bring back the freshness of life, the eagerness, the spirit of youth which feels that it has something to live for ahead.

I meet you with outstretched arms and with songs of gladness.

Some time—some day—some hour—in the near or far future, you will yearn for the touch of my friendly hand.

I am your comforter and your best friend.

I'm calling you!

I AM THE CHURCH!

—*Author unknown.*

### SUPPLICATION

O Thou, who all my life hast crowned  
With better things than I could ask,  
Be it today my humble task  
To own from depths of grief profound,  
The many sins, which darken through  
What little good I do.

I have been too much used, I own,  
To tell my needs in fretful words;  
The clamoring of the silly birds,  
Impatient till their wings be grown,  
Have Thy forgiveness. O my blessed Lord,  
The like to me accord.

Of grace, as much as will complete  
Thy will in me, I pray Thee for;  
Even as a rose shut in a drawer  
That maketh all about it sweet,  
I would be, rather than the cedar fine:  
Help me, Thou Power divine.

With charity fill Thou my heart,  
As summer fills the grass with dews,  
And as th' year itself renews  
In th' sun, when winter days depart,  
Blesséd forever, grant Thou me  
To be renewed in Thee.—*Alice Cary.*

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*"O give thanks unto the Lord, for he is good: for his mercy endureth for ever."—Psalm 107:1.*

### JUDAH, THE TRUE BROTHER

**J**OSEPH was in prison several years because he would not do wrong. How strange that sounds! But one day the king's baker and butler had queer dreams, and Joseph told them what their dreams meant.

Soon King Pharaoh also had dreams which none of his wise men could explain. Then the butler told Pharaoh about Joseph, and the king had Joseph brought from prison. With the Lord's help, Joseph interpreted the dreams as meaning there were to be seven years when things would grow well, followed by seven years of poor growth, or none at all.

When Joseph told the king how to save for the years of famine, he was so pleased that he made Joseph ruler next to himself. Another promotion of complete trust and authority!

Joseph had great storehouses built and filled with the bounteous supply of grain. Then at the end of the seven years—just as Joseph had foretold—nothing grew; and famine spread over all the country except this land of Egypt.

Even in the land of Joseph's father and brethren there was no food. So the ten brothers went down to Egypt to buy grain. Of course Joseph recognized his brothers at once; but they did not think of this great ruler as the boy they had sold into slavery.

Joseph was anxious to hear news of his home and people, and so he said, "Have ye a father, or a brother?"

Judah answered that they had a father, but he was very old, and a young brother, Benjamin. That was just what Joseph wanted to know, for Benjamin was his very own brother, born just before his own mother's death. And how he wished to see this young brother!

Joseph said to them, "Bring him down unto me, that I may set mine eyes upon him."

But Judah said their father would die if Benjamin were to leave him. However, Joseph insisted, and Jacob permitted Benjamin to accompany the brothers to Egypt, for they needed food badly.

Joseph made a feast for them in his own house, and could hardly keep from weeping before them. But he was not yet ready to tell them that he was their brother.

At last they started home. Joseph had planned a surprise for them. He sent his steward to overtake them,

and accuse them of stealing his silver cup. Upon looking into their sacks they found all their money they had paid for the grain. And to their great fear, there was Joseph's silver cup in Benjamin's sack, just as if Benjamin had stolen it.

The steward made them return to Joseph's house, where it was declared that Benjamin should become Joseph's servant. This was too much. How frightened they were!

The brothers were sorry, too, and humble, and Judah offered that he and his brothers should become servants, if only Benjamin were allowed his freedom. He told the sad story of their lives and pleaded so fervently that at last Joseph yielded and made himself known to them. He wept aloud and kissed Benjamin and promised to care for them and their father.

And so it was that the Israelites—Jacob and all his family—came down into Egypt, and lived in the land of Goshen.

WOULD WE give ourselves for our brothers?

#### WEEKLY BIBLE READING

June 18 to 24: 2 Chronicles 18 to 33; Ephesians 1 to Philippians 1.

#### SOMETHING TO DO

1. Reuben helps Joseph. Genesis 37:18-24.
2. Helpfulness. Romans 15:1-7.
3. Make a little play for this story.

**CHILDREN.** Read Luke 18:15-17. "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

**WE BELIEVE** that everyone should be baptized for the remission of sins.

"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.

#### SIGN OF THE TIMES

"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.

# With Our Sunday Schools

LESSON 11.—June 12, 1932

## JUDAH THE TRUE BROTHER

Genesis 44:18 to 45:15

Devotional Reading: Psalm 26:1-7

### GOLDEN TEXT

Behold, how good and how pleasant it is for brethren to dwell together in unity!—Psalm 133:1.

#### A STUDY OF THE SUBJECT

**Topic: The Sacrifice of Love.**

**Basic Truth:** "The commandment that I gave you is to love one another just as I have loved you. No one can show greater love than by giving up his life for his friends."—John 15:12, 13, Am. Tr.

**I. Love for Father.** In his earlier years Judah, as well as his brothers, moved by jealousy and selfishness, sold Joseph into slavery. Neither the peace of mind of his father nor the life of his brother were permitted to stand in the way of his own desires. That he possessed more admirable qualities is apparent (Gen. 37:26, 27); but it required the trials and sorrows of years to bring them out. (Gen. 38:6-36). Now that he, too, had met with the loss of sons, and experienced the disappointment of his firstborn growing into a man who was "wicked in the sight of the Lord", Judah's heart was softened toward his father.

**II. The Sacrifice of Love.** No one can read the narrative of Judah's proffered sacrifice of his own liberty on behalf of his little brother Benjamin and because of his love for his father Jacob, and not be moved almost as deeply as was Joseph. "Nothing can exceed the tender affection expressed for Jacob in this speech," declares Dr. Scott. One might possibly give his money or his property to accomplish the liberation of a brother, and the ease of mind of a father, but few would be willing to bind themselves to life-long slavery under any circumstances.

**III. The Reward of Love.** Sacrifice which is prompted by love is never without its compensation, however. Had the offer of Judah been accepted, throughout his succeeding life he would have possessed in his bondage the knowledge that by his sufferings he had brought liberty to his youngest brother and joy to his aged father's heart. To Judah, however, came far greater reward than this. While his sacrifice was not accepted, its very offer touched the heart of the brother whom he had wronged in the past, and won forgiveness for himself and for his brothers, unspeakable peace for his father in his declining years, together with unparalleled prosperity and distinction to the entire family.

#### PRACTICAL APPLICATIONS

Judah displayed a character that is outstanding in brotherly love. When his brothers attempted to take the life of Joseph, he interceded and was able to save Joseph's life by persuading his brethren to sell him. If we would be more willing to bear the burdens of others and to stand in their stead, we would have many more enjoyable experiences in Christian living. What a contrast between Judah and his brethren! They were endeavoring

in the first instance to kill, Judah to keep alive; they tried to destroy, Judah to save; they were vengeful, Judah compassionate.

Joseph, though shamefully mistreated, held no envy or hatred in his heart. He was willing to forgive before ever he was asked. Thus he became a true type of Jesus, who said while hanging on the cross, "Father, forgive them; for they know not what they do."

What a day it must have been when this large family was reunited. This reunion foreshadows a greater one, the one when they shall come from the east, the west, the north, and the south. All the severed ties reunited, no more parting, or misunderstandings, but perfect harmony and peace and joy without end.

—C. E. R.

#### THE GOLDEN TEXT

"Behold, how good and how pleasant it is for brethren to dwell together in unity."—Psalm 133:1.

It was Judah who rescued Joseph from the pit; it was Judah who pleaded for Benjamin to go with them to buy corn, and it was Judah who promised the father to bring Benjamin home safe. Then when Joseph wanted to keep Benjamin, it was Judah again who pleaded for Benjamin's release and offered to stay in his stead. Judah certainly played the part of a true brother in protecting the younger ones in every way he could. They dwelt together in unity.

It is just as necessary today to play the part of true brothers and sisters as it was then, not only in family relationship but in the church. In order that a church may thrive, the brothers and sisters therein must work and pray in unity that the Father may be glorified in all their workings.—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### What Boys and Girls Can Do for Their Families

This topic should be considered by every young person, and considered seriously. The family is the unit through which God operates. God established the family as the smallest working group through which He blesses the human race. Each family has a God-given amount of work to do. Each member must cooperate in this work if it is to be accomplished. The first function of the family is to develop the spiritual lives of its members, its second duty to provide things for this life. The increasing difficulty of providing the latter is crowding out the former. Young people, before they learn to place a proper value on things, often unknowingly place great burden upon the parents by the demands they make for clothes, amusements, etc. Consider

these things carefully. Learn to cooperate in these temporal things.

It seems to be the modern tendency for young people to "shock" their parents. This is a very cheap form of amusement that yields a minimum of satisfaction and leads to untold harm. Such a practice violates the New Testament law of love, breaks the commandment, "Honour thy father and thy mother", and brings heartache to parents, lowering their efficiency and shortening their lives. Children would do well to discontinue such a practice. You will do well to cooperate with your parents in church matters. Go to church with them, take part, learn to like the better things of life. If your parents are neglecting your spiritual training, then invite them to attend church with you. The gospel is being preached as a means of selecting kings and priests for God's kingdom. No one will be made a king until he has learned to cooperate, and has shown his willingness to take orders.

—H. A. S.

#### PRIMARY CLASS

**Topic: Loyal Brothers.**

**Memory Verse:** 1 John 3:18.

Review Pharaoh's dreams and their meaning. Describe to the children how Joseph prepared for the famine, and how his faithfulness in this made it possible for him to help his father and brothers.

Children, if you had a brother who was very, very hungry would you want to divide your food with him? And suppose you knew some one was in trouble. Would you try to help him? Today we have another story of Joseph and his eleven brothers. They were all much older now. And those wicked brothers were a little ashamed of the way they had treated Joseph. But they had never had the courage to tell their father what they had done. Now, when their food was gone, they went to Egypt to buy some. They were taken before Joseph, whom they did not know. He knew them, and he thought of the time they had sold him to be a slave. But he thought, "Now, because I am here, I can help my father." So he sold them food and sent their money home with them. When this food was gone they came again. This time Joseph found an excuse to keep Benjamin with him. The brothers were terribly frightened, for they did not know Joseph and they thought how their father would grieve. And what do you think? Judah asked to stay as a slave instead of Benjamin, who was the father's favorite. Do you think that was good of Judah? But Joseph told them who he was and had them bring their father and their families to Egypt. So Joseph was kinder yet. Was he not?

—G. M. M.

## AMONG THE CHURCHES

### CONFERENCE DATES

Northwestern Conference, Oregon and Washington, at Corvallis, Oregon June 2 to 5

Minnesota Conference at St. Cloud June 9 to 12

Michigan Conference at Grand Rapids June 20 to 26

Indiana Bible School and Conference at North Salem, July 5 to 19

Texas Conference and Bible School at Riviera, July 8 to 16

General and Illinois Conference and Bible School, at Oregon, August 2 to 14

Iowa Conference and Bible School at Waterloo, August 20 to 28

Eastern Nebraska Conference at Blair, August 21 to 28

Virginia Conference and Bible School at Maurertown, August 25 to Sept. 4

### AT WCMA

The Church of God will be on the air as usual next Sunday morning, June 5, from 6:30 to 7:30 C. S. T., from WCMA, Culver, with the Gospel Proclamation Service. Bro. C. A. Smead will be the speaker. Remember also the Monday broadcasts. Contributions to the Gospel Proclamation Fund may be made to Mrs. Louise La Munion, Burr Oak, Indiana.

### A NEW CHOIR MEMBER

William Weldon Holland, no doubt, will be a valuable addition to the choir of the Font-hill church a few years hence. He arrived at the home of Bro. and Sr. W. H. Holland of Thorold, Ontario, on May 27, and his coming, we are sure, has brought much joy to the hearts of his parents and his grandparents, Bro. and Sr. Thomas Weldon. Congratulations!

### NEWS FROM EDEN VALLEY

We are having the usual good attendance and interest in our Sunday school. The young people's class is having an essay contest. The subject to be written on is Prohibition. The Live Wire class expects to enjoy its annual wiener roast on June 15th. The Sunbeam class is a group of little learners indeed. Much credit should be given their teacher, Mrs. Ruth Hoskins. The older classes are as usual enjoying their study and discussions.

The morning preaching service is well attended, and we are enjoying very good sermons. Our pastor helped in the special meetings at St. Cloud, Mora, and Lester Prairie, but kept up his regular work here.

The ladies aid met this week at the Trita-baugh home. These meetings are always well attended. Just now they are very busy quilting. There are more quilts being sent in to be quilted than can be done at the regular monthly meetings. So they are having one or more extra quiltings during the month.

In our last letter we spoke of shingling the church, but we neglected to say that the ladies aid were financing this work. They also help with the regular church expenses, besides cheering and aiding the sick and afflicted, and giving floral offerings for the dead.

The church here is looking forward to the June conference to be held at St. Cloud. We hope and pray that it may be a spiritual feast to all those who attend.

Mrs. Herman Ruhn, Church Clerk.

### PROPHECY LECTURES AT BURR OAK

Bro. J. H. Anderson will deliver lectures on prophecy at the Burr Oak (Ind.) Church of God on the nights of June 8, 9, and 10, at 7:45. All are urged to attend.

C. A. Smead, Pastor.

### THE LORD JESUS CHRIST

He in whom dwells "the fulness of the God-head bodily" is so majestic in character, so much beyond the scope of human experience and attainment in power and accomplishment it is hard for us to comprehend Him with our finite minds.

He is presented first of all as the "only begotten Son of God;" the veritable Word of

Jehovah; the wisdom, power, and love of God made "in the likeness of sinful flesh" that He might "condemn sin in the flesh," and give to mankind a picture of the Father that all can understand.

He is said to be "the man Christ Jesus," "in all things . . . made like unto his brethren," "in all points tempted like as we are, yet without sin"—an example of perfect humanity.

He is "the Saviour" of men, the only "way" by which men may approach God and obtain salvation.

He is "our life," affording the only hope of deliverance from sin and death.

He is the Messiah of Israel, the future "King of kings and Lord of lords."

## BETWEEN YOU AND ME—

Sr. Rachel Etnyre of Peoria, Ill., was visiting among church friends at Oregon on Memorial Day.

We are listening for the tinkle of wedding bells from one of our churches soon. These happen to be well known people, too.

Sr. Floyd Stilson, son Arthur, and daughter and husband, Mr. and Mrs. Glen Grosh, of South Bend, Ind., spent the past week end with relatives and friends at Rockford, Ill., and attended Baccalaureate services at Oregon at which Bro. Marsh gave the address.

Many of our contributors in sending their manuscripts add a few personal words to the editors. Among those words that mean the most to us, we often find these, "God bless your efforts." Only four small words, but of so much encouragement! Thank you, brethren.

A like trend of thought will be noted in the articles of this issue of The Herald. Times like these stir the minds of all thinking Christians to the fact of the necessity as well as the nearness of the coming of the only One who holds the solution of the world's problems.

Significant indeed are the words of Bro. Marsh's editorial, "Torah Goes Forth Again From Zion." These are momentous days in which we live and are an incentive to ever more faithful devotion to Christ.

Bro. Marsh and family have received the announcement of the graduation of Sr. Vivian E. Jenter from the Mack Training School for Nurses of the St. Catharines (Ont.) General Hospital. The profession of the nurse in the minds of cultured people continues to be an enviable goal, though by no means one easy of attainment. But when coupled with a true Christian character, such as is the case with Sr. Jenter, it becomes a means of great service to the Master. Sr. Jenter is herself a fine Christian young woman, the daughter, granddaughter and great granddaughter of those of like precious faith with us. We anticipate for her wonderful success in her chosen occupation.

Our readers will be glad to see the name of Bro. Lyman Booth once more among our contributors. Bro. Booth sent in two or three good articles at the same time which we welcome.

We are glad to give our readers the report of the meetings recently held at our church at Ripley, Ill. All will rejoice at the very evident manifestation of the Father's blessing upon the labors put forth by Bros. Austin and Lapp and the faithful membership there.

The beautiful poem on the opposite page was written by Sr. Jennie Salisbury of the Cleveland church and was given by her as a dramatic reading at a recent meeting of the Bereans. All will enjoy it, we know, and we appreciate the privilege of sharing it with our readers. Thank you, Sr. Salisbury.

Last week Bro. Marsh and myself received a letter from Sr. Esther Sprinkle of Cheyenne, Wyoming, telling us the distressing news of the severe accident sustained by her brother, Benjamin Humphreys, in a serious gas explosion. Several of us united in prayer at once for the sufferer and those dear to him. We have had no further news.

Putting a new roof on the church must be contagious. At Oregon we have set aside the Sunday school collections from the first Sunday of each month for that purpose. When the church at Oregon was remodeled a couple of years ago, a new roof was not added. We learn from Eden Valley that they are also devoting some of their finances to a like effort. They evidently have an earnest group organized into a Ladies Aid.

Sr. Lucy Lapp and daughter, Ida, and son, Paul, left on May 26 for their home at Sunnyside, Washington. A group of brethren and friends of the Oregon church gathered on the 23rd to bid them God speed on their journey. We appreciate deeply the opportunity of knowing these good people and trust that they may return to make their home here at some time in the future. They planned to stop en-route in Nebraska, at Blair and at Moorefield. We hope that their journey home will be a pleasant one and that they will be under God's protection all of the way.



### THE MEETINGS AT RIPLEY

On Sunday evening, May 22, the Church of God at Ripley closed the most successful series of meetings ever held there, beginning April 24, with Bro. F. L. Austin of Chicago, speaker, and Bro. C. E. Lapp taking charge of the song services. The cooperation of the brethren and the community was given throughout, and with the hard daily efforts and labors of Bro. Austin and Bro. Lapp large crowds attended, in spite of the busy season. Several evenings the house was filled to its capacity. At the twilight hour each day a prayer and devotional service was held followed by song service, then the evening discourse. The last Thursday evening the children took charge of the opening services and presented a well rendered program, much to the honor of God.

Bro. Austin began his series of meetings with the aid of a chart to place before his hearers the plans and purposes of God through the ages. After the foundation was laid, he followed up with God's forgiveness, the nature and hope of man as revealed through the holy Scriptures. He made known the Christian's duty that he might receive the reward held out to the man who lives by faith. Much stress was placed upon what God has given for the church to perform, showing the valuation of a true Christian—the greatest position one can hold. But this cannot be attained in our own power; we must ask God for guidance and strength, and there is nothing worth while without effort put forth. The last Sunday was a full day with Sunday school at 10:00 a. m.; preaching at 11:00; baptism at noon; picnic dinner following; at 2:30 p. m. fellowship service; at 8:00 p. m., our closing sermon.

Our Sunday school is gradually growing. The attendance Sunday was one hundred and nine. We hope for further growth.

As a result of the meeting twenty were baptized into the all-saving name of Jesus, and one other placed membership with this church, making a total of twenty-one. May we give God the glory for this wonderful manifestation, and we pray God's guidance for these taking this all-important step that they may be found faithful to the end. We trust all have been strengthened to the extent that we will strive as never before to let our light shine that others may see and come to worship our eternal Father, the Giver of every good and precious gift.

Tessa Laning, Sec.

### HERALD RECEIPTS

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## A Story of Triumph

By Jennie Salisbury

The scene is a dingy prison,  
Its walls rise gray and bold,  
And through those high, barred windows  
Enter few of Sol's rays of gold.

Down in the inner dungeons  
Are prisoners held by locks,  
And some there are of their fellows  
Whose feet are made fast in stocks.

A hush settles o'er the city;  
Gay voices slowly cease,  
And seek repose and rest  
In the quietude of peace.

And now no sound is heard,  
Until from yon distant wall  
Ring out deep tones of the watch:  
The midnight hour they call.

But hark! Do you hear sweet strains  
Of song on the midnight air?  
They come as from prison walls.  
Ah, can music come from there?

Yes! Clearer the voices rise,  
And we hear that wondrous song,  
"All praise to the God of heaven,  
Glory, honor to Him belong."

At their posts the night guards listen;  
But the reason they cannot tell  
For happiness and praises  
Ascending from an inner cell.

Alarmed they drop their spears,  
With fear and trembling shake;  
The walls of prison rock,  
As though the earth does quake.

The jailer is awakened,  
With haste his sword he takes;  
The foundations of the prison,  
The doors and locks do shake.

Into the halls he rushes,  
And there, as tremors subside,  
Finds his guards with fear are stricken,  
And—prison doors open wide!

"My prisoners gone!" he cries,  
"How shall I bear the shame?  
Better by my own sword to die  
Than Rome's law my life to claim."

But his hand is stayed; one calls  
In words so calm and clear,  
Saying, "Do thyself no harm:  
For lo, we all are here."

With eager heart and hand,  
Calling the men devout;  
Falling on his knees, he cries,  
"Men of God, come out! come out!"

With deep remorse within  
All scorn he gladly braved  
To gain his soul's desire—  
"Sirs, what shall I do to be saved?"

"Witnesses for our Lord are we,  
That God will all receive;  
For Jesus is Lord and Christ.  
If thou wouldst be saved, believe.

"From Him we know the truth,  
The will of God above;  
From Him we learn the way;  
He taught us how to love."

"Oh, precious words He sent!  
Hope for despair they bring.  
I do believe in Him—  
My Savior, Lord, and King!

"If now thou judge me well,  
Let me thy wounds relieve,  
In deed and truth to show  
With sincere heart I believe."

The jailer, his household too,  
God's message now understand;  
That hour of the night they haste  
In loyalty to His command.

In a tomb our Lord has lain;  
For us He died to save;  
So shall we not die to sin,  
Be buried 'neath the watery wave?

He has risen from the dead;  
We shall rise to live anew  
A life of faith and deeds  
That to His name are loyal, true.

A feast of joy is spread,  
The humbled jailer, the host;  
Of those who gather there  
Two prisoners are honored most.

The midnight songs arose,  
For to yearning hearts that voice  
A loving message announced;  
In it they do rejoice.

We find the scene now changed,  
After days, and months, and years,  
His labors and conflicts o'er,  
Another prison appears.

Into the darkness thrust,  
For bearing witness brave,  
The penalty, the prisoner's voice,  
The prison, a silent grave.

But for One to whom praise did rise,  
The contest ends not yet;  
He slumbers not nor sleeps,  
His own shall He forget?

Ah, no! His power descends,  
Not to walls, nor gates, nor locks;  
But with triumphant shout,  
It rends the earth and rocks.

The singer with haste doth rise,  
With joy his life abounds;  
"Praise, honor to the King,"  
His voice through earth resounds.

Could we journey to that spot,  
Perchance there we would find  
A plain and simple stone,  
Cast aside by power divine.

Drawing close we read, bending low,  
And the inscription we record:  
"Born, Saul of Tarsus. Died,  
Paul, bond-servant to his Lord."

## “PROVE ME NOW, SAITH THE LORD!”

NOT SINCE the days of the apostles has the church been given so favorable an opportunity to express its faith in a concrete way as at the present time. Never has faith in God been more needed in the furthering of His work than is the case today!

Over against this demand for faith is placed the fact that the incentives to faith are more numerous and more positive than they have ever been before. If a stronger faith, a truer faith, a more vital faith is needed to meet the conditions we are facing at this time, it also follows that the blessings that flow from such a faith will be correspondingly rich and wonderful.

In a thousand different ways the heavenly Father is impressing upon us the knowledge that the day of our deliverance is at hand. We remind each other frequently that this is true, undeniably true! The very depression from which the world is suffering is an assuring sign that the time of our distress is nearly ended. Not much longer will we be bound by the limitation and the necessities of mortality. Unemployment and its accompaniment of privation and want will not worry us when the Master comes!

The time of tribulation will not affect us, praise God! The taxes of the world that will fill the coffers of the antichrist to overflowing will not distress us. He may send his armies to confiscate our property, but we will not be troubled by it. The records of property holdings in the courthouse will be changed so that our names will no longer appear in them; but it will make no difference to us, for we shall be with the Lord for evermore!

Have we given sufficient thought to all this, brethren of the Church of God? What has not already been taken from us by corrupt officials and dishonest financeers, will be of no use to us, for ourselves or for the service of God, after the Lord comes!

Now is the only time we can use it, the only time we can enjoy it, the only time we can see it employed in spreading the glad tidings of the kingdom of God among men. Christ will not need it after He comes! Neither will we require it then! But He does need it now! He can use it now!

When the Jews were driven from Spain centuries ago they were given the alternative of becoming Christian, or of leaving the country deprived of all their property, both real and personal. They chose the latter course. Their faith came first. There is no significance in the fact that they rejected Christianity in doing this, because the Christianity they were being asked to embrace was not the Christianity of the Bible, but the pseudo-christianity of an apostate church.

The point is this: The Jews were willing to forfeit their homes and their wealth rather than give up their faith toward God as they understood it.

Are we as Christians less faithful to our faith than were the Jews? Are we willing to sacrifice a definite

portion of our limited resources, not by compulsion but freely of our own desire, that these last days of Christian effort may be made more effective, that God's work may continue at our hands?

The work in your own locality is in need of help; your local church is finding it more difficult than ever before to carry on. Your state conference needs your financial support that the great annual meetings may not be permitted to die out. Your national work is greatly in need of funds to continue the effort you have authorized and which you have so nobly supported in the past.

While we are speaking of the national work, permit us to suggest that during the past eight months the national board has succeeded in reducing expenses in the various departments, without diminishing from the work we are doing in any way, close to two hundred and fifty dollars a month. This has been accomplished by voluntary reduction of salaries, by changes in management in the heads of departments, and by observation of the strictest economy throughout. We intend to make every dollar contributed by the brethren render one hundred cents in service to the work.

Whatever reductions in our personal expenditures the future may make necessary, let us make them manward, rather than Godward, prove the Lord of hosts, and see if He will not open the windows of heaven and pour us out a blessing that there shall not be room enough to receive it!

G. Eldred Marsh, Secretary.

## EDUCATION IN PALESTINE

THE *Jewish Year Book* gives 227 educational institutions in Palestine, exclusive of the Hebrew University on Mount Scopus, Jerusalem, controlled by the Board of Education of the Zionist Organization. There are also four training colleges, five secondary schools, four schools of music and art, eight theological colleges, one technical college, and four agricultural schools also controlled by the same Board. Four thousand readers monthly use the Jewish National and University Library in Jerusalem, a library that contains 198,000 volumes.—*Selected.*

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## MAN'S HOPE IN DEATH

*By George B. Alldridge*

*"For when he dieth he shall carry nothing away: his glory shall not descend after him. Man that is in honour, and understandeth not, is like the beasts that perish."—Psalm 49:17, 20.*

YESTERDAY being Memorial Day, with many of my fellow citizens we repaired to the cemeteries and decorated the graves of our loved ones with flowers. While waiting for the return of my family I sat in the car and began to muse: What does all this mean to the living? Representatives from among the survivors of three major wars, which have caused the death of millions of our race, stood, their heads uncovered, repeating a short prayer, after which they laid a wreath upon the grave. The face of each man appealed to me as it registered sorrow and affection for the comrade many knew in life.

Glancing around I noted here and there beautiful sarcophagi resting upon stones, enclosing men who in life were giants in power and wealth, holding themselves aloof from common mortals, even in death refusing to lie in a common grave—which death has brought them upon the same level. Comparing these dead giants with even the living common laborer, how true Shakespeare's words are: "What a piece of work is man! How noble in reason! How infinite in faculty! In form and motion how express and admirable! In action how like a god! The beauty of the world! The paragon of animals!" Then with what force these words came home to my mind: "Man that is in honour, and understandeth not, is like the beasts that perish."

At the risk of repetition growing tiresome, I refer again, because it is of fundamental importance, to the fact that man is a soul, and does not possess one, and in death it is the soul that dies, which means the whole man. Some of my readers probably are quoting to me in their minds Ecclesiastes 12:6, 7: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

Suppose you open your Bibles with me, and let us read Genesis 7:15. I will quote from Young's Translation. "And they come in unto Noah, unto the ark, two by two

of all the flesh in which is a living spirit." Now read verses 21 and 22. "And expire doth all flesh that is moving upon the earth, among fowl, and among cattle, and among beasts, and among all teeming things which are teeming upon the earth, and all mankind; all in whose nostrils is breath of a living spirit—of all that is in the dry land—have died."

I can hear in my mind the words of Job 14:14: "If a man die shall he live again?" Yes, bless God, I can say, "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".

Paul in 1 Thessalonians 4:13-18, tears the veil apart. He tells me that Jesus will break the chain that holds me in the tomb, that I shall be myself again. Listen, "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." Have I not this promise in my heart to warm my faith?

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."—Hosea 13:14.

Standing on the promises of God, I can truthfully say, "Death, I fear thee no more!" I am a believer and am trying to the best of my ability to obey God and His commandments. My blessed Lord, the seed of the woman, has bruised the serpent's head. Death may swallow me up, and if the Lord tarries, probably it will. But I shall live in spite of it. Eternity belongs to me. Sleep, yes, blessed sleep, for "he giveth his beloved sleep", but His voice shall awaken me.

The Scriptures say, "I will praise thee; for I am fearfully and wonderfully made; marvelous are thy works: and that my soul knoweth right well."

*Continued on back page*

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

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

## The Editor's Prayer

GRACIOUS GOD our heavenly Father, we come unto Thee at this time to ask that Thy hand may direct Thy servants throughout the country in planning for the conferences to be held in the several states. We realize that these great annual gatherings provide most splendid opportunities for the advancement of Thy work among men. Be with us, therefore, our Father, that we may so plan and so conduct these services that they will accomplish Thy purposes and glorify Thy name. In Jesus' name. Amen.

## The Annual Conferences

THE time is rapidly drawing near for the convening of the state conferences throughout the country. Too much emphasis cannot be placed on the value and importance of these annual gatherings. They constitute at once a source of inspiration and a balance wheel to the work of the local church.

An isolated body of believers, like an isolated individual disciple, needs the encouragement and counsel of others of like precious faith. A group of men and women who remain for years entirely separated from all others holding similar views, is very apt to get a false perspective of the Lord's work, limiting their interest and their efforts to one small locality.

The Church of God is *universal*, rather than local. The commission under which it carries on its mighty task of evangelizing the nations requires a broadness of vision on the part of its members that reaches far beyond the limits of any one community. All of the members of the body, however widely scattered they may be, are "one body in Christ, and every one members one of another."—Romans 12:5. They are bound together in inseparable unity by the strongest ties of faith and love and mutual interest.

There is a regrettable tendency shown by some congregations which have been able to provide themselves with regular pastoral service, to lose interest in the general work of the church throughout the state wherein they are located. This ought not to be. No congregation can live to itself alone. It needs the inspiration, the encouragement and counsel of other organizations of the same kind. Exchange

of experiences, ideas, and working methods will prove exceedingly helpful, and this purpose can be accomplished nowhere so successfully as at the state and general conferences of the church.

## Regarding Your Funeral

IT is a somewhat disconcerting subject, it is true. But why should your attention not be called to it? It is no new idea we are introducing. Since sin first "entered into the world, and death by sin," (Rom. 5:12), the living have known "that they shall die."—Ecclesiastes 9:5. No one can hope to escape the final destiny of all mankind, and, therefore, the matter of your funeral must be considered.

You have been looking forward to that event more or less seriously all your life. You have even made some preparation for its coming. Perhaps you have taken out life insurance that your family might be protected from poverty or dependence after you are gone. In doing this you have clearly acknowledged your belief in the reality of death.

There is no doubt in your mind concerning the matter! And so you have made provision for the future of your family.

But have you done as much for yourself? You have considered what may happen to your loved ones after your death, but have you thought of what may happen to you? Have you looked across the river through the telescope of Inspiration to see if you can discover what lies on the other side? Have you attempted to learn anything about "that bourne from whence no traveler returns"?

"Death is a fearful thing,

To die, and go we know not where!"

Would it not be a reasonable thing to make some enquiries concerning your destination before you are compelled to start on your final journey? Would it not be quite as reasonable for you to do that for *yourself*, as it is for you to plan for your family's future welfare?

Your family will be here but for a very few years at most. But you will be *over there* for a very long time!

Will you find it the "land of perpetual forgetfulness," or will it be the "home of eternal life and joy"? You should think about this carefully, seriously, here and now—with an open Bible in your hand!

## IS MAN A DEATHLESS PERSONALITY?

*"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.*

**T**HE doctrine that man by creation became a deathless personality—if true—is one of the most important doctrines of Holy Scripture. All such are clearly stated at least once, often several times, some of them, many times. Yet, strange to say, this doctrine which affects man for weal or for woe forever, is not once stated from Genesis to Revelation, unless we accept as its basis the first lie ever told to the human race by the devil, namely, "Ye shall not surely die". Genesis 3:18.

The very fact that Adam was driven from the tree of life, lest he should become an undying sinner, is sufficient to show how unscriptural such teaching is. Six times over is man spoken of as being "mortal"—subject to death—but not once in God's Word do such terms as "immortal man," "immortal soul," "never-dying soul," or "deathless spirit," occur. They are the outcome of paganism corrupting Christianity.

Archbishop Whately pointed out that although the platonic philosophy of man's inherent immortality had been taught in Greece four hundred years before our Lord's advent, nevertheless, Scripture declares, "Christ brought life and immortality to light" (2 Tim. 1:10), thus ignoring this pagan teaching.

We are taught by tradition that man is immortal; the body may die, but the soul never can, a statement occurring but once in the Scripture, the very first lie imposed upon man.

God's Word says: "The *soul* that sinneth, it shall die" Ezekiel 18:20.

The traditional teaching that Adam by his transgression became liable to a threefold form of death, physical, of the body; spiritual—alienation of mind; eternal—that is a final, never-ending conscious banishment from God, is, of course, based upon the supposition of his inherent deathlessness. Adam's first hold upon life was conditional. The penalty for disobedience was forfeiture of life, namely, death. There is not the slightest hint that Adam understood any other meaning than the words life and death convey. Also, life and death sentences, not even in human courts of justice, are ever pronounced in metaphorical terms. Life and death are words which have no synonyms—that is, no other words expressing the same thing. They must mean exactly what they state.

It is the mischievous, what Bishop Hooker rightly called "the licentious habit of spiritualizing what God's Word says, that maketh of truth what it listeth, and ends by bringing all truth to nothing." "Add thou not unto his words, lest he reprove thee, and thou be found a liar."—Prov. 30:6. Why go about repeating what the original liar said?

In the creation of man it was the desire of the Creator to bring into being a personality who could recognize the divine claims, and voluntarily respond to the same in love and loyalty. But such a personality must be given absolute freedom of choice; for love and true loyalty can never be compelled. The scheme to rescue man from the fatal result of his wrong choice is the main story of both Old and New Testaments.

Now, let us consider. If after Adam's transgression, knowing full well what it entailed (for "Adam was not deceived"—1 Tim. 2:14), God had allowed Adam's personality to cease in death, then the sentence would have been exactly carried out, "Dust thou art, and unto dust shalt thou return." Or, if having warned Adam (of which there is not the slightest hint) that disobedience would expose him to everlasting suffering, God had permitted him to reach that awful state, then it might be said that having been so warned he must pay the penalty, and that God was under no moral obligation to save him. But if God allowed him to bring into being personalities who by their birth became exposed to so terrible a fate, then He was bound to make some effort to save them. To say that is to make "the grace of God" no longer grace, but the fulfillment of a moral obligation. This Scripture everywhere disclaims.

On the other hand, if we accept what is emphatically taught all through the Bible that man's personality is a perishing one, then the wonderful love of God is seen in the fact that in order, on the ground of righteousness, to be able to make man a second offer of life, even everlasting life—He, to this end, sent His Son to suffer and to die—then, indeed, is John 3:16 rightly understood.

God's grace is far more magnified by the fact that at such an infinite cost He made the race a second offer of life, than it would have been by sending His Son to save us from an everlasting woe. The man who in time of awful danger to his fellow man can help, and does not, is execrated. The God of the Bible will never lay Himself open to that charge.

The traditional view that man is a deathless personality necessitates telling the inquirer that the term, death, does not mean the cessation of being, and that unless regenerated he will suffer forever in whatever form the suffering may be. On the other hand, God's Word tells the seeker that whilst he is not responsible for the fact that he has been born into a race under the sentence of death because of sin, and that he himself has a tendency to evil, and although, in the course of nature, he must die *once*, yet provision has been made in the person and work of God's Son for all those recognizing their condition who accept by faith this Son of God, and Savior of men, for "he that hath the Son hath (the) life." If this gracious offer on the part of God is neglected, or rejected, and the individual lives and dies in a state of alienation from God, and hostility to the divine will, he forfeits the life which has been granted him on probation, bringing himself under the sentence of the "second death" (Rev. 20:6), from which there is no recovery, and concerning which God asks, "Why will ye die?"—*Words of Life*.

## SOMEONE PRAYED

The day was long, the burden I had borne  
Seemed heavier than I could longer bear;  
And then it lifted—but I did not know  
Someone had knelt in prayer,

Had taken me to God that very hour,  
And asked the easing of the load; and He,  
In infinite compassion, had stooped down  
And taken it from me.

We cannot tell how often as we pray  
For some bewildered one, hurt and distressed,  
The answer comes—but many times those hearts  
Find sudden peace and rest.

Someone had prayed, and Faith, a reaching hand,  
Took hold of God, and brought Him down that day!  
So many, many hearts have need of prayer—  
Oh, let us pray.

—Selected by Lottie E. Young.

## THE SPIRIT OF CHRIST

By M. W. Perrine

*“Now if any man have not the spirit of Christ, he is none of his.”—Romans 8:9.*

WHAT spirit did Christ have? The Apostle Paul says, Ephesians 4:4, “There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” It was God who did the calling. Therefore it was the spirit of God that was in Christ. For the Scripture declares that God was in Christ reconciling the world unto Himself.

God gave Him the spirit without measure, and there is but one spirit. Then if you expect to be one of His chosen ones, you must have the same spirit in you, and you must manifest it to the world. For Jesus especially declares, Matthew 7:19, “Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.” Then if you belong to Christ, you must manifest the same spirit and produce the same kind of fruit that He did. Needless to say, it must be the fruit of the spirit.

Paul, the Apostle, gives a pretty good idea of the quality of that fruit in Galatians 5:22. “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ’s have crucified the flesh

with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.”

That sweet spirit of brotherly love and fellowship that was manifest in our blessed Lord marks a man as a Christian, and if he lacks that spirit the fruit isn’t genuine. One could be a follower of Moses, and still not have the complete fulness of the spirit that was in Christ Jesus. A spirit of love, sympathy, and sacrifice marks the difference between the old and the new. Under the old dispensation a man would be justified under certain conditions in going to war and slaying his enemies, yes, and even his friends or brothers. But under the new, I can find no sanction for the taking of life under any circumstance, not even that of an enemy. On the contrary, the commandment is, “Love your enemies; pray for them that despitefully use you and persecute you.” That is the spirit of Christ. Under it there can be no justification for war, not even to protect one’s own life.

When our Lord’s life was in danger, He took no man’s life to save His own. He permitted Himself to be led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. That was the spirit of Christ. If any man ever was justified in using force to defend Himself, it was Christ. He had the power and could have called twelve legions of angels to His aid, yet He suffered and died. That was a true manifestation of the spirit of Christ. Shall we practice what He taught, or shall we practice the Christianity that the world teaches?

Paul said, Philippians 2:5, “Let this mind be in you that was also in Christ Jesus.” And if we have the mind of Christ, there is no question about the Spirit. And if we have the spirit of Christ, there is no question as to the kind of fruit we will bear. The very first sample of the fruit would be love, for love works no ill to our neighbor. Paul says again, Galatians 5:14, “For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself,” and love is the fulfilling of the law.

Let us ever be led by the spirit of God, “for as many as are led by the Spirit of God, they are the sons of God. 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.”—Romans 8:14, 28.

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For to be carnally minded is death; but to be spiritually minded is life and peace.”—Romans 8:1, 2, 6. That means that the same spirit that was in Christ Jesus is directing and leading and controlling the mind.

The time is near at hand when we will be called upon to deny ourselves and confess Christ, and He will confess us. If we deny Him He will deny us. If we are faithful to Him, we will be caught away out of this time of trouble. Those who thirst for the blood of their fellow man will be given blood to drink, when God’s wrath is poured out upon the angry nations.

“If ye love me keep my commandments.”

## THE PEACE AND SAFETY OF THE NATIONS IS AMERICA SAFE?

*By Lyman Booth*

EVER since the great world war which closed in 1918, the cry of earth's millions has been for lasting peace. Kings and potentates, and nearly every ruler in every country hope and pray for lasting peace and the perpetuity of their own beloved land and their cherished institutions. Preachers are praying for it; orators are painting fancy word-pictures of a world resting beneath the wings of dove-like peace. Statesmen are striving to devise means to avert the repetition of the world's greatest sacrifice of life and property to the black demon of war. While pretending to be resting in security, they are rushing the manufacture of munitions and implements of war. Scientists and chemists of every nation vie with each other in their efforts to produce the most powerful and deadly gas for the destruction of human life. Skilled mechanics are engaged in the construction of the most powerful ships and engines of destruction of life and property, under the hypocritical pretense of preparedness (for self-preservation). At the same time they are hovering over a smouldering volcano of envy and jealousy that may break out suddenly in a devastating eruption and engulf them in deadly strife more destructive than any the world has ever witnessed.

Our own fair land proudly boasts of its security. We are proud of our national safety and the perpetuity of our institutions. Egypt once thought the same. So did the Babylonians, the Medes and Persians, the Grecians, and the Romans.

When the Italian Republic was the light and glory of the world, cultivating every fine art and mastering every commercial enterprise of Europe, England and Holland were in their infancy. When Leon and Castile were pressing to the front and extending their domain into the western and southern hemispheres, when Spain's proud warriors were planting their emblems in foreign lands and climes, conveying blessings of civilization to other tribes beneath foreign skies, the Netherlands and Scandinavia were in national childhood.

Progress has made wonderful strides in our northern states; those in the south have aroused to action, and we have become the envy of other less favored nations. The nations of Europe are perishing under the competitive struggle. Their industrial enterprises are seeking new victims in other fields, while the blight and doom of death rest on the brow of nations that only a few years ago were in the vigor and prime of national manhood.

When Caesar in triumph planted the Roman eagle on the shore of Britain, the British Empire was a mere babe. Savage tribes swarmed over the vale of Kent in pursuit of the deer and wolf and hovered round their campfires on

the lone banks of the Thames where her proud metropolis now stands. But time has changed the picture. Egypt fell into decay, and the proud empire of Rome has ceased its universal dominion. The palaces of the Caesars have crumbled into decay and lie buried beneath the ruins of centuries. The temples and shrines of their idols are gone, and only an unsavory memory of them remains. New people with new customs and laws occupy the borders of the Adriatic and the Mediterranean seas. Young republics have sprung up and now occupy the countries once governed by four universal empires of which only the memory of their greatness remains.

The Anglo-Saxon race has emerged from the obscurity of nomadic life to the pinnacle of national greatness and glory. Their ships proudly sweep every sea and gaily unfurl their banners beneath every sky, while the shining orb of day never sets upon her broad domain. She looks back with contempt to those countries that once received their approval from the throne on the banks of the Tiber. But what shall we predict of her greatness and glory, her political and commercial achievements? Shall history repeat the sad story with the same results of political corruption, with even more startling results than France experienced during the reign of Louis the Fifteenth? We fear the results may be even worse, if possible, unless the onrushing tide of evil is confined within narrow limits.

Many of our officers are bought and sold; votes have become articles of fraudulent merchandise. Men with pure and honest motives have retired from the political field in disgust because of their aversion to the corrupt methods employed by high officials which prohibit decent, honest persons from election. Many municipalities are (mis) governed by ex-saloon keepers, gamblers, bootleggers, high-jackers, and men of darkest stamp, men of the lowest and foulest types of character.

Wealth is fast flowing into the bursting coffers of the privileged and protected few. Millionaires are respected because of their wealth, no matter how they acquire it, and their names are mentioned in our dailies in flashing headlines, while the poor are scarcely mentioned though they be equally deserving. Foreign countries, with their dukes, counts, and no-accounts, have fewer oppressive monarchs than the "land of the free and the home of the brave." We have a few financial kings in America, each having an annual income greater than the combined salaries of all of Europe's crowned heads. Their capital is fast accumulating, and before the first half of this century shall have passed away a few families will own and control the country from the stately trees of California to the modest pines of Maine, and from the ice-bound rivers of Alaska to the Everglades of Florida.

The uncouth barbarian came down from the North bringing a system of civilization that overturned the work of centuries. That was a sad picture, indeed. But the swarming horde of vandals that will sweep down upon the present civilization will not come from the frigid zone. They will emerge from the slums and overcrowded tenement houses where the poor are inadequately sheltered,



from the mills and factories, from the furnace and the forge. Then the Goddess of Liberty will vacate her citadel and flee to other lands for refuge.

Oh! America, the land of my nativity, the humble home of all that I hold near and dear in this world of material things! I write this not in the spirit of lawlessness or malice, but in pity and as a warning. For as coming events cast their shadow before them, I can catch a glimpse of the oncoming calamity which can be averted only by the observance of our laws—national, moral, and sacred. The nation must seek more after the laws of God and less after the greed of mammon.

Yes, I love America more than any other land, with its mountains and hills, its meadows and groves, its brooks and rills, its bays and lakes, its forests and plains, and all its varied scenes of natural beauty. I love to read of its pioneers who braved so many dangers and changed the wilderness to homes of comfort and happiness. I esteem and honor the heroes who planted the starry banner on Bunker Hill in triumph over Britain's flag. Because of the blessings and comforts, the privileges and liberties we now enjoy, I look with modest pride to the patriots who consecrated the temple of freedom and enthroned the Goddess of Liberty therein. If we glance back to the early days of American history we may see the mausoleums where repose the illustrious heroes of that revolutionary struggle, and we wish for more men like Washington and Jefferson to come forth and save the life of the nation and restore it to the bloom of national health, that noble unselfish sons of freedom may rise up to protect and preserve the nation from the impending thralldom into which capitalism is unconsciously moving. *(To be continued.)*

“THERE is nothing so powerful as truth, and nothing so strange.”—*Daniel Webster.*

## MY DAILY PRAYER

Just for faith that will not waver,  
 Just for truth, great All-in-all,  
 Just to serve Thee, O my Savior,  
 To be ready at Thy call.  
 Just for better understanding,  
 Just to help someone in need;  
 Just to calm myself in silence,  
 Just to hear Thy voice, I plead.  
 Just to sing when storms o'ertake me,  
 Just to love when hate is near;  
 To be brave when fears assail me,  
 Just to trust Thee, Father dear.  
 Just to feel when tasks are over  
 That my best, I've given Thee,  
 Just to hear Thy sweet voice murmur,  
 “Well done, child, rest thou in Me.”

—*May Moore.*

## OLD EXCUSES THAT ARE ALWAYS WITH US

*Why should children give when they have no income?* The Bible says: “Train up a child in the way he should go and when he is old he will not depart from it.” Also: “On the first day of the week let every one of you lay by him in store.” Parents do not eat for their children.

*Times are too hard just now.* Shall retrenchment begin with regard to your Creator? You owe Him first, and it is only expected “according as a man hath.” Others suffered from hard times and they will pay their share; yours, too, if you cut down!

*I have a small income.* The weekly plan of contributing is primarily for you. Your part in contributing is no larger in proportion than that of the millionaire. The Lord blesses those who share with Him: “There is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty.”

*I am in debt.* The Lord is your preferred creditor. Perhaps you are in debt because you are not treating the Lord right. “Honour the Lord with thy substance and with the firstfruits of all thine increase: so shall thy barns be filled with plenty and thy presses shall burst out with new wine.”

*My income is irregular.* Lay aside at least a tenth for the Lord when you receive your money and place it in a “Stewardship Account” in the bank. Draw on it weekly for your church contributions. We should treat God as well as we treat ourselves.

*My husband (or wife) gives for us both.* Worship is a personal act and cannot be performed by proxy. Each one should have his own offering as much as his own clothes and breakfast. “Bring an offering and come into his courts with praise” is for each member of the family.

*I do not like some things about the church.* It would amuse you to hear a person say he did not pay taxes because he did not like the mayor or some teacher in the schools. Our loyalty is to the church and through it to our God. Our offerings are to the Lord.

*I seldom attend.* That's nobody's fault but your own. Do not add to your failure by also failing to bring offerings to God. Since you believe in the church and Christian work, you should be the more generous if you fail to do your part of the work.

*I will give what is left.* You propose to give \$100 out of a \$1,000 to the Lord after the rent, grocery bill, clothing, and other bills have been paid. That is exactly the wrong way to treat God. That means you will surely give Him nothing, and as a Christian you ought to be ashamed to acknowledge it.

*I have to care for some relative.* Ask those relatives if they wish to have the money you owe the Lord spent on them. Whether Christians or not, we are under obligations to care for the needy of our relatives. But their support should not be taken out of the Lord's portion.—*Selected.*

## GOD PUNISHES SIN

By Samuel E. Haney

*"Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?"—Job 38:22, 23.*

THE rendering given by Dr. Moffatt elucidates the text. "Have you ever entered the stores of the snow? Have you seen the arsenals of the hail—the hail I keep for stormy days, for battery and assault? It should not be difficult for the unbiased Christian who is not fettered by "the tradition of men" (Col. 2:8) and dogmas to perceive that Job is here referring to our day of "great tribulation" (Matt. 24:21). And to be convinced that our text is neither exclusively poetical, rhetorical, nor metaphorical, as is often in evidence in Job's writings, let us examine other scriptures and different versions and be scripturally persuaded that Job's words coordinate with other prophecies, and that they have a real literal and physical meaning. We see the devastation wrought by melting snow. "He is swept off by the flood, a curse lies on his property; no foot turns to his vineyard, ruined by drought and heat, flooded with melting snow. The streets of his native place forget him, his greatness is no more remembered, he is uprooted like a rotten tree."—Job 24:18-20, Moffatt.

Anyone who has resided amid mountains and hills deeply covered with snow can appreciate the force of Job's statement after witnessing a spring flood of snow water pouring through the valleys. Man is impotent in combating with God's elements.

"God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength. He seal-eth up the hand of every man; that all men may know his work."—Job 37:5-7.

God demolishes both the spiritual and material effect of men's wresting His Word. "Since they mislead my people by saying, All is well, when all is not well, since these daubers whitewash any flimsy wall run up to safeguard the people, tell such daubers that a deluge of rain is coming, huge hailstones shall come down, and a stormy blast shall break out, till down falls the flimsy wall; and then you will be asked, will you not, 'What about your whitewash?'. The Lord the Eternal proclaims: I will let loose a stormy blast in my wrath, a deluge of rain in my anger, and hailstones in my fury, destroying the wall you daubed with your whitewash, demolishing it till its very foundations are laid bare; the wall shall fall, and crush you under it—to let you know that I am the Eternal."—Ezek. 13:10-14, Moffatt.

"And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I

magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."—Ezekiel 38:22, 23.

The dire effect of snow and hail is generally thought to be mere supposition on the part of many, but the five kings and their armies did not think so when they confronted Joshua and his army at Gibeon. "It came to pass, as they fled from before Israel, and were in the going down of Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword."—Joshua 10:11. There was nothing mystical about this biblical (typical) history; these were real hailstones!

Now we shall see what the Lord in His last message to the church has to say on the subject: "And the seven angels with the seven trumpets prepared to blow their blasts. The first blew, and there came hail and fire mixed with blood, falling on the earth; a third of the earth was burnt up, a third of the trees were burnt up, and all the grass was burnt up."—Revelation 8:6, 7, Moffatt.

"Then the seven angels blew. . . Then the temple of God in heaven was thrown open, and the ark of the covenant was seen inside his temple; there were flashes of lightnings, loud blasts, peals of thunder, an earthquake, and a hailstorm."—Revelation 11:15-19, Moffatt.

"Every island fled away, the mountains disappeared, and huge hailstones fell from heaven on men, till men blasphemed God for the plague of the hail—for the plague of it was fearful."—Revelation 16:20, 21, Moffatt.

Let us do a little figuring. One inch of rain on an acre of land will supply 27,154 gallons of water, weighing 105 tons. An acre means 43,560 square feet. Were this water frozen into hailstones, the effect upon animal life would be fatal. By using this one acre as a basis, let us consider the state of Texas with her 265,896 square miles. Figure out for yourself gallons and tons—superfluous to occupy space here. Now let us envisage the whole human race, 1,950,000,000 people, in Texas where there is enough room to give every one a few feet—all standing in the open. Applying our ratio per acre, can we not better imagine what the result should be than to find words to adequately explain the inevitable effect—the human shambles?

"Hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" How helpless and infinitesimal should all the nations' armies appear in combat with God's atmospheric artillery, great hailstones, etc.! They would be comparable to Gulliver's Lilliputians.

"Hast thou entered into the treasures of the snow?" Imagine an army of a million men and ten thousand cavalrymen forging through ten feet of snow in zero weather. Oh, you handsomely regaliaed warriors, what chance will you have to escape God's wrath when He arises to "destroy them which destroy the earth"? (Rev. 11:18.)

The fury of an avenging God is about to be poured out like fire. Nahum (1:4-8) describes it thus, "He curbs the

*Continued on page 570*

## THE FEATHERED SERPENT

By Arlen Marsh

THAT a tendency to modernize the pulpit and the religious press will lead, if ungoverned, to a rapid increase in indifference and unbelief is altogether correct; yet it must be admitted by the most pronounced scoffer at things modern that the stories of Hercules, of Beowulf, of Romulus, and of their countless fabulous contemporaries provide illustrations both interesting and enlivening for any article or sermon. Many of the parables of Jesus were drawn from popular myths of the day, and certainly no better example of Christian teaching can be found than that He gave. After all, the atheist charges that Christianity and Judaism are but synonyms for mythology; and until it can be demonstrated logically by contrasts that such is not the case, he has good grounds for his reasoning.

The force of the sagas of the Norsemen, the heroic tales of the Greeks and Romans, the traditions of the American Indians, and the neglected lore of the Irish may be used powerfully in substantiation of the existence of the Hebrew Jehovah and in proof of the truth of His Record. Volumes have been devoted to the study of comparative religions, yet the potentialities of the subject have not been exhausted even now. Similarities among the beliefs of the Aztecs, the Latins, the Danes, the Mongolians, the Celts, and the Africans are clearly discernible; and in very nearly all of these points of contact the ballads and stories coming from them parallel the divinely established history of the universe.

Especially is all this true in respect to Central American tradition. "The Adamic fable" (so called by various contemporaneous writers) receives remarkable support when it is compared with the ancient myths of the world. Dr. E. B. Tylor comments (*Encyclopaedia Britannica*, vol. 16, p. 216, ninth ed.) regarding the *Popol-Vuh* (the national record of the old Quiche kingdom of Guatemala), "This book . . . begins with the time when there was only the heavens with its boundaries towards the four winds, but as yet there was no body, nothing that clung to anything else . . . ; there was nought below but the calm sea alone in the silent darkness. Alone were the Creator, the Former, the Ruler, the Feathered Serpent, they who give being, and whose name is Gucumatz."

The tale continues with the fact that Gucumatz said, "Earth!" and the earth came into being as a cloud. Mountains appeared out of the water "like lobsters"; cypress and pine clothed the hills and valleys; forests were peopled with birds and beasts, which could not speak the name of their creator but only chatter and croak. So then man was made of clay, but he was senseless and without strength and melted in the water. Wooden manikins replaced him, but they were useless creatures without hearts or minds; so they were destroyed by a great flood, and pitch was poured down on them out of heaven. Finally came the creation of

four men and their wives, who founded the Quiches. These migrated to fabled Tulan; and from there they passed across the sea, which divided its waters to let them through.

The *Popol-Vuh* corresponds almost exactly with the traditions of the Aztecs, Toltecs, Chichimecs, and Mayas. Quetzalcoatl, the Feathered Serpent of the Mexican tribes, is one with Gucumatz. Tulan and the deluge both find important places in the stories of creation as told by the races of Mexico. All of these tales go back to the earliest written history of the Central American nations (approximately 1150 A. D.), three centuries before Columbus sailed on his civilization-building voyage.

Despite the fact that the history of creation and the early world as accepted by the Guatemalan Indians is wholly legendary, it nevertheless provides an interesting comparison with the biblical account. Genesis records the flood and, perhaps, the rain of "pitch" on Sodom and Gomorrah. Even the dividing of the waters of the Red Sea for the Israelites finds its parallel in the *Popol-Vuh*. The traditions of races widely separated coincide with the scriptural account to a remarkable extent. Surely, herein lies some indication, however faint, of the accuracy of God's Record, for the most pronounced unbeliever cannot declare honestly that men throughout the world, through a type of psychological evolution, would reach the same general conclusions regarding the origin of earth and man without some background of truth. Reason denies the possibility of the wooden manikins and melting men of the *Popol-Vuh* and its contemporary traditions, and the process of elimination leaves the single conclusion that the scriptural report is true.

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"If this whole world followed you—  
Followed to the letter—  
Would it be a nobler world,  
All deceit and falsehood hurled  
From it altogether?"—Anon.

—o—

## OUR MORNING PRAYER

OUR FATHER which art in heaven, thou who knoweth our hearts and the intent of our every act, help us in this time of trouble that our prayer may be wellpleasing unto thee, our minds enthralled by the memories of thy loving-kindness unto us, lo, these many years. We realize in our loneliness that we cannot live without thee; we cannot face the heartaches and the disappointments of this common life without the aid of thy Holy Spirit to comfort us and aid us on our way. May the sweet memories of the past keep us in a holy attitude toward all men. O Lord, forbid that we should think, act, or speak evil of anyone. May the words of our lips and the meditations of our heart be acceptable unto thee, my Strength and my Redeemer. Amen.

—N. H. G.

## THE FALLING AWAY

By Norman John McLeod

*"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. . . And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thessalonians 2:3, 4, 8.*

DURING the early days of the church only a small portion of the inhabitants of the world came to be followers of Christ. Those who followed Him dared not venture out into the open with their worship. Not only did they receive condemnation from the religious sects of the time, but they were subject to active prosecution by the government. Certainly we could not say that the people as a whole had fallen away at that time. Later the whole Roman world became officially Christian. The Christians were a powerful political group. To continue to antagonize them would be disastrous to the Roman government. Almost immediately heresies crept in. The Council of Niceæ during the reign of Constantine the Great showed that the doctrine of the trinity had completely captivated the minds of the church of that day.

Paul, in the chapter quoted, says that the mystery of iniquity was already at work in his day. The purity of the gospel was already becoming diluted. The light of the world was already dimmed. The teachings of the Lord were no longer revered but were diluted by the speculations of the Greeks. Because the gospel came to us through Greece, it came in a modified form. The immortality of the soul and pagan notions about the state of the dead in general crept in.

Furthermore, in the Middle Ages arose the body of church officials modeled on the efficient pagan Roman government. Man was separated from his God by the interposition of an elaborate ritual and endless hierarchy of priests. The poor no longer had the gospel preached to them. To say, then, that the people of the Middle Ages of our history fell away from the church would hardly be stating the facts, for they never were in contact with Christianity.

Suddenly the learning of the ancient world revived, about a thousand years after the beginning of the Dark Ages. Mechanical inventions made the age of discovery and exploration possible. The sphericity of earth became an accepted idea. New theories of celestial mechanics developed. With that religion was bound to be concerned, because the priests had perverted the Word of God to such an extent that all science was considered to be heresy. To say that the earth was a sphere was to cast doubt upon the Word of God.

But the mediæval priests could not stem the tide of popular knowledge. Men demanded the translation of the Bible into their own tongue. They then could see what they had learned were not Bible doctrines, but that they were the concoctions of corrupt priests. Freedom of conscience was the result of the movement, but it was only obtained after bitter wars and massacres. We see that a larger number of people were added to the church "in spirit and in truth" than had been added almost at any time in church history. But there seems to be in religion no small gain without some large loss. Religious liberty was won at the price of religious indifference. The age of mechanical invention has been instrumental in taking people out into the open on Sunday instead of bringing them to church.

With the end of religious wars on the continent of Europe, with the rise of religious tolerance in America, and the passage of the first law for removal of Catholic political disability in England, religious indifference grew apace, until at the beginning of the nineteenth century there were many reasons to believe that the cause of religion was rapidly losing its adherents. The religious war of words began to rage anew in the nineteenth century and on into our own. Modern criticism began to cast doubt on the most sacred traditions and then on the Word of God itself. The gain in numbers due to the reformation was soon lost.

One problem stands out, therefore, for us to solve: At just what period did the "falling away" take place? Obviously it would be impossible for anybody to fall away from a thing to which he had never given allegiance. Two periods might be chosen that would fit the specifications of the Scriptures—when the Roman Empire began to decline and the present age.

When Christianity became the state religion of the Roman Empire, it might be said that large numbers of people became Christians. Many of these people were only nominal Christians, but nevertheless they were of the Christian world. It is very likely that out of all the multitudes that came into the church there were many who were sincere. When the barbarians broke into the Empire, Christianity was taking on its formalist aspect, though not to such an extent but what it could be adopted by the Germans and used as a dynamic force. When the Empire became Germanic, there was a falling away which lasted to the time of the Crusades, the Renaissance, and the Reformation. Luther, living at the time of the revolt of the church of Germany from Rome and being one of those who led it, looked upon the pope as the embodiment of all evil things in this world. He had been to Rome to the papal court and had seen at first-hand the terrible state of corruption of simony and nepotism. He concluded, therefore, that the pope was the "man of sin" that was to be revealed by the "falling away".

The popes of the Middle Ages must be considered in three aspects: as the bishop of Rome and so in the role of any ordinary bishop; as the head of nominal Christendom and so standing at the head of the hierarchy of priests that spread its network over the entire western European world; and as an Italian prince and thus being ruler of a piece of

territory known as the Papal States. As bishop of Rome he was the most powerful influence in Mediterranean religious affairs. His leadership of the Italian cities in their intimate religious relations made him a very important figure in the peninsula. As the chief religious ruler of western Europe he had gained his power when the kings of western Europe were barbarian chieftains, who looked up to him as the representative of the only civilization of that day, the Roman. He could literally set up kings, and overthrow them again. The most noteworthy of these occasions was first in the creation of the Holy Roman Empire under Otto the Great; the second, the dethroning of Henry the IV, Holy Roman Emperor, by Pope Gregory VII.

But the power and prestige of the popes as head of western Christianity was in large part destroyed by the third aspect, that of a secular ruler of an Italian principality. As an Italian despot he was involved in the endless wars and petty feuds of the Middle Ages. The rulers of Europe did not like to pay tithes into the papal treasury to fight endless Italian wars, some of which were directed against themselves. The Protestant Revolt, the Reformation, the creation of the states of Italy and Germany in 1872, lost to the pope a large part of the prestige that had been hundreds of years in the building. He no longer sits in the royal palace of the ruler of all western Europe; he can no longer set up kings and overthrow them; he can no longer collect taxes to keep up his grand state. In short, he is but a mediæval relic of the disorganization of the barbarian invasions of the fifth century. Since the World War of 1914, the Catholic Church has won back large sections of whole nations that had long been Protestant, so much so that the Masonic Lodge is not allowed to hold its meetings except in the most secret circumstances. But there are other forces that are leading the people of Europe to cast off the papacy and its worn out forms. If the pope were the "man of sin", then we must conclude with many others that Christ has come already.

Many things indicate, however, that the present holds the key to the situation. The man of sin will raise his head in true Asiatic form. All of our most terrible invasions have been from Central Asia. The invasions of the Germanic barbarians pale into insignificance compared with the Asiatic invasions of Huns, Mongols, and Turks. Even the Saracenic invasions, though benign in many respects, were devastating.

Ivan Nazhivin, in his Russian story of the monk Rasputin, gives a most vivid character sketch of the Tartar-Mongol type of Siberia. Relentless, murderous, irreligious, mystical, and merciless, is his summing up of their traits of character. Life is cheap in their estimation, and they are the rulers of present-day Russia, the leaders of modern China, the fanatics of modern India. Verily, what a man of sin! Any great leader of such a combination would make all previous wars and invasions seem small in comparison. The dread central Asiatic race has never contributed anything to the arts of civilization but the doubtful art of devastating warfare. To this race belong the Siberian Russians, the Mongolian Chinese, the Turks, the Bulgars, the

Hungarians, the Ancient Huns, and the Tartars of European Russia. All the ruins of higher things can be traced to the door of these peoples.

Now we see them arising again, this time no longer a disorganized mob as in the old days, but a formidable array under the best brains that Europe and America can produce. And strange to say, in sympathy with this rising comes a most remarkable "falling away" within the very heart of the nominal church. Even in this land of ours that Asiatic propaganda finds its way. The lands of Buddha have come to have no religion save that of Confucius, a thing which can hardly be dubbed religion.

Just now the Japanese and Chinese are in arms against each other. But politics makes strange bedfellows. In 1904 to 1906 Japan and Russia were fighting; in 1907 they were allied. A new Attila the Hun, or a Tamerlane, will come out of the Far East to find a disorganized mob of fighting European nations to oppose him. The slaughter will be terrible.

When we see this coming to pass, what manner of men should we be? Instead of our hearts quaking with fear, we should lift up our heads, for our redemption is drawing near.

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## GOD PUNISHES SIN

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sea and dries it up, he parches all the streams; Bashan and Karmel wither, the bloom of Lebanon fades; mountains tremble before him, hills dissolve; the earth is laid waste before him, the world and all its dwellers. Who can stand before his rage? who can endure the heat of his anger? His fury pours like fire, and rocks are shattered before him." But, "To those who wait for him the Eternal is kind, a stronghold in the day of trouble; he cares for those who trust in him, and rescues them when the floods overflow."—Moffatt.

David's description: "The river divine has streams that gladden the city of God, the shrine of the Most High. God is within her, she cannot be shaken; when morning comes, God is her aid. Though nations rage, and realms be shaken, though his thunders make the world dissolve: the Lord of Hosts is at our side, the God of Jacob is our fortress." Then He invites us to envisage what He—not men—has wrought: "Come, see the Eternal's work, the desolation he has wrought on the earth; wars he has ended all over the world, breaking the bow and snapping the spear, burning the chariot in the fire. 'Give in,' he cries, 'admit that I am God, high over nations, high over the world.' The Lord of Hosts is at our side, the God of Jacob is our fortress."—Psalm 46, Moffatt.

Thus we see God bringing about the anticlimax of man's foolishness in vainly striving to make our Lord's return contingent upon the conversion of the whole human race to Christianity, believing it to be an essential preparatory work.

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"HE THAT DWELLETH IN THE SECRET PLACE OF THE MOST HIGH SHALL ABIDE UNDER THE SHADOW OF THE ALMIGHTY."—PSALM 91:1.

### TRUTH SEEKERS

FROM the description given by Luke in Acts 17:11 of the citizens of ancient Berea came the name of the modern young people's organization of the Church of God. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Upon this high praise the motto of the society, "Search the Scriptures Daily", and its slogan, "We stand for unity, truth, and righteousness", were based.

In the past, the great majority of Bereans have belied their name and purpose. As in the case of almost every Sunday school class which bears the name, "Truth Seekers", those who work under the banner of the Berean society have neglected to fulfill all that their title implies. Study of the Bible has been as foreign for them as study of the habits of the field mouse has been for the average city dweller; and even so, the Bible has received much more attention than the actual lesson outline which calls for scriptural research.

All of this is obviously bad, bad for both the class and the individual student. No class can maintain attendance or accomplish the purpose set for it without interest on the part of its members, and no leader can secure or maintain that interest until his pupils work for themselves. The teacher cannot do everything; yet most Bereans seem to cling firmly to the idea that he can.

Paul extended to Timothy a command that would well be made the guiding principle of every Bible student's life: "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.

This order should be obeyed constantly following a realization of the truth of the statement in *Senior Book I* that "now you are not building for life, but for eternity. The things you learn from the Bible now will bear their influence in the ages beyond the grave. Study, then, not merely to be able to answer some questions in class, but to permanently enrich your fund of knowledge."

—Arlen Marsh.

### COMFORT OF THE SCRIPTURES

Romans 15:4

ONE day last summer when passing through a park, I noticed the ground was covered for quite an area with a blanket of white. Upon going closer I found there were thousands of white lilies, shaped sort of like morning glories, growing some two inches above the ground. While I was watching, a park attendant came along with a lawn mower and cut them off.

For some reason or other, I passed that way the next day, and again the ground was covered with blossoms, only to be cut off with the lawn mower. This occurred a number of times.

As I pondered the phenomenon I was reminded of the manna God gave to the children of Israel (I hope you can form a mental picture of the manna). Each morning, with the exception of the sabbath, the ground was covered with manna for their sustenance. As I pondered how God cared for Israel, I thought He loves me, too, and will care for me, and my heart was strangely comforted.

—Emma Garard, Dayton, Ohio.

God of our fathers, bless this our land;  
Ocean to ocean owneth Thy hand.  
Home of all nations from far and near,  
Give to unite us Thy faith and fear.  
God of our fathers, failing us never,  
God of our fathers, be ours forever.

—John Henry Hopkins.

### THE NEW JUNIOR BOOK

THE new Junior Berean Book entitled, "The Hebrew People," is now ready for distribution. It is a very neat book, easy to understand and of clear print. The price is 30 cents for single copies; 27 cents each for 5 to 25 copies; 25 cents each for 25 or more copies.

Please send all orders to the National BEREAN Society, Oregon, Illinois, and not to the N. B. I.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*"And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh."*

### JACOB THE AGED FATHER

DO YOU remember the little boy who was especially loved by his father and liked to be with him and listen to the stories he told about his grandfather and his great-grandfather? Remember how his father gave him a beautiful coat to wear and how that coat along with other things made his brothers jealous, and the boy was taken a long ways from home? Yes, I'm sure, any of you could tell me all about the strange and wonderful things that happened to Joseph down in Egypt.

And now, Joseph, away off from home living in the midst of comfort and culture, sends for his father, who by this time is old and feeble and who because of the famine has been deprived of many of the things he was accustomed to enjoy. Let's imagine ourselves with them for a while.

In the king's palace we see Joseph, who by this time had grown up from the young dreamer, as his brothers called him, to a man next to the king in authority. We read that Joseph was "a goodly person, and well favoured", which means that he was a good looking and cultured gentleman. No longer the boy that roamed over the hills of old Palestine, carrying lunch to his brothers as they watched the sheep and musing on the days when his dreams would come true! But Joseph was now a man of action, a man of authority, a man who planned great things and had the skill to accomplish them, a man educated in all the ways of the most highly educated people of that time.

Now let's travel up to the north and east, over the ancient trail taken by caravans, into the rough and rugged country of Palestine—a country where the people who lived among the hills raised sheep and cattle and had to work much harder to make a living than did the Egyptians. Let's look for Jacob, Joseph's father. Ah, there he is, that gray bearded man, leaning on his staff, with the same dreamy look in his eyes that the young Joseph had.

But instead of dreaming of the future as Joseph had, Jacob is thinking of the past, of the day when the lad went over the hills to find his brothers and never came back! Jacob stands there trembling with eagerness, with tears streaming down his aged face, for these same brothers had just returned and told him after all these years that Joseph, his best beloved boy, was still alive. In fact, that he was governor over all the great territory of Egypt and that

it was by his hand and through his skill they had been fed during all these years of famine!

The good news was almost too much for the aged father to bear; but as soon as he recovered from the shock he prepared to take the long journey down to see his son. And on the way God spoke to him, promising to be with him wherever he went, just as He had many years ago when as a young man he was starting out to make his way in the world.

Imagine the meeting between Joseph, the most important person in Egypt and Jacob, a man who had lived out of touch with the affairs of the world up amid the hills of Palestine. Father and son who had been such great pals and who had been parted these many years!

Did Joseph take his poor old father and his uncultured brothers out of sight of all his great friends and settle them at once in the home which Pharaoh said he could give them? No, indeed, he didn't; but the first thing he did was to take them all to the king and tell him who they were and all about them. We might have thought, "Well, we won't take father to the palace because he won't know just how to act before the king and all our wealthy friends. We'll just quietly take him to the house that is ready for him."

But no, Joseph wouldn't have become the great man that he did, if he had been that sort of person. And even the great Pharaoh was kind to Jacob and interested in him! You know, really great people never feel themselves above anyone, though Pharaoh's interest in Jacob, no doubt, was because of his great admiration for Joseph.

Then we read that "Jacob blessed Pharaoh", which was a custom among the Hebrews and was most likely an entirely new experience to the great king of Egypt. Wouldn't you like to have been there and have seen the joy and happiness in the faces of the aged father and the noble son, as at last after many weary years they were once more reunited?

—M. G.

WE BELIEVE that the saved ones will have part in the future government: "And hast made us unto our God kings and priests: and we shall reign on the earth."—Revelation 5:10.

### A PICTURE OF THE FUTURE

"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."—Micah 4:4.



# With Our Sunday Schools

LESSON 12.—June 19, 1932

## JACOB THE AGED FATHER

Genesis 46:1-7, 28-30; 47:7

Devotional Reading: Luke 2:41-52

### GOLDEN TEXT

Honour thy father and thy mother.—Exodus 20:12.

#### A STUDY OF THE SUBJECT

**Topic:** Respect for Parents.

**Basic Truth:** "Children, as Christians obey your parents, for that is right. 'You must honor your father and mother'—that is the first commandment accompanied with a promise—'so that you may prosper and have long life on earth.'"—Eph. 6:1-3, Am. Tr.

**Outline:** I. A Worthy Father. II. A Worthy Son. III. An Honored Father. IV. An Honored Son.

**I. A Worthy Father.** Jacob presents the picture of a worthy parent. He placed before his children an example of industry, of obedience to his own father (Gen. 27:1), of care for an aged parent (Gen. 35:27-29), and of devotion to God (v. 1) that was most praiseworthy.

**II. A Worthy Son.** The assertion that "the father of the righteous shall greatly rejoice" (Prov. 23:24) was never more fully exemplified than in the case of Jacob and Joseph. Following closely in his father's godly steps, Joseph carried his religion into his life of slavery and remained under the most trying circumstances true to the principles of conduct he had received, no doubt, from his father (Gen. 39:7-9). Throughout his life in Egypt he exhibited those honorable tendencies which brought to him and to his family so rich a reward both of honor and of material prosperity. Cf. Gen. 39:3, 4, 20-23; 41:28, 33-43.

**III. An Honored Father.** No greater honor can come to a father than to be a witness to the success of his son. This signal honor came to Jacob in his old age. Joseph in the presence of the people who honored him so highly (Gen. 41:43) approached his father in his chariot of state, accompanied by a retinue of servants and soldiers, and greeted him as he would greet a king. There was no snobbery in Joseph's makeup. Joseph brought Jacob into the presence of Pharaoh as an equal of the Egyptian monarch. He apparently felt that he was conferring an honor on Pharaoh in permitting him to meet his father. Jacob brought glory to his God in that he blessed Pharaoh in His name. Neither Jacob nor Joseph were ashamed of their God nor of their religious faith.

**IV. An Honored Son.** That material prosperity was a direct result of Joseph's faith in God is evident. Gen. 39:3. That the honor placed upon him came also because of faith is apparent. Gen. 41:38, 39. The greatest distinction that came to Joseph was from Jehovah, when He selected him as the one through whom the family of Abraham should be preserved. Gen. 45:5. True greatness comes through faith in God and obedience to Him.

#### PRACTICAL APPLICATIONS

One cannot read the account of Joseph's life without recognizing God's hand in it. There were many times, when Joseph was on the way to Egypt as a slave or in the prison of Pharaoh, that he was discouraged and despondent and all seemed hopeless and dark, yet out of this condition the light of God's sustaining and redeeming power shone round about him. Deliverance came when he was least expecting it. And how true this is in our own lives. Our heartaches and difficulties always open up the way for more sun to shine in. When we are overwhelmed with trouble, beset on every hand, and life seems a burden, suddenly events take a turn, and then we can see the wisdom of it all. We never will be able to bear our burdens with Christian fortitude until we view them from the viewpoint expressed in Romans 8:28.

Jacob the aged was amply cared for by his children. How unlike so many children of today who force their parents to go "over the hill to the poor house" and spend their declining years in unpleasant surroundings at the expense of someone else.

God knew that famine was going to come in the land. He was also mindful of His promise to care for His own. The very hairs of the heads of His children are all numbered. His care for the sparrow is so great that He notes its fall, but what a greater care He manifests towards His children, who are made in His likeness and after His image. We can best leave our future and safety in the hands of Him who rules the unknown future.

—C. E. R.

#### THE GOLDEN TEXT

"Honour thy father and thy mother."—Exodus 20:12.

This is the fifth commandment, and it is the first commandment with promise. This is the promise, "That thy days may be long upon the land which the Lord thy God giveth thee."

Joseph and his brethren honored their father in his old age in that they did not want to bring him sorrow over his children. They also honored him in the way that Joseph sent for him and the care that was given him.

This commandment was first given to the Israelites, but it is just as binding today as then, for it is carried over into the New Testament. Christ chided the scribes and Pharisees concerning it, Matt. 15:4; Mark 7:10, and Paul quoted it in Ephesians 6:2.

—L. A. R.

#### YOUNG PEOPLE AND ADULT How May We Honor Our Parents?

Our subject is a question answered by Paul in Ephesians 6:1-3. Here Paul uses "obey" and "honour" as synonymous terms. He gives

the command to "obey" and proves that it is scriptural by quoting the Old Testament, where the command is to "honour". Going back to the old law it will be noticed that the ten commandments are not always given in the same order, but it will be noticed that in every instance the command, "Honour thy father and thy mother", precedes the two commandments, "Thou shalt not kill", and "Thou shalt not commit adultery".

The world justly abhors adultery and murder, but not often "disobedience to parents". Disobedience to parents, if accompanied with cursing, was punishable with death under the law. Lev. 20:9. But the scribes and Pharisees in Christ's day had changed the law regarding the honoring of parents. Read Jesus' rebuke to them, Mark 7:6-13, when they came to Him complaining that His disciples transgressed the law by eating without washing their hands. Has God changed?

In listing the sins of the last days Paul includes "disobedience to parents", 2 Tim. 3:2, and to the Romans he wrote that those that are disobedient to parents "are worthy of death". Rom. 1:30, 32. (Paul must have referred to the second death.) According to the Scriptures we cannot please God and disobey our parents. However, there seems to be just one exception to this rule. If our parents should command us to disobey God, then we should "obey God rather than man". Young people, take this lesson to heart.—H. A. S.

#### PRIMARY CLASS

Talk with the children about different ways of honoring their fathers and mothers: such as obedience, kindness, thoughtfulness for others, study, etc.

Children, how do you suppose Jacob felt when his sons came home from Egypt and told him that Joseph was alive? It must have been hard for them to do it, after they had made their father believe he was dead. It would have been much easier for them had they been kind in the first place. At first Jacob thought Joseph could not be alive. But when he saw all the food and clothing that Joseph had sent him as a gift, and when he heard all the loving messages, he said, "I am sure Joseph is alive. I will go and see him before I die." They quickly gathered all their families together and started to Egypt. But even in his hurry to see Joseph, Jacob did not forget God. He took time to offer a sacrifice.

When they reached Egypt, there was a happy time when Jacob saw what a fine man Joseph had grown to be. And Joseph proudly brought his father to see the king. And because of his love for Joseph, the king gave the finest of his pasture lands to Jacob and his sons. Which of his sons showed the most "honour" to Jacob?—G. M. M.

## AMONG THE CHURCHES

### CONFERENCE DATES

Minnesota Conference at St. Cloud	June 9 to 12
Michigan Conference at Grand Rapids	June 20 to 26
Indiana Bible School and Conference at North Salem,	July 5 to 19
Texas Conference and Bible School at Riviera,	July 8 to 16
General and Illinois Conference and Bible School, at Oregon,	August 2 to 14
Iowa Conference and Bible School at Waterloo,	August 20 to 28
Eastern Nebraska Conference at Omaha,	August 28 to September 4
Virginia Conference and Bible School at Maurertown,	August 25 to Sept. 4

### FONTHILL - NIAGARA FALLS

Our Annual May Meeting was a decided success from every standpoint. The attendance was good, the spirit fine, and the results pleasing. The cooperation received from members of other churches and the pastors was very encouraging. Sermons by Bros. Patrick and Fox were well received. They were spiritual in nature and convincing in fact. At the close of the Sunday night service, two came forward to accept Christ: Clarke Gilbey, Brighton Station, N. Y., Box 44, and Ruby Haines, Fenwick, Ont. On Monday afternoon following the pastor baptized them into the all-saving name of Jesus for the remission of sins. Several remarked that this May Meeting was the best ever held.

Our first elder of the Fonthill church, Bro. T. A. Weldon, is "Grandpappy," and he is leaving no leaf unturned to let everybody know it. A fine young man by the name of "William Weldon" called at the home of Bro. and Sr. Wm. Holland on May 27. Mother and son are getting along splendidly, and we all rejoice with Irene and Billy over this God-given gift.

On June 1, Sr. Ball passed another milestone. She is reaching a ripe old age, and we extend to her our best wishes. A number of her relatives and friends gathered at the home of Bro. and Sr. Shute to celebrate with her.

Bro. and Sr. Culp of the Falls' congregation motored to the Adirondacks with their daughter for a short vacation over Decoration Day. Bro. Culp is a foundation stone in our church, and when he is away our building feels shaky.

### REPORT FOR MAY

Sermons: Pleasant View, 2; Rensselaer, 2; Culver, 2; North Salem, 1; Plymouth, 1; Burr Oak, 1; Dana, N. C., 9; Hendersonville, N. C., 1; St. Louis, Mo., 1; Blush, Mo., 5. Baptisms, 8. Funerals, 1. Marriages, 1.

Money received in Indiana: Pleasant View, \$30.00; Rensselaer, \$30.00; Plymouth, \$15.00; North Salem, \$6.00; Burr Oak, \$10.00; Sr. Porter, \$1.00; Dale Rouch, \$1.00; Conference Board, \$3.00. Expense, \$15.50. Credit to Conference Board on salary due me \$3.00. Still due on back pay from Conference Board, \$11.05.

J. H. Anderson.

### TO THE MICHIGAN BRETHREN

Due to general conditions and especially to the stringency of money, the Conference Board has felt it imperative to contract somewhat the program for our coming conference. Consequently it has been decided to eliminate the Bible School feature, and Conference will be held on June 24, 25 and 26 at the South Lawn Park Church at Grand Rapids. Meetings will be conducted by Bro. F. E. Siple.

Business meeting will be held on Sunday, June 26, at 2:30 p. m., and it is urgently requested that as many as possible of the brethren of Michigan be present at this meeting

to consider the future welfare of the Conference.

The Grand Rapids church will gladly entertain all who come.

L. Bridegam, Sec.

### AT RIPLEY, ILLINOIS

Bro. C. E. Lapp, Illinois worker, expects (D. V.) to be with the brethren at Ripley over the week end of June 12. With the valuable additions recently to the church there, more than usual zeal and enthusiasm will be displayed in the work at Ripley. We thank God for their faithful and loyal service.

## BETWEEN YOU AND ME—

Remember the meetings at Burr Oak, Ind., on June 8, 9, and 10, when Bro. Anderson will deliver some lectures on prophecy.

We learn indirectly of the death of Sr. Sarah Michell of Floral Park, Long Island, who has for many years been a subscriber to The Herald.

Sr. Margaret Cooper of Ripley, Ill., is visiting at Oregon. She seems to like the atmosphere in this vicinity for some reason.

Sr. Azalia Winfrey, of the faculty of Oregon High School, left on June 4 for a vacation at home at Bosworth, Mo. We are glad to know that she will return to her work here in September.

Bro. C. E. Lapp left Oregon by auto on June 3, to hold services at Eldorado, Ill., over the week end of June 5. He expects to call among the brethren in that vicinity and further strengthen the work, journeying north to Ripley in time for his regular work there.

Bro. Harvey Krogh, who recently completed the course of study given at the N. B. I. Training School, spoke for the brethren at Eagle Grove, Iowa, last Sunday. We learn that he is to be at Albert City on June 12. He is under the kindly cooperation of Bro. A. M. Jones.

A faithful sister from Mt. Vernon, Mo., recently in sending her monthly remittance to the N. B. I., doubled the amount of her pledge. "One dollar for someone less fortunate than myself", is the way she put it. She frequently does that, for she says God has wonderfully blessed her in these perilous times, though she is isolated from those of like precious faith. Her words make us feel like redoubling our efforts to use God's funds in a way that will bring honor to Him.

You who are Sunday school workers particularly, do not overlook the exhibit which is being planned for use at the coming General Conference at Oregon. If you have devised something that is especially helpful in your work, send a copy or plan of it to be displayed at that time. You may be of much benefit to others, and others may be of assistance to you. Send all material to Mrs. F. L. Austin, care of National Bible Institution, Oregon, Illinois. Let's all cooperate!

Sr. J. H. Williams of Rochelle, Ill., has been ill, but is somewhat improved at present. We missed her and Bro. Williams in their accustomed places in service at Oregon last Sunday.

The executive board of the National Bible Institution of the General Conference is in session today for its regular monthly business meeting.

Bro. and Sr. S. J. Lindsay of Tempe, Ariz., arrived last week in Oregon, Ill., to spend the summer months. Bro. Lindsay will speak at some of the churches in Illinois and Indiana during his stay here.

By consulting the Conference Calendar on the opposite page, you will note that the dates for Eastern Nebraska Conference have been changed to August 28 to September 4, the place of meeting to be at Omaha, rather than Blair.

Bro. Robert Conner, son of Bro. L. E. Conner, is at the hospital at Indianapolis, Ind., for observation because of a prolonged and serious nerve affection, which the doctors have so far been unable to diagnose satisfactorily. We trust that the cause of the trouble may soon be located and that Bro. Conner will be restored to complete health.

While sending her subscription to The Restitution Herald, Sr. Elizabeth Dauterich, 2321 E. Oliver St., Baltimore, Md., writes such an interesting letter we cannot refrain from quoting just a few words. She says, "I am hoping and praying every day for our dear Lord's return and that His people will remain faithful to the end. O, the joy when that blessed day comes! What a meeting that will be, when we see our blessed Lord and all the faithful. Come, Lord Jesus, come quickly."

Bro. G. Eldred Marsh, pastor at Oregon, spoke on the unusual theme of "Graduating Parents," last Sunday evening, giving sound and arresting truth to the large audience present. Eight graduates from Oregon's high school were present, some with their parents, besides many others, both young and older. Bro. Marsh forcefully brought out the grave responsibility of fathers and mothers, in addition to the privilege and duty of both child and parent.

**GRAND RAPIDS, MICHIGAN**

The pastor and wife were pleased to receive a call recently from Dan Venard, son of Sr. Clara Venard, formerly of Macomb, Illinois. He is instructor and coach in the school at Grant, Michigan.

As this is written the "Knights of Abraham" are preparing for their monthly meeting the evening of June 4, and each one of the men is to bring his wife.

The present quarter bids fair to hang up an all-time record attendance at our Sunday school. It is gratifying to see the increasing interest in all departments of the church work. The Thursday night Berean attendance has grown to more than 100.

One of the most recent effects of business curtailment is that Bro. Wm. Hanson is out of work after nine straight years on the same job, during which he lost only six days of work. He and wife are at present visiting relatives near St. Louis.

The monthly meeting of the Sunday school officers and teachers is called for June 8 at which time plans are being worked out for the coming quarter.

A photograph was recently taken of the Sunday school officers and teachers. If anyone should care for one of these pictures containing about twenty of the best Sunday school workers on earth they may be ordered from the superintendent, A. G. Townsend, 69 Oneida St., S. W., for 25c each unmounted, or 35c each on a neat mounting.

Next Sunday, June 12, is Children's Day, and the committee is working hard to put on a good program.

The evening of June 12 our church has charge of the baccalaureate service for the Godwin High School. Our building not being large enough to accommodate such a gathering, it is to be held in the school gymnasium.  
F. E. Siple, Pastor.

**HERALD RECEIPTS**

Charles E. Page; Elizabeth Dauterich; Almeda Wertz; Mrs. J. S. Lyon.

**AT WCMA**

According to present plans the radio broadcasting will continue throughout the summer. Bro. J. H. Anderson will be the speaker next Sunday morning at 6:30, Central Standard Time. The Glad Tidings Hour is on at 3:00 in the afternoon on Mondays, and the Truth Seekers' Hour at 10:30 in the evenings on Mondays. These are all over WCMA, Culver, Indiana, 1400 kilocycles.

Cecil A. Smead.

**MICROPHONE ECHOES**

"The gospel of Christ . . . is the power of God unto salvation to every one that believeth."

The gospel is still the power of God. Of all things our preaching must be gospel truth, direct from the Bible and as little impeded as possible by modern thought. Man in his wisdom today is going away from God and the Bible. We must combat modernistic thought in the preaching of the day by using the "sword of the spirit, which is the word of God."

But, although we must preach the good, old-fashioned gospel, we must also appeal to the modern man by modern methods. This does not mean preaching any less words, phrases, sentences, and promises directly from the Bible. No, our words should be more directly God's words if possible. But although the subject matter must be from God's Word, the method of presentation should be modern to appeal to the up-to-date man.

Such things should be used as musical instruments, good English, printing presses, and lately, radio broadcasting. Such are some of the modern methods we must use. Not only are we permitted to use them, but we are commanded not to restrain the Word, but by all means to save some. If it is God's Word that is preached, it is a tremendous power, and the only one unto salvation. God's Word is not weak when it goes out over the radio. It is a power, a tremendous power. "Use it."  
Cecil A. Smead.

**JAMES S. PRIME**

James S. Prime, youngest son of D. N. and Christiana Prime, was born at Arapahoe, Nebraska, May 12, 1874. His early life was spent in Nebraska where he had a host of friends. He was married to Coral White of Edison in 1905 and to this union four children were born: Mrs. W. A. Starkey of San Francisco, Calif.; Wendell of Chiloquin, Oregon; Jane of San Francisco; and John of Ashland, Oregon.

Mr. Prime passed away at a hospital in Ashland, Oregon, April 28th from a heart attack following an illness of pneumonia.

In 1906 they moved to Oregon, where he worked for the Southern Pacific railroad until his death. While residents of Edison, Nebraska, he and his wife became members of the Christian Church. He leaves to mourn his wife and four children; two sisters, Mrs. Nancy Ray and Mrs. India Misner of Edison; three brothers, Willie of Ames, Iowa, D. F. of Arapahoe, and Nate of Monmouth, Oregon.

Funeral services were held from the Christian Church of Arapahoe, with Grover Gordon of Hollbrook officiating. Interment was made in the family lot at the Arapahoe cemetery.

**CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB AND N. B. I.**

Mary E. Carter; Dorothy Magaw; Mrs. Julia Ordnung; Ida Vogel; Silas M. Claypool; Faye L. Brown; W. E. Boyer; Conrad Dickel; Eva H. M. Fletcher; Helen Chisholm; Leota B. Hanson; Mrs. Arra Hanson; Florence Hanson; Vivian Magaw; Mr. and Mrs. Leland Hanson; Elizabeth Ordnung.

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**A LOST TREASURE**

*By Sydney E. Magaw*

**F**ORGIVE! Do it at once and then "until seventy times seven." Four hundred ninety is a mark you haven't passed. Forgiveness is a part of God's plan. Jesus forgave when another might have cursed. Forgiveness develops and enriches life. Try it—that is the way to tell.

Forgiveness is a treasure that the brazen world has lost. The world demands "an eye for an eye, and a tooth for a tooth." That is not a mark of progress. It is a return to Moses. Christ says, "Love your enemies," and "if ye forgive men their trespasses, your heavenly Father will also forgive you."

A search for forgiveness is timely. We must find it if we can. We can! It will be found in the secret closet of prayer. There, alone with God, we find our own forgiveness and a breadth of vision to forgive others. What we receive so freely from God we must freely give. We must

be that honest. Nothing is thus lost. In forgiving another we are casting bread upon the waters that will in later days return. We may soon need his favor who now needs ours.

Forgiveness is a constant need. There is no peace without it. We forget our needs while in worry about our wants. We forget the need we have of forgiveness and fail to forgive one who may be in need of our pardon. Why? Because we are busy seeking our wants. It is the need that we should seek and not the want.

Forgiveness was of greater value to David than all his kingdom. He may have forgotten that he needed because of fleshly want, but later in shame he sought for a treasure—not gold or friends, but forgiveness. In the secret closet of prayer he found his need; God forgave him. Fifty-seven times in the New Testament David's name was penned by inspired hands, but not once was his sin mentioned—not once in fifty-seven times! God forgave!

Today a groaning world has lost the way to forgive. Where is feeling? Where is love? The world is calloused; it has forgotten how to forgive. But forgiveness can be found. It is waiting in the closet of prayer. Christian, there is a remnant that must show the way.

## MAN'S HOPE IN DEATH

*Continued from front page*

Paul says, "Behold I shew you a mystery; we shall not all sleep". So, then, those lying in their tombs are asleep. Have you ever thought what a wonderful thing sleep is? Sleep is understood to be that state of the body in which the relation of the brain to some parts of the body is temporarily suspended. But it is still more wonderful to me, for there are some parts of the body that never sleep. Such are the heart, the lungs, the organs of circulation, and some parts of the nervous system.

Note that it is the personality which spiritualists say is the soul. This is what sleeps and is unconscious. When death comes, then my heart will cease to beat. Now I can feel it throb under my hand; then it will be felt no longer. My breath, the fresh air that brings me life, will be exhaled forever. My eyes will grow dim; my hand now writing will be still and cold as ice. They will shut me up in a box, I will be buried in the ground. And then upon some Memorial Day, loved ones will place flowers over me and perhaps shed a tear. But I shall know nothing of it all!

Science teaches us that all organized bodies, everywhere throughout the vegetable and animal world, are animated or energized by the one life principle which is common to all. It is in the organism which reveals the different manifestations, and this largely owing to the brain development and capacity. When anything dies, the spirit which returns to God is the spirit or principle of life.

To quote John W. Watson, from his interesting and I believe scriptural book, *Science as Revelation*:

"All peoples of all times the world over, who have arrived at a certain stage in the course of mental development have been visited by the notion of another life after bodily death, and have had some form of religion based upon the longing after immortality. The longing after immortality, our most deeply inherited animal instinct, is the key to the whole religious question and the foundation of all the religions of all times. But note well here! **THEY HAVE WELLED UP OUT OF INSTINCT—AND ARE NOT AN OUTFLOW OF REASON.**"

Again I wish to quote from this same writer:

"The gray matter in the brain of man is the most wonderful product of all nature. The inconceivable complexity of structure in the cortex of the brain and indeed in the entire nervous system of a well developed human constitutes the highest form of organic development to be found anywhere. From what we have discovered of the relationship between structures and energies all through the preceding pages we should expect that such a wonderfully complex organism would be the instrument of wonderfully complex energy manifestations. This is the simple logic of the case, and we do find such energy manifestations, not only in the form of more refined emotions and flights of religious fervor, but also the copious expenditure of intellectual energy, expressed in the form of rational thought. Man now is somewhat able to understand nature, self, other men. With the aid of this new power he masters natural laws; realizes he has rights as a man; that others also have

rights; that an orderly social process must be sought and found and supported which will be to the best good of all. Out of the activity of these higher phases of psychic energy develops the science of sociology, which studies to learn all it can of the rights and duties and correct relationships of the life of men in groups; and the science of ethics, which deals with the moral problems not only of individuals but of groups, nations, races, and all humanity, and even takes in the problem of right relations between the human race and other animal races."

After reading this do you not see why God holds man responsible for obeying His laws? If you disobey death is the result. God has endowed you with faculties of the mind which enable you to choose the good and reject the evil. Of all God's creatures, He appeals to man only and holds him responsible for the use of the life He has given him.

My dear readers, yesterday I realized how helpless the dead are; they cannot help themselves. But I can hear Jesus telling those unbelieving Sadducees that God is not the God of the dead, but of the living. Whom did Jesus name, the mighty kings of Egypt, Persia, Greece, Rome? No sir, he named Abraham, Isaac, and Jacob. Those who are not in covenant relation with God, *are dead*; but those who are as Paul says in Galatians 3:27-29, are asleep. "For ye are all the children of God 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." These are those who in God's sight "live unto him".

Jesus is calling today. Listen to these words, "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. 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."

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin."—Hebrews 3:12, 13. None can escape death; it is the greatest enemy of the human race. The human family is especially its prey, and only one so far has ever overcome it. Hence we read, and I hope all my readers will take this to their hearts and believe it: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham."—Heb. 2:14-16.

"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 RESTITUTION HERALD

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## IS OUR NEED OF GOD DECREASING?

By Harry Goekler

*"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."*

IT is becoming increasingly evident as the months and the years roll by that the ranks of the unbeliever, or at least of those with no active belief in either God or religion, are growing steadily. Despite the frantic efforts of the preacher and a few members of his congregation, interest in church work is lagging and attendance is getting smaller all the while.

Lillian Symes, writing in the March number of *Harper's* upon the subject, "Life, Death, and the Unbeliever", made this startling statement: "The number of unbelievers is growing, not because of propaganda, but because of man's increasing realization of his own infinite potentialities in the direction of eventual maturity, his decreasing need of a heavenly Father."

In other words, this writer declares that man has reached the place in life where he sees no need of a power higher than his own. He is trusting in his own power and in his own wisdom to solve the problems of life. And that is the reason that the church pews are growing empty and interest in its service is lagging.

If there ever was a time when man needed the guidance and the help of a higher power, it is today. Crime, unemployment, drunkenness, immorality, money spent for pleasure—all these tend to place this country in a precarious condition. The great leaders of this nation are groping in the dark, so to speak, in trying to remedy the nation's ills. And yet they see no need of the omnipotent God to aid them in their efforts. Is it too unreasonable to suggest that the main reason that our country is in such an uncertain condition is because so many have forgotten their need of God?

God's people, the nation of Israel, so long as they continued to worship God and trust Him, prospered in all their activities. But just as soon as they no longer felt the need of His guiding power, then trouble began. Time after

time they would forget God and wander in sin; later they repented, and again, they placed their trust in Jehovah.

Nebuchadnezzar presents a very striking example of an individual coming to trust in his own power and strength. You remember that, as he was walking in the palace one day, he proudly uttered these words, "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?"

Even while this great ruler spoke a voice came from heaven, saying, "O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

It is folly to attempt to do things with our own strength and wisdom. The Psalmist tells us that "it is better to trust in the Lord than to put confidence in man." Even Jesus Himself said, "I can of myself do nothing." Certainly if Jesus needed the guidance and help of God in His labors here on earth, how much more do we need that same guiding hand in our lives!

Oh, dear friends, let us never lose sight of the fact that God is ready and willing to help us if we but ask Him. Though others may decide that they have no further need of a heavenly Father, let us as Christians never forget that we need Him every day of our lives. When trials and sorrows come, let us remember the words of David in Psalm 46:1, "God is our refuge and strength, a very present help in trouble." For "the steps of a good man are ordered by the Lord: and he delighteth in his way . . . for the Lord upholdeth him with his hand."

# EDITORIAL

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G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"Take ye heed, watch and pray: ye know not when the time is."*—Mark 13:33.

## The Editor's Prayer

ONCE again, our heavenly Father, we are impelled to call upon Thy mercy in our hour of need. Our faith falters before the onslaught of evil in the world today! Those who occupy the seats of the mighty seem as impotent to right conditions as do the weakest among us. The wisdom of men and the strength of men are of no avail. Therefore, our Father, we come unto Thee. Strengthen Thou our faith, increase our confidence in Thee, cause us to realize that man's failure is God's opportunity. O, bring comfort to our perplexed and over-burdened hearts for Jesus' sake. Amen.

## The Vital Hope

THE early disciples were held in the grasp of one great all-embracing hope, the hope of their Lord's return. So immediate was the prospect of His coming they felt little or no concern regarding their own present conditions or material needs. As Dr. James Moffatt remarks in the introduction to his New Testament, "A new age and order was expected at any moment. . . . They were living in the brief interval between His earthly life and His return to complete the work of God, which would end the present order." The church today should be influenced and governed by the same great hope, praying that God may sanctify our spirits, souls, and bodies, that we may be preserved blameless unto the coming of the Lord.

## A Disappointed Evolutionist

DR. ALFRED WALLACE, a noted evolutionist, after analyzing the condition of the world, sums up the result of his findings in these significant words: "The whole system of society is rotten from top to bottom, and the social environment is the worst the world has ever seen!"

This candid confession is especially significant coming as it does from one who professes to believe that the general trend of all things is upward rather than downward. Someone has aptly suggested that Dr. Wallace should place the letter "D" before the name of his philosophy and call it "Devolution" instead of Evolution, for surely the trend of

the times is more in the direction of sin than of righteousness.

The eminent physicist apparently overlooks the fact that his conclusion regarding world conditions today is absolutely destructive to his evolutionary philosophy. Evolution in its most mild form teaches that improvement comes from within. How sadly disappointed the evolutionist must have been to discover that the pillar upon which he leaned for support was but a weak and broken reed!

The Bible teaches, and experience shows that redemption can never come from *within*. The scantiest knowledge of conditions past and present permits of no other conclusion. Social salvation, political salvation, moral salvation must come from some higher power reaching down to the lower level and lifting fallen man to a loftier state of being.

## The Basis of Truth

THE BIBLE stands or falls on the truthfulness of its opening statement. "In the beginning God created the heaven and the earth."—Gen. 1:1. If this statement be true, the Bible is true. If this statement be false, the Bible is false. There can be no middle ground.

Throughout the Scriptures from Genesis to Revelation, God is declared to be the Creator of the heaven and the earth: and if this first assertion is untrue, each repetition of it is untrue; and the Bible is what the atheist declares it to be, "false from cover to cover!"

It is impossible for us to retain the Bible as a moral and spiritual guide and at the same time deny the credibility of its historical portions, of which Genesis forms an important part. If the Bible is false with regard to creation, it is not to be depended upon in its admonitions and instructions along moral lines. When we sweep away its historical accuracy, we also destroy its moral value; for the Bible declares itself to be the Word of God and describes its Author as the "Lord God of truth" (Psa. 31:5). It asserts "all scripture is given by inspiration of God, and is profitable" as a guide to righteousness (2 Tim. 3:16). For "prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 Peter 1:21.

The value and reliability of the Bible as a safe standard of moral principles rest entirely upon its inspiration.



## CONJECTURE OR TRUTH?

WE ARE greatly indebted to Nicodemus for coming to Jesus and seeking information on things of supreme spiritual importance. We know it is characteristic of the present age to discredit the Old Testament teachings, regard many scriptures as obsolete, untrustworthy, and we are asked by some men who profess to be great scholars to treat them as fables, myths, and so forth. They say we cannot be expected in these days of great enlightenment to believe the punishments said to be inflicted upon nations and individuals as recorded in the Old Testament to be sent by God.

We are reminded by these worldly-wise men that Jesus said, "God is a Father." He taught us, they say, in our prayers to address Him as "our Father which art in heaven." And again we are reminded the New Testament says, "God is love." We must disregard the record of punishments attributed to God in the Old Testament. They are mostly due to distorted ideas of races of people who believed in tribal gods, and misfortunes of all kinds were said to be inflictions of a particular tribal god. The idea of one universal loving Father who manifested Himself in the life and teachings of Jesus Christ was unknown, we are told, to men of those times. Therefore we must rule out the greater part of the Old Testament altogether. It cannot be true, they say, in the light of Christ's doctrine.

But can we without serious pondering accept this advice of these so-called scholars? We have read in the Old Testament how the Children of Israel murmured and complained, when fully enlightened about the claims of Jehovah, and turned aside to idols. We have also read how God sent fiery serpents amongst them inflicting severe suffering and death; how God commanded Moses to make a serpent of brass and put it upon a pole and command the people to look upon it, with the promise that all who obeyed should be healed and live.

What had Jesus to say about this Old Testament story? Did He regard it as a fable and treat it as a myth? Was He of the opinion that this is a story of a people who believed in a tribal god, who had made a mistake about the terrible event that is attributed to God, and which can be accounted for on natural grounds? What does our text say? They are the words of Jesus. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." Does He not regard that Old Testament story as true in its every detail?

When one hears or reads of men making light of the "flood," the story of Jonah and the big fish, one turns to the New Testament at Matthew 24:37-39; Luke 11:29-30; Matthew 12:40-41, and reads there the words of Jesus in reference to each event. Then one asks the question, Which of the twain is most likely to be right? Common sense answers, "He of whom it is said, 'Never man spake like this man,' and who Himself said, 'And the word which ye hear is not mine, but the Father's which sent me.'"

Again, why should it be thought that a father who loves his children should not punish them? Punishment is as truly an expression of love as any other attribute of God. Indeed, one ventures to say God never punishes from any other motive than that of love. The object in view when He sees fit to administer punishment of any kind is remedial in character either to the nation or individual, even if such punishment wipes out a nation or be the eternal destruction of incorrigible sinners. It is not only because such are an offence in the sight of God, but because to be left to live on in sin indefinitely, or for all time, would in the end be the worst of all punishments, an agony and torment to those experiencing it. In mercy and love God will not permit it to exist; God's punishments are never vindictive but actuated by love.

Paul evidently accepted the same view of punishment, as is seen when writing to the Hebrews (12:5-11). God does not spoil His children as His human children do theirs, where very often the children are the masters of their parents and the whole household. No, in love He takes them in hand, whether it be nations or individuals that need correction, and inflicts punishment for that purpose alone. Therefore we ought not to misjudge God in His dealings with His children, simply because we fail to perceive the motive of love that prompts His actions.—*Words of Life.*



John 2:16

*Behold, O Abidah, when thou art mindful to glorify the house of the Lord thy God with tapestry of purple, thou shalt not call the goodly women of the synagogue and say unto them, "Kill thou the fatted calf, and make ready the feast in the sanctuary of the Lord. For, lo, we would call the heathen and sinners unto us that they may eat, drink, and be merry. Wherefore shall they reward us with silver and with gold that we may make beautiful God's holy habitation with the riches of the Gentiles." Thou shalt not do like unto that, O Abidah. But thou shalt go into thy closet, and when thou hast shut the door thou shalt search and find that which thou hast hidden from the eyes of the Lord, wherewith thou desiredest to buy thyself a new chariot of swiftness and take thy journey into far countries. Thou shalt take this, O Abidah, even the tithes and offerings of which thou didst rob God, and therewith shalt thou make beautiful his holy sanctuary, and thou shalt be blessed.*



## FOR SERVICE

'Tis not how much we shine;  
But, rather, how our light  
Shines on some darkened way  
And makes it bright.

'Tis not how much we tell;  
But, rather, how our voice,  
Love-filled, will lead to life  
And heavenly choice.

'Tis not how wide our name  
Is flung, with Honor's dart;  
But, rather, how our life  
Will cheer the heart.

'Tis not how great our power,  
Or strong our selfish will;  
But, rather, can we live  
A helper, still?—*Robert Hare.*

## J E S U S

*By George B. Alldridge*

*"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."—Matthew 1:21.*

IT is said that Plato once remarked, "God is always geometrizing." It does not need the exercise of much reason to observe this, for we note, as it has been well said, "Nature geometrizes and observeth order in all things."

But this fact we know. For the instruction of His children, God is always anticipating, first in type, and then in fulfilling to completion in the antitype. By type I understand a figure or representation of something to come; by antitype, its actual fulfillment.

Paul, in Colossians 2:17, touches upon this by saying, "Which are a shadow of things to come; but the body is of Christ." He elucidates this in Hebrews 10:1, so that any one of ordinary intelligence can grasp his full meaning. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."

Brethren, what a wonderful and loving God is our Jehovah! I love to repeat to myself what Micah says about Him. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy."

How early in man's history God began to unfold in

type the blessings He would shower down upon the earth. Paul saw this so clearly, as he says in Romans 5:14, "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

Right there in the garden of Eden, God began to set in motion the means by which man would be recovered and brought back into harmony with God. To me the greatest paradox in the history of the human race is man's enmity toward his greatest Benefactor.

I recall reading in one of Newman's travelogues this story which transpired in University College, Oxford. Shelley, the poet, was a pupil there, and there he wrote, "The Necessity of Atheism", which some one has said caused the officials to feel "no necessity for Shelley". So he was expelled. After this summary treatment, Hogg, the poet's friend and later his biographer, said to one of the officials, "If Shelley is an atheist, then I am an atheist." Whereupon the Don replied: "No sir; you are a fool."

I open my Bible at Psalm 14, and this is what I read, "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."

This is a fearful indictment; how do you plead, guilty or not guilty? Listen to this, "For all have sinned and come short of the glory of God."—Rom. 3:23. Does this reach you? Then listen to this; can you turn aside from such a loving God? "For God hath concluded them all in unbelief, that he might have mercy upon all."—Romans 11:32.

As I muse on God's love while writing, I find my mind straying from my theme like the preacher who forgot his text. So let us go back and consider Jesus. Do you remember His famous question, "What think ye of Christ? whose son is he?" The Pharisees knew some things, and they rightly answered, "The son of David." But Jesus could read their hearts, and so He said to them, "How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer a word."

Here Jesus is presenting Himself in a twofold capacity. He could not fill both at one time. He is a type of Adam, but in what respect? Paul says, "The first man is of the earth, earthy, the second man is the Lord from heaven."

Get this point clear. Jesus in whatever capacity He filled or fills, as an earthly being or now as a spiritual, is always the Son of God. He was the Son of David only while He was an earthly or human being. After His resurrection He became David's Lord, and in this capacity David needs Him equally with every member of the human race.

Note the wisdom of God in providing a Sacrifice for

*Continued on back page*

## THE PEACE AND SAFETY OF THE NATIONS

By Lyman Booth

*"Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day".*

*Continued from last week*

THE causes for the downfall of the Roman Empire were political corruption and the ravenous greed of capitalism. The wealth of the world had drifted into the hands of a very few who fixed the prices of commercial commodities as well as the wage of the laborers, which was little more than enough to keep them from starving. Today capitalism is fast assuming the same austere attitude which is sure to breed discontent, and which in time will degenerate into anarchy in its worst form and can be cured only by a readjustment of business methods.

Today the money powers are operating along the same lines, employing unfair, unjust methods. Already we can see the tentacles of the financial octopus being fastened around the laborer dragging him down to poverty and shame. Capitalists are striving to control the sources of productivity, claiming that under a complete system production would be increased several times over, which would result in a condition worse than starvation. They would thus appropriate all the pleasures and ease to themselves regardless of the laborers' feelings. It is the parent of indolence; while poverty is the father of genius.

We know that genius shines forth more brilliantly among the poor than among the wealthy. Demosthenes was once poor, yet he electrified the statesmen of Greece; and the eloquence of Cicero held in his grip the mighty heart of Rome. Raphael and Angelo with their brushes gave the canvas life and speech and sketched the smile and frown. Two sculptors, Phidas and Praxiteles, carved the tear and made marble weep. Mozart and Beethoven thrilled men with waves of symphony and harmony.

Marconi astonished the world with the wireless message and circled the globe with the radio, which has eliminated time and distance, bringing to us from far and near, in calm or storm, through air or massive walls, the gentle tones of sacred song or the lofty flights of oratory, while sitting by our own firesides. Thomas A. Edison began life with little or no capital other than a fertile brain and a determination to do something worth while. He did it. The world has read the story of his struggles and success. Go where you will, you will see evidences of his genius. He has given to humanity some of its richest blessings. The results of his labors are more valuable to the world than all the wealth of the Caesars.

It is in such men that the soul shines forth in all the works and trophies of progress, in all the achievements of

science, of medicine and surgery, in all the works of art and literature, in all the thoughts and dreams, in all the rapture and ecstasy, in all the flights of oratory, and in all the visions of glory that have written in letters of gold the world's brightest pages of history.

The mind of man, like the radio wave, is not confined to time or space. It roams through every clime; it flies on wings of thought to the remotest stars. It has discovered that those tiny specks of light that twinkle in the far away regions of space are shining orbs and burning suns. It can penetrate through the realms of space and weigh and measure the globes and spheres. It can reach out to all the worlds and planets and constellations that travel the limitless fields of space where no sound has broken the silence save when the "morning stars sang together, and all the sons of God shouted for joy" (Job 38:7). It can wing its way amid the ethereal zones where the beams of our sun have never penetrated. When we consider the infinite possibilities of the human mind, its development, how necessary that all the powers of government should unite with all the forces of society in the development of our individual and national genius.

No doubt but the world has been robbed of many great minds through poverty. Many a Homer may have died behind the plow and left no legacy to humanity; many a Raphael may have passed his days in the obscurity of rural life or in the factory, unknown and unheard of, and left no monument to future generations commemorating his achievements to inspire the young to greater efforts. Development depends mostly upon opportunity for thought and study, and our system presents no such advantage except to a very few favored ones, and even then not always to the brightest minds.

For want of favorable opportunities perhaps many a brilliant intellect may have remained in the cradle of obscurity and the world failed to notice it. Because of this stern fact, how necessary it becomes society to emancipate the rising generation from the bondage of incessant toil that our country may rank first among the nations in the number of true philosophers, efficient scientists, master painters and sculptors, poets, orators, men of wisdom and knowledge, and best of all, the purity of its society and law-abiding citizens.

If America could achieve such an ideal, our land could collect the glory of past ages. It could gather all the genius of past centuries. It could resurrect from the ruins of buried antiquity the names of its most illustrious sons and daughters. Then God's smile of approval would light up with ineffable blessings our fair Columbia, from the northern to the southern borders. Then the dove of peace would spread her wings over all and universal order prevail.

Unless this shall be done, I seriously fear that the Ship of State is doomed to meet with disaster. Our free institutions and our social order are liable to go down with those of Babylon, Greece, Medo-Persia, and Rome. For already I can see some of the firebrands of anarchy being set aflame in the camps and dens of the lawless and vicious demons

from other lands. Against such our government should close and bar our doors and deport all who have gained admission. It is well enough for America to act as the asylum for the oppressed and downtrodden worthy ones from other shores, but not for the filth and scum from their brothels and slums.

Nor is this all that threatens with disaster the peace and prosperity of our land. Bending treetops show which way the wind is blowing; history repeats its story, whether it be bright and fair or dark and gloomy. When Rome tumbled into decay the wealth of the world was in the hands of a favored few, who had acquired much of it by dishonest and extortionate rates of interest from the poor and insufficient pay to the laboring man. This continued with relentless severity until the poverty stricken citizenry rose *en masse* and said to the money kings, "Your wealth is ours; you have robbed us of it, and now we will take it back." The dark cloud of anarchy hung over the proud Empire; blood flowed freely from the veins of the wealthy, while the rabble gloated over expiring victims. Dreadful in the extreme was the result, but out of the ruins rose a new order. Readjustment of domestic and political economy followed slowly.

Dark and dismal as were the days of Rome's calamity, a far greater and darker awaits the future of all nations, according to the pages of Holy Writ. They present a vivid picture of the present condition, morally, socially, and politically. We read in James 5:1-6 of the miseries that shall be inflicted upon the rich, who have lived on the earth in pleasure and ease and been wanton, who have oppressed and killed the just without resistance. We also read of a time when the nations shall say, "Peace and safety" (1 Thess. 5:3). Then sudden destruction shall come upon them. This cry is being heralded from the Hague, and at the same time all nations are preparing for self-defense, which will eventually terminate in the most disastrous time of trouble the world has ever seen or ever will witness. But upon the crest of that dark cloud will rest the bow of God's promise of peace, and beyond it the readjustment—the fruition of the Christian's hope, the reign of the Prince of Peace.

No word of warning by prophet or seer will prevent the trouble coming that awaits the nations and for which they are unwittingly making every material preparation. God's word has gone forth, and He will not suffer it to return unfulfilled. Universal safety can only come through the righteous rule of the Prince of Peace. Then men shall not learn war any more. They shall convert their implements of war into implements of husbandry (Isa. 2:4). They who labor shall be justly rewarded. Peace will prevail, and plenty shall supply every need to earth's multitude of contented and happy people. When the earth and all things therein shall have been made new, the inhabitants shall never more say, "I am sick"; nor will the funeral cortege march in solemn tread to the silent chamber of death. Then universal peace and love and joy shall prevail, and every form and feature shall wear the smile and bloom of immortal youth and beauty.

## "OUR CHURCH"

By M. W. Lyon

THERE are a great many people in the world regardless of what their demarcation or religious belief may be, who seem to take great pride in calling the house of worship, "Our Church"; and multitudes who speak of the church as "Our Church" have scarcely been in their particular church enough to know what the church looks like on the inside, and do not even seem to know how to conduct themselves during the hour of worship in the dwelling place of the Lord that they call, "Our Church."

There are some who speak of the church as "Our Church" because it is near to their door, because most of their friends belong to it, and because it has never asked them in any way to help support the cause of the Master. There are others who speak of the church as "Our Church," because it is the denomination to which their great grandparents once belonged; and then there is a third class who speak of the church as "Our Church," because it was the church that pronounced them a family, or because it was the church that united some loved one.

If all the people who speak of the church as "Our Church" would actually go to church and make it a point in their lives to be regular in their places in the church as possible, then the average church in our country would be compelled to do one of two things—either put on a new addition, or say as the man in Luke 12, "This will I do, I will tear down and build greater." But since there are so many "Our Church" people in the world who claim to have a church, but who do not seem to know what the church stands for, there is sufficient room and more than necessary in the average church.

If all the people who speak of the church as "Our Church" would do towards the church what the Lord requires of them, then not only would all the missionaries on the foreign field and at home be paid up to date, but there would also be sufficient funds in the treasuries to send out again as many laborers into the Master's harvest field than what there actually are today, with a solid golden guarantee that they would never need to be afraid that starvation would come to their door.

Before we speak again of the church as "Our Church" let us first ask these questions: Am I loyal and true to the church as I should be, and am I worthy to call the church my church? The second question that we should always bear in mind, is, Am I doing my share toward the church in some way or other that I have the right to call it "My Church", or am I letting some one else do the part that I should do? These are two questions that we should always consider before we speak of God's house as "Our Church", no matter what our denomination may be or what our religious belief may be.

—In *Golden Rule News*.

## THE ELEMENT OF PROPHECY IN BIBLE STUDY

A LARGE part of the Bible is prophecy. The prophet was inspired by the Holy Spirit. "Holy men of God spake as they were moved by the Holy Ghost". When the prophet wrote down the records of the past, it was inspired *history*. When he recorded God's will as to the present conduct, it was inspired *precept*. When he wrote God's will and plan as to the future, it was inspired *prediction*.

### PROPHETIC LIGHT ON THE FIRST ADVENT

At the very threshold of human history after the tragedy of the Fall, we find the Holy Spirit's torch of prophecy kindled to lighten up man's dark wanderings. It is Genesis 3:15, "I will put enmity between thee and the woman, and between thy seed and her seed; it (He, in Hebrew) shall bruise thy head, and thou shalt bruise his heel". Thus spoke Jehovah to the serpent.

It was not a great sun-burst yet, but man's weak eyes of faith could at this time stand no more. This little prophetic torch was to be fanned by degrees into the marvelous light of the gospel. For the present faith was to rejoice in the prospect of a Deliverer from the dominion of Satan into which sin has plunged men. This Deliverer was to be: (1) Masculine (He, Heb.) not feminine. (2) Singular, not plural. Not the Hebrew nation is to deliver itself and the world, but one Person. (3) He was to be the *woman's seed*, not born by the will of man but by the will of God, for He shall be conceived of the Holy Ghost. (4) He will crush the serpent's head, but He will do it through suffering (bruised in the heel).

Henceforth you see this candle light grow and develop. There is Abel, a type of the coming One, for he comes to God through the sacrifice of blood and is hated by his brother and killed. The seedline of the woman we see in faith—in Seth, in Shem, in Abraham, in Isaac, who is obedient even unto death, in Jacob to whom the promises are repeated. But when he becomes the father of twelve sons who in turn become the fathers of the twelve tribes, then prophecy points to the one of the sons from whom the Deliverer is to come, that is, Judah. And to make it plainer yet we are told that He is to come from the family of David. And as we saw in Isaac, Abraham's son, the type of His death, we see in Solomon, David's son, the type of His reign.

It is amazing to find how the prophets of different centuries and millenniums are each adding another line to the portrait of the Messiah until Isaiah sees Him in the manger, and Micah sees Him in Bethlehem of Judea, and Isaiah sees Him on the Cross, and the Psalmist sees Him rise from the dead and sit down at the right hand of God the Father until all His enemies are become His footstool.

Suppose you had omitted this part of the Bible which I just touched without even naming all things essential, what would you have left of the Bible? But some have done it and what is the result?

1. *They have no inspired Bible.* Prophecy is the greatest proof of inspiration of the Bible and so prophecy had to go. Prophecy is supernatural, and so the supernatural had to go. Prophecy is miraculous, and so miracles had to go. Herewith went the Bible.

2. The Bible gives us the only reasonable solution of the problem of the origin of the universe, but Modernism does not like the Bible. Evolution was adopted as the "scientific" solution of that problem, and the Bible was discredited.

3. The biblical record of the fall of man experienced the same treatment. When there was no fall there was

4. No Savior needed, and

5. Atonement by the blood of Christ is therefore ridiculed as the "theology of the shambles," and the virgin birth as a "biological miracle." The deity of Christ was expounded to mean that *the divine in man* was also shared by Jesus. He died a martyr to His convictions—no resurrection, no ascension, no coming again! Where Modernism is coming in, Christianity is going out, and the empty name that remains is only paving the way for the antichrist.

—*Christian Life.*

ON ONE of the gates of Greenwood Cemetery is the quaint inscription, 'A night's lodging on the way to the City of the New Jerusalem.' —*The Ram's Horn.*

## THE DAILY DOZEN

1. Submit your will to the will of God.
2. Let the Spirit of God come into your life and give you sincere repentance for sin.
3. Confess your sin to God and your faults to those you have wronged.
4. Choose to be all He wants you to be.
5. Study the Word for wisdom and understanding.
6. Draw near to God in prayer, and He will endue you with power.
7. Anoint your eyes with the eyesalve of truth, that your vision may be enlarged, that eternal realities may be magnified in your experience.
8. Be temperate in all things.
9. Serve others if you would have a song of joy upon your lips and enduring happiness within your life.
10. Build within your heart a castle of character, whose stones are the golden virtues of the sinless One.
11. Take the Lord into partnership with you; in business or in pleasure, at home or among strangers, let Jesus, as the senior Partner, direct in your affairs.
12. In a word, "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 . . . and the helmet of salvation, and the sword of the Spirit: . . . praying always, . . . and watching".—*Adapted.*

## THY BROTHER CALLS TO THEE

Awake! O Christian, from thy sleep,  
And heed thy brother's call!  
He cries to thee across the deep,  
Where darkest shadows fall.  
From sin and guilt and wretchedness  
He knows not where to flee;  
Go, tell him how the Lord can bless!  
Thy brother calls to thee.

'Mid deepest gloom and darkest night  
He lifts his helpless hands;  
Can aught but Jesus give him light,  
Or break his cruel bands?  
Then send, O send, the Master's word  
Across the wide blue sea,  
Where Macedonia's cry is heard!  
Thy brother calls to thee.

O save the lost, the sinner turn!  
To blind men send the light!  
O let thy soul with ardor burn  
To lead them to the right;  
Then usher in that glorious day,  
The kingdom yet to be,  
When all shall own the Master's sway!  
Thy brother calls to thee.—*Selected.*

## RICH TOWARD GOD

By H. A. Sheets

OUR LORD spoke a parable to His disciples, saying, "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is *not rich toward God.*"—Luke 12:16-21.

We do not believe that this parable of our Master forbids the laying up of treasures for ourselves. We believe that the Scriptures teach that we should provide for our old age and for the future care of those of our family. "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."—1 Timothy 5:8. We do believe that this parable teaches that we must not neglect God while laying up

treasures for ourselves. We must be "rich with respect to God" (Diaglott) or He will require our souls of us. This rich man's sin was not in being rich but in not making any provision for God and His work. We must give to God if we would have life in the age to come.

Jesus teaches this great fact in another parable. "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds (of silver), and said unto them, Occupy till I come. . . And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him . . . that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant . . . And he said unto them that stood by, Take from him the pound, and give it to him that hath the ten pounds."—Luke 19:12-24.

Christ, our Nobleman, has gone into a far country to receive for Himself a kingdom. He, too, will return some day and reckon with us for the money that has been entrusted to us. We must account for the way we have used it. All of the wealth of the world belongs to God. He has just loaned it to us to use for a season. "For the world is mine, and the fulness thereof."—Psalm 50:12.

God gave Israel some very definite instruction concerning giving for His work. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, *is the Lord's*: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed."—Lev. 27:30-33.

Israel prospered as long as they paid the tithe; but soon they became careless or a depression hit them, and they felt that they could no longer afford to give God a tenth of their increase. They ceased to pay God His due, and it was then that He spoke to them in these words: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? *In tithes and offerings.* Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and *prove me* now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the de-

vourer (insects) for your sakes and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."—Mal. 3:8-12.

It is evident from the above that Israel had done wrong, but God was willing to bless them again if they would only mend their ways. If they would pay their tithes, God would so increase their incomes that they would realize more from the nine-tenths than they were then realizing from all. God said, "Prove me" and see.

We are convinced that the dry seasons of recent years, the increase of insects and pests are due to the fact that man is no longer paying God His just due. Try paying God and see if you do not prosper just as much on nine-tenths as you now do on all.

When we mention this subject we always meet the argument that tithing was a part of the old law and that the law has been fulfilled, but it must also be kept in mind that tithing was practised by Abraham four hundred thirty years before the law. In Hebrews 7, Abraham paid tithes to Melchisedec. Of Christ it is stated that He is a "priest for ever after the order of Melchisedec", v. 17. Then did not Abraham in type pay tithes to Christ? It is stated that the Levites paid tithes to Melchisedec "*in Abraham*", v. 9. If we are *in Abraham* (Gal. 3:27, 29) should not we pay tithes to Christ? Can we be blessed with faithful Abraham without partaking of his faith? Righteousness is imputed "unto them . . . who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised."—Rom. 4:12. "Faith if it hath not works is dead, being alone."—James 2:7.

The old tabernacle with its law was a pattern of the new (Heb. 9:9). Would not, then, tithing, a part of the old, be a pattern of a corresponding part of the new?

Paul's direction to the Corinthians was: "Now concerning the collection (Greek—*logia*—tax-gathering) for the saints, as I have given order to the churches of Galatia, even so do ye. 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 (unpaid taxes?) when I come."—1 Cor. 16:1-2.

Isolation did not excuse a Jew from paying a tithe. The tenth was God's, whether he lived in Jerusalem or Egypt. Is not this true today? Many people move away from their church to a place where they can make more money. We do not condemn that practice, but when God blesses with an increased income, should not more be returned to Him? Your home church has not only lost your attendance and cooperation but must shoulder the work and responsibility that you can no longer do.

Should an isolated person be asked to support a church when he cannot attend to reap any of the benefits? If some were not willing to do this there would be few missionaries in foreign fields. But this is beside the question. A tenth belongs to God. How are you going to use it? If you think it can best be used in the church you left, send it there. If you are convinced that God would have you use it some other way, use it that way. God has made you a steward,

and you must occupy for Him. You will be rewarded according to the way in which you use it for Him.

We have written this message for you because we feel that we, like Paul, should not "shun to declare unto you all the counsel of God" (Acts 20:27). We feel that people need instruction in the matter of giving as well as the matter of baptism. This has been written in the spirit of love, and we pray that it may be received in the same spirit.

We close with the words of Solomon in Proverbs 3:9-10, "Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

—In *Gospel Searchlight*.

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"Give thy service, glad and free,  
 Added strength, His gift for thee.  
 Give thy strength, thy time, thy gold,  
 He will give "an hundredfold."  
 Water others with the Word,  
 Floods on thee will be outpoured.  
 Give, though suffering be thy lot,  
 Give God praise and murmur not.  
 Give thy mite—that is thine "all"—  
 From His throne new gifts will fall.  
 God of Love on thee shall pour  
 Measure good, and running o'er."

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## THE GREATEST OF THESE

By *Harvey Krogh*

"And now abideth faith, hope, love, these three; but the greatest of these is love."—1 Corinthians 13:13.

**F** AITH, hope, love—the greatest of these is love. Why? Because we will have neither faith nor hope if we do not have love! Though we have unlimited ability, excellent understanding, faith to perform miracles, though we give all of our goods to the poor, and do not have love we are counted as nothing. Love, therefore, is of most importance. But what is love?

Love is that quality which prompts forgiveness. And forgiveness is the theme of God's plan of reconciliation. Without it we can never be reconciled to God. If God does not forgive our sins, Christ's atonement will have no effect upon us, and we shall never rise to reign with Christ.

Further, "if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6:15. What YOU and I lack is that *love* that prompts us to forgive our fellows when they make mistakes. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35. If we have that love, we will forgive others, and God will forgive us. But if we do not have that love, our hope of eternal life is very small.

Do you have LOVE in your heart? Can you forgive?

## OUR YOUNG PEOPLE

MAKING A LIFE WORTH WHILE

**M**ANY of our young folks are being graduated this month from the eighth grade into the high school and from the high school into college or the university. Some, because of circumstances, are being graduated into life. For all entirely new experiences are in store. Unaccustomed problems must be solved; new situations must be faced; difficult decisions must be made. What are you going to make of the new life that opens up before you? What record will you write on its pages day by day?

Life has been given to each one of us for a distinct and definite purpose. If we say, "Oh, we'll take life as it comes. Time enough to know how we will make our decisions when we arrive at a crossroad." But will there be time enough? Will we know how to decide wisely if we are not trained in wisdom's way from a child onward?

If a man had suddenly been made steward of a vast estate, not having had any previous training in stewardship, with no especial aptitude for its particular line, think you he would have the wisdom to solve the questions that would confront him? Would he not be guilty of many, many errors in judgment, and would he not suffer accordingly?

God has made each one of us stewards of ourselves. The truth of stewardship comes home to us with force as we realize that all that we are and all that we possess came from God. Our very life with its abundant powers is a constant gift from God, a constant reminder of His loving care and faithfulness.

You, young man, the possessor of a keen intellect, God has made you His steward over that mind. You rejoice in your powers of thought and reason; do you realize that as God's steward you owe something to Him for the gift of that intellect? If success comes to you because of that wonderful gift, you are a debtor to God for such success.

Young woman, you are a steward of your emotions and your will. That keen perception of the fitness of things, that fine sense of propriety, that valuable guide which we call conscience—with all of these you have been endowed by an all-wise and loving heavenly Father. You may make of your life something fine and noble and useful or the reverse. Which will it be?

All of you are stewards of your activities, dear readers. Whatever of worth you accomplish is never done through your own efforts alone. You live in a world of opportunity provided for the expression of your best selves through the mercy of the Creator of all. Some deeds disintegrate; others build. Which kind are you going to use in the making of your life?

We would have little patience with the steward who cared for his master's estate in such a way as to bring valuable returns and then expected to keep all of the profits for himself. Are you going to be such a steward? Or in building a life worth while will you take into account the

Giver and serve Him acceptably?

Some day—it may be today—the Son of the One whose steward you are will return and ask an accounting of you. He told you to "occupy" in His absence, and the results in that great day of reckoning will be just and honest. As you have guarded the various treasures put into your keeping, so will He reward you. May you hear words of commendation for faithfulness and be called a good steward by the Master in the day of His return.—*M. G.*

## THE BOOK OF BOOKS

THERE is no other book so varied as the Bible, nor one so full of consecrated wisdom. Whether it be of the law, business, morals, or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind, he who seeks for guidance in any of these things may look inside its covers and find illumination.

The study of this Book in your Bible classes is a post-graduate course in the richest library of human experience. As a nation, we are indebted to the Book of books for our national ideals and representative institutions. Their preservation rests in adhering to its principles.

—*Herbert Hoover.*

## NUMBERED STEPS

**"F**OR now thou numberest my steps". "Doth not he see my ways, and count all my steps?"—*Job.*

The comforting truth as to the hairs of our head being numbered is more or less taken for granted, but the truth of these verses is one that should impart additional confidence. In the daily round we can rest assured that nothing affecting God's glory or our blessing is overlooked. Think what it means, *every step* numbered, counted!

During an air raid on London, a Christian was hurrying home as fast as a painful chest trouble, that had baffled the doctors, would allow. He was, however, calm in the assurance, "It shall not come nigh thee" (Psalm 91:7), when a fragment of shell struck him down! Had God failed? How often this question arises! One step more or less would have made him miss the blow, and he would have called it a wonderful deliverance.

But no, he was laid low. In the hospital the surgeon found the piece of shell and beside it the mysterious source of his old trouble. A small bit of wood had somehow become embedded in the membrane of the lung. With its removal, a speedy recovery to health took place, and today he praises the Lord for steps that were so numbered as to bring him exactly in line with the fragment of shell from the sky that went straight to the seat of trouble alongside the piece of wood.

Let us thank God for steps not only ordered, but numbered, so that nothing can harm our Father's child.—*Sel.*



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"HE THAT DWELLETH IN THE SECRET PLACE OF THE MOST HIGH SHALL ABIDE UNDER THE SHADOW OF THE ALMIGHTY."—PSALM 91:1.

### HOW SIN BEGINS

*"Watch and pray, that ye enter not into temptation."*

IN THE beginning God placed Adam and Eve in the garden of Eden and told them they could not eat of the tree in the midst of the garden. Satan tempted Eve, and she ate some fruit of the tree and gave Adam some to eat. That was the first sin.

The first lie ever told in the garden of Eden was when Satan told Eve she would not die (Gen. 3:4), although God told Eve in Genesis 2:17 she would die. Would you believe God or Satan? As soon as they had tasted it, they remembered what God had told them, and they hid themselves because they were afraid to meet God (Gen. 3:8). Therefore God sent them away from the beautiful garden of Eden (Gen. 3:23).

By disobeying God, Adam and Eve brought sin and sorrow into the world. Adam's and Eve's disobedience brought sin and death upon all men (Rom. 5:12). Let us watch and pray that we do not fall into temptation as Adam and Eve did.

Lucille Maroney, 13, Kokomo, Indiana.

### CHRISTIAN BAPTISM

ANYONE who is baptized into Jesus Christ is baptized into His death. We are buried with Him in baptism into death, for baptism represents the death, burial, and resurrection of Christ. Like as Christ was raised up from the dead, even so should we walk in newness of life. If we have been planted together in the likeness of His death, we shall be in the likeness of His resurrection. (Rom. 6:1-5.)

There is only one true faith which can turn from sin, so there is but one true way of turning from sin, and that is baptism in Jesus Christ. Ephesians 4:4-6 says that there is only one Lord, one faith, and one baptism, also there is one God and Father of all, who is above all, and through all, and in all. There is only one body and one spirit.

Baptism is a burial, according to Colossians 2:12—"Buried with him in baptism, wherein ye are risen with him through the faith of the operation of God, who hath raised him from the dead." According to Colossians 3:3,

after baptism you are dead, and your life is hid with Christ in God.

"Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. 6:12. Therefore baptism is a resurrection to a new life.

According to Mark 16:15-16, we have to have faith, believe, and then be baptized, to be saved. For remission of sins we must *repent* and be *baptized* in the name of Christ. If we do this, we shall receive the gift of the Holy Ghost—eternal life.

Ellen Prichard, Kokomo, Indiana.

We bless Thee for Thy peace, O God!  
Deep as the soundless sea,  
Which falls like sunshine on the road  
Of those who trust in Thee.

We ask not, Father, for repose  
Which comes from outward rest,  
If we may have through all life's woes  
Thy peace within our breast.

That peace which suffers and is strong,  
Trusts where it cannot see,  
Deems not the trial way too long,  
But leaves the end with Thee.—Anon.

*Our life is like the dial of a clock. The hands are God's hands passing over and over again. The short hand, the hand of discipline; the long hand, the hand of mercy. Slowly and surely the hand of discipline must pass, and God speaks at each stroke; but over and over passes the hand of mercy, showering down sixtyfold of blessing for each stroke of discipline or trial; and both hands are fastened to one secure pivot, the great unchanging heart of a God of love.—Norman B. Harrison.*

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



### THE GRUMBLE BOX

"HERE, Nell, put in your penny. That was a big one!" "I only said the potatoes were stone-cold, and it's the honest truth—they are. If that's grumbling, I'd like to know. Is that grumbling, Mother?"

"I rather think it is, Helen," answered Mrs. Porter. "Some one had better read our contract again. We haven't read it for nearly two days. You read it, Harry."

Harry took a box from the middle of the table and read:

*"Each and every member of this family of Porter agrees to pay one penny into this box for each and every grumble or complaint he or she makes about any article of food on this table."*

"If that isn't the strangest agreement I ever heard read!" exclaimed Aunt Margaret, who had come in unexpectedly for lunch. "How did it ever come about?"

"Oh, we've had it for nearly a month now, and the box is nearly full!" said Helen. "For the first day or two pennies just poured in, but now Father can eat salty butter and drink weak coffee without a word. He's almost heroic. Mother always was a martyr; nothing but tough beefsteak made her complain, but she will swallow it now with a smile. I suppose Harry and Bess are to fill the box."

"But," said Aunt Margaret, "you haven't yet told me why you began to have the grumble box."

"I'll tell you," said Mrs. Porter. "Don't you remember some of the times you have been here for lunch or dinner when everything was either too hot or too cold, the beef overdone, the vegetables either too salty or not salty enough, the bread dry or the toast burnt, and sometimes we didn't have the right kind of dessert?"

Aunt Margaret smiled. "I've known such things to happen in other people's houses, too."

"So have I," said Mrs. Porter. "But don't you remember, too, the little blessing father asks before meals: 'O Lord, for the food that Thou hast given us, give us grateful hearts'? Then we grumbled over every mouthful!"

"You didn't, Mother; you never did. It was the rest of us."

"Well," continued Mrs. Porter, "one beautiful Sunday morning we all went to church and had an unusually good sermon. Then we came home and sat down to a very good dinner; but it was worse than ever, and before we left the table father stopped us and said: 'I've been thinking, children, it would be just as well not to ask a blessing on the

food any longer. We have such poor things to eat; we can not feel grateful.'"

"I tell you, that took the breath out of us!" said Harry.

"Yes, but it opened our eyes," said Helen. "We could not believe that we found so much fault with everything."

"It was Father who thought of the box," said Harry. "He said it would help us to keep a good resolution if we had to pay for breaking it."

"I've got some pennies in it, too," said little Bess, "'cause I cried for more sugar in my oatmeal."

"And what are you going to do with the money when the box is filled?" asked Aunt Margaret.

"We don't know yet what kind of heathen are to have it," answered Harry, "Chinese, Siamese, Japanese, Indian, or plain Americans; it will go from the heathen to the heathen."—*Selected.*

### THE EASY TASK

ARTHUR was ill and had to stay in a darkened room, so each member of the Golden Hour Sunday school class pledged to do something nice for him while he was shut in. Arthur's mother had made a list of helpful things that could be done, and now the children were meeting on Rudolph's lawn to decide about them.

"I'll take the Sunday school paper to Mrs. Laws," said Debby at once. "I'm going to be busy this week because Cousin Molly will be here, and that is all I can do."

"I'll take picking the bouquet for Mrs. Jones," said Ted. "I won't even have to go to Arthur's yard for that. We have flowers at home that will do."

"I'll take Nickie to care for," put in Jimmy.

"Why, Jimmy," said Betty, "That will be the hardest of all. Why don't you leave that for Tom? The ones who are not here ought to get the hardest things. I'm only going to offer to water the plants for Arthur, for it has been raining, and they won't need much care."

"I want a hard job," said Jimmy. "I want to show Arthur that I'm very sorry for him."

Betty's face turned red. Then she said so all could hear, "I want to take Arthur's errands that he promised to do for Mrs. Green. I want to show Arthur I care by taking a hard task."

Then how quickly it spread around. When Billy arrived, out of breath from running to get to the meeting, there was nothing left to do, so Jimmy had to promise him a share of his work.

"It looks as though good deeds are catching," laughed Billy.

## With Our Sunday Schools

LESSON 13.—June 26, 1932

### REVIEW: WHAT WE HAVE LEARNED FROM GENESIS

Hebrews 11:4-22

Devotional Reading: Hebrews 11:4-22

#### GOLDEN TEXT

We know that all things work together for good to them that love God,  
to them who are the called according to his purpose.—Romans 8:28.

**Lesson I.** Genesis 1:1 to 2:7.

**Topic: The Creative Work of God.**

**Summary.** The idea of God is fundamental. The Creator preceded the creation. Most thoughtful men have recognized the necessity of believing in an intelligent and personal Creator. To find evidence of God in the things that He has made is "the great quest of science."

Two agencies have been employed by Jehovah to reveal Himself to man, two mediums of divine communication proceeding from the same Source, actuated by the same Power. Mind and matter, each when moved upon by the Spirit of God reveals His will. The minds of the prophets received impulses from the mind of God through which His will was made known; and nature through the operation of law provides another source of definite knowledge of Him.

**Lesson II.** Genesis 2:8 to 3:24.

**Topic: Entrance of Sin and Death.**

**Summary.** God in His wisdom has conceived a purpose which He designs to accomplish through the creation and development of the universe that requires the cooperation of men. Just why He has included men among the necessary elements of His plan is not for us to question or perhaps to fully understand. It is sufficient for us to know that this is true, and that we may be included among the highly honored servants of the Most High if we continue faithful to Him.

It is also important for us to realize that God's purposes must go on. If we fail to meet the requirements of service, we will be "cut off" and another will be given our place and crown.

**Lesson III.** Genesis 12:1-9.

**Topic: The Faith of Abraham.**

**Summary.** God called Abram out of the darkness of a city given over to superstition and idolatry to be the channel through which would flow a blessing into all the world. Abram heeded the call because he had faith in God, "being fully persuaded that what he had promised, he was able also to perform."—Rom. 4:21. We are also called into the service of God. Our faith in Jehovah should prompt us likewise to dedicate our lives to the task assigned us, knowing that our work in the Lord shall not be in vain. 1 Cor. 15:58.

**Lesson IV.** Genesis 13.

**Topic: God Chooses for Abram.**

**Summary.** Moved by selfish motives, Lot chose a territory of much natural fertility. But it led his family away from God and from virtue. It was limited in area, and he

was soon deprived of such benefits as it had provided. Abram gladly permitted God to choose for him, and he was made "heir of the world", and assured of its everlasting possession. Faith prompted Abram in submitting to the will of Jehovah, and the reward of faith was temporal blessings, spiritual comfort, and eternal glory.

**Lesson V.** Genesis 26:12-25.

**Topic: Isaac's Sacrifice for Peace.**

**Summary.** The central thought of the lesson may be expressed in the words of Jesus in Matt. 5:9: "Blessed are the peacemakers." Peace can only be brought about by self-sacrifice, by a willingness to give of our own possessions, of our own rights, of our own convenience, to meet the needs of others. World peace will only be experienced in the earth when Jesus comes, and the spirit of love prevails everywhere.

**Lesson VI.** Genesis 25:27-34.

**Topic: Controlling Our Desires.**

**Summary.** Temperance lesson. Esau sells his birthright to Jacob for a temporary gratification of appetite. He trades that of great and eternal value for that of little value and of transitory duration. How did Esau indicate the shallowness of his mind in this affair? In what did the sin of Jacob consist in this matter? The future of untold millions was affected by the action of Esau and Jacob. A single decision of ours may produce reaction for good or ill in the lives of generations to come.

**Lesson VII.** Genesis 28:10-17.

**Topic: Jacob's Dream of Hope.**

**Summary.** Jacob had grossly deceived his aged father Isaac, and defrauded his brother Esau, and now fled for his life. Night overtook him at Bethel, and he fell asleep with his head pillowed upon a stone. He dreamed of a ladder reaching from earth to heaven, with angels ascending and descending upon it. God, standing at the top of the ladder, gave him a promise of all the land he could see. He was further told that his posterity would be as the dust of the earth, and that God would not leave him until all these things came to pass. In addition, through Jacob and his seed all families of the earth would be blessed. Jacob did not receive the fulfillment of the promise in life. When Christ shall come and the kingdom of God shall be established on earth, the dead raised, and Israel regathered to the land of promise, then will be fully accomplished all that God has said, and through Christ, who is the seed named, all races of men shall be blessed.

**Lesson VIII.** Genesis 32 and 33.

**Topic: Jacob and Esau Reconciled.**

**Summary.** The successive steps taken by Jacob and Esau that led to their reconciliation (Jacob's remorse and repentance, and Esau's pardon extended to him), correspond to the order that must be observed by a sinner if he would become reconciled to God. He must experience remorse for his past sin so deep that he is moved to turn away from it; repentance that is not only sorrow for sin, but an actual ceasing to commit iniquity (indicated in baptism by a symbolical death to sin); and the act of God in graciously receiving his plea and granting him pardon.

**Lesson IX.** Genesis 37:1-11.

**Topic: Joseph a Type of Christ.**

**Summary.** The history of Joseph suggests the life and service of Christ in the following particulars among many others: 1. Like Jesus, he was a "stranger" in the land of promise. 2. He was an heir of the promise. 3. His father's beloved son, in whom the father was well pleased. 4. He was sent to his brethren by his father. 5. They "despised" him and sought his life. 6. The evidence of his death was blood. 7. In destroying him they unconsciously prepared the means of their own salvation.

**Lesson X.** Genesis 39 to 41.

**Topic: Consecrated Business Ability.**

**Summary.** Joseph cultivated the qualities of truth, observation, devotion to duty, and consecration to God while still a boy. These were the elements of character that equipped him for the task of saving the Egyptian world from starvation. Natural business ability should be cultivated and dedicated to God, that its fruitage may be used in the furtherance of the divine purposes. No man is too busy to ponder on the goodness of the heavenly Father.

**Lesson XI.** Genesis 44:18 to 45:15.

**Topic: The Sacrifice of Love.**

**Summary.** The history of Judah as given in the present lesson follows the regular and logical order of events observed by one who passes "from death unto life," in a spiritual sense. Judah is introduced as a selfish, carnally minded man of the world. Personal trials and disappointments in his own family, led to his reformation. Reformation brings with it a radical change of mind and heart. He now is made to sympathize with his sorrowing father, is driven to offer himself as the purchase price of his brother's freedom and his father's peace of mind. The reward is found to be commensurate with the price offered.

## AMONG THE CHURCHES

### CONFERENCE DATES

Minnesota Conference at St. Cloud	June 9 to 12
Michigan Conference at Grand Rapids	June 24, 25, 26
Indiana Bible School and Conference at North Salem,	July 5 to 19
Texas Conference and Bible School at Riviera,	July 8 to 16
General and Illinois Conference and Bible School, at Oregon,	August 2 to 14
Iowa Conference and Bible School at Waterloo,	August 20 to 28
Eastern Nebraska Conference at Omaha,	August 28 to September 4
Virginia Conference and Bible School at Maurertown,	August 25 to Sept. 4

### TEACHERS FOR ILLINOIS BIBLE SCHOOL

Following is a list of the teachers for the various classes of Illinois Bible School, to be held at Oregon, August 2 to 14: Adult, F. L. Austin and H. A. Sheets; Special Workers, Grace M. Marsh and M. W. Lyon; Advanced Young People, F. L. Austin and L. E. Conner; Junior Young People, G. E. Marsh and C. E. Lapp; Intermediates, V. Earl Thayer; Primary, Verna Thayer. This assures all who plan to attend competent and suitable, as well as interesting instruction. Come and enjoy this school with us.

### GRAND RAPIDS, MICHIGAN

The first Sunday in June broke our attendance record, with 284 present and in the various classes. Since this was a regular Sunday with no special features or attractions we feel that it reflects the healthy condition of the school.

Three more splendid adults came forward for baptism on June 5. We plan a baptismal service for June 19, and will publish names and addresses of the new members then.

On June 8 a monthly meeting of the Sunday school officers and teachers was held. Among other matters worked upon was that of putting on a Daily Vacation Bible School. It was decided to have a class from 9:30 to 11:00 a. m., each day for two weeks, beginning July 11. This entails a lot of work, but we anticipate some real results from the effort. Immediately following this school work the Sunday school picnic will be held, July 23.

The pastor and family are looking forward eagerly to entertaining some well known guests over a week end real soon. Michigan is a veritable paradise at this time of year, and the Grand Rapids church has its doors open for all friends and members of the household of faith.

On June 7 we were called upon to lay away one of our twelve year old Sunday school boys, Gerald Johnson, who was drowned while swimming in an old quarry. Two days later Sr. Conlon and Sr. Schooley had their home saddened by the death of a married daughter and sister, Mrs. Grace Lawrence. Our hearts go out to these bereaved ones, and we point them to our heavenly Father for comfort.

F. E. Siple, Pastor.

### AT PLUM RIVER (ILLINOIS)

Bro. C. E. Lapp will be with the people of the Plum River church and vicinity over the week end of June 19. We are glad to note that these brethren are growing in interest, attendance, and cooperation in church services.

### ACTIVITIES AT BLAIR, NEBRASKA

Our Berean class recently purchased a palm for the church, and the Ladies Aid, a new communion table. Both add much to the beauty of our meeting place. We have also been busy making flower beds, trying to make the outside attractive, too.

Mrs. Thos. Bates will entertain the Ladies Aid on Wednesday, June 8. We have been unable to get any remunerative work, and so we have been working for the hostess, patching, darning, etc.

We enjoyed Bro. Harvey Krogh's short visit at home and appreciated the sermon and lessons he gave us while here. Sr. Dorothy Krogh will teach the mid-week Bible study class on Thursday night. We are indeed glad to have her home again. Heretofore we have had only one young people's class, but it has become too large for one teacher to handle successfully. Last week a division was made and Sr. Dorothy Krogh is to teach the new class.

Our young people have organized a choir, and it helps so much with the singing. They also furnish a special number each Sunday morning.

Bro. Almus Adams will occupy the pulpit on Sunday, June 12, and on each second Sunday of the month hereafter.

Lucille LeCrone.

### THE GLAD TIDINGS HOUR

It may be of interest to our brothers and sisters of the Church of God to know what kind of programs our church is putting on the air, and we are proud to tell you about the Glad Tidings Hour.

This hour is designed to bring good news, glad tidings, to a people that so badly need to be cheered by a wonderful hope in these times of depression, crime, and death. The subjects and songs are chosen with that end in view. To make the programs as interesting as possible calls for a much different procedure from that employed in regular church services. Turning the radio dial is much easier than getting up and walking out of church. The songs must be familiar, and they must be well sung. The talks must be short and to the point. We are glad to say that comments received indicate an interested audience of several thousand.

We come on the air at three o'clock every Monday afternoon, from WCMA, Culver, with our theme song—Glad Tidings of the Kingdom. Then we ask our heavenly Father to direct us and to increase the audience. Then we sing a song, followed by three talks of less than ten minutes each on kindred subjects. A song follows each sermonette, the last talk being concluded with announcements, prayer and a song as we go off the air. The songs are sung by a quartette, as follows, Mrs. Pearl Zechiel, Mrs. Grace Overmyer, Mrs. Louise LaMunion, and Mrs. Mary Hatten. The good news is told by the pastor of the Burr Oak church.

We welcome suggestions for improvement.

Cecil A. Smead.

### AT WCMA

Bro. J. H. Anderson will be the speaker next Sunday morning at 6:30 from WCMA at Culver, Indiana. We are sorry that static is interfering with the broadcasts, but the way having been opened we will continue, with the help of God, to broadcast the gospel of the grace of God. Remember to join the Gospel Proclamation Fund. The Lord is especially well pleased with missionary efforts.  
Cecil A. Smead.

### SERVICES AT ROCKFORD, ILLINOIS

Sunday school is held each Sunday, beginning at 9:45, followed by preaching services at 11:00. The Bereans meet every Friday evening at 7:45 for Bible study. All these services are held at the regular place of meeting, 1904 North Main Street. Visitors are always welcomed.

### ADDITIONS AT KOKOMO

The members at Kokomo, Ind., feel that they have been well paid for their efforts to spread the glad tidings. On Sunday, May 15, Sr. Edith Collins and Bro. Bernard Erick came forward and requested baptism and Bro. O. J. Parker took them to the water. Immediately following the evening services, communion was administered by Bro. Harvey. On Tuesday, May 31, Bro. Earl Dowden likewise accepted Christ.

The candidates and their places of residence are: Edith Collins, 1200 S. Plate; Bernard Erick, 907 S. Waugh; Earl Dowden, 701 S. Armstrong.

We are glad that they have made this start and pray that they may so walk as to be found worthy of entering that soon coming kingdom.

Yours in His service,

Edgar Harvey.

### HAMILTON - HOSKINS

A very pretty wedding was solemnized on Tuesday, June 7, at the Church of God in Eden Valley, Minn., when Miss Shala Hoskins, daughter of Mr. and Mrs. W. F. Hoskins of Eden Valley, and Howard Hamilton, son of Mr. and Mrs. John Hamilton of Watkins, exchanged the vows which made them man and wife. John L. Denchfield, pastor of the church, performed the ceremony. The bride's sister, Miss Iva Hoskins, was her only attendant. The groom was attended by his brother, Harold.

Both bride and groom are fine young folks, members of the Church of God at Eden Valley, well liked and respected by all. They plan to make their home at Cool Springs, where the groom is employed. We pray God's blessings upon them. May they live close to Him as they live harmonious lives of peace, joy, and contentment, one with the other.

### FOR SALE

"Christ in Gethsemane," a beautifully colored, well known picture, printed on stiff parchment and mounted on light board; suitable for gifts, class rooms, and churches, and as prizes for Sunday school, Berean, and church contests; for sale at Fifty Cents each by the Golden Rule classes of Oregon, Illinois. Address Frederick Claussen, Oregon, Illinois.

**COMMUNICATION**

Dear friends and brethren of like precious faith, and all who love God: Richard Benjamin Humphreys, our son, died on May 22, the result of a gas explosion. His clothes were burned off from his waist up, on Saturday night previous. He has left to mourn his dear wife and his nine months old baby daughter, Benna Jean; also his dear mother, father, five sisters, and three brothers: John R., Jesse L., Mrs. Rachel Morris, and Olive, his youngest sister, all of Bear, Ark.; Mrs. Mary Kinsey, Nashville, Ark., Rt. 6; Mrs. Ruth Kinsey, Meyers, Ark.; Samuel J., Camdenton, Mo., Box 51; and Mrs. Esther Sprinkle, Cheyenne, Wyo. Esther and her husband, it seems providentially, were permitted to witness his last hours of suffering.

We received a telegram stating that Wilma, his wife, was coming with the body. So a goodly number of kindred and friends met on May 24 at Hot Springs to convey the body some fifteen miles west to the Lowe cemetery, where many of his kindred and friends, with three of his elder brothers, are buried. We were reminded of that greater gathering, when they shall come from the east, west, north and south. Several spoke of this being the largest assembly ever gathered at this place. A Baptist minister, Mr. Geo. Rowe, officiated. He had known Benjamin from his youth and spoke of him in the best of terms. And we do hope and pray that something was spoken that day that will bring forth much fruit, that Richard Benjamin's sad end may redound to the honor and glory of God. Benjamin's wife said she thought that he thought more of his Bible than he did of her.

When his elder sister beheld him in his rack of pain, she said, "Ben, the dear Lord can help you; pray to Him," and he brightened up and said, "O, He is the best in this world." His dear wife could hardly stand to behold him and his dear little baby screamed when she saw him. Could the doctors have kept his life in him, what a sad condition he would have been in! The better thing for us is outlined in 2 Timothy 4:1-18; 1 Thessalonians 4:15-18. A woman in Denver, Colo., after hearing Benjamin talk on the Scriptures said, "I feel I have missed the best part of my life in not being taught the Bible." So he sent more than enough money to have one of the best Bibles that we know of with her name printed on it in gold, and such an appreciative letter we received from her after she received the book. Benjamin was our sixth son, and Benna Jean is our sixth granddaughter, a lovely child.

Yours in hope of Israel's King,  
Kittie C. and R. A. Humphreys.

**HERALD RECEIPTS**

Helen Porter; Mrs. Mandes Reed; R. F. Underwood; Ora Worley; Georgia Thompson; Helen M. Schatz; Etta L. Elton; Mrs. C. C. Ezell; Eva L. Page; Mrs. A. M. Siple (for self and another); J. G. Haupt (for another); S. W. Higgins.

**CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB AND N. B. I.**

T. M. Savage, Jr.; Sadie Savage; W. M. Bowers; Mr. and Mrs. Ed Engebretson; Grayton Ladies Aid, Clear Lake, Wis.; Virgil Claypool; W. A. Rea; Eva L. Page; Mrs. M. Shea; Ellison Shea; Mrs. Sarah Emms; Opal Robbins; Mrs. W. L. Robbins; Dollie Mae Robbins; Mrs. and Mrs. M. Fetters; Mr. and Mrs. Arthur Gilbey; Loren L. Burnett; Mary A. Woodward; Gladys French; Etta L. Elton; Albert Siple; Ella Siple; Ruchie Alexander; Georgia Thompson; Wayne Thompson; Mr. and Mrs. Jos. H. Williams; Mrs. H. C. Starbuck; Mr. and Mrs. Harold Starbuck; Grand Rapids Sunday School; J. Arthur Johnson; Mrs. Mae Mick.

**DO YOU EVER DO IT?**

Do you ever visit a new member? Do you ever call on a prospect for church membership? Do you ever visit the sick? Do you ever give an invitation to the friends you meet on the streets to attend Sunday school and preaching services? Do you ever say a word of appreciation to those who sing? Do you make it your rule to greet strangers and visitors when they come to church? Do you ever pray for your preacher? Do you ever thank the man or woman who tells the Word of God to your boy or girl? Do you ever consider that promoting the church is part of your daily business as well as that of the pastor?

**PRAYER**

The successful Sunday school is built upon prayer. It is vital to the success of any Bible school that the superintendent, the teachers, and all the officers should be men and women given to prayer. The chief purpose of such schools is to teach all things whatsoever Jesus has commanded (Matt. 28:20), all that is revealed in the Word of God. To do this effectually requires the leadership of the Great Master all the time, and prayer puts us in touch with Him.

Wherever it is possible each class should be opened with prayer, either by the teacher or by some member of the class. This is God's work, and should be kept constantly under His supervision.

**THE RESTITUTION HERALD**

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The RESTITUTION HERALD advocates: the near return 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 to be 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.

**BETWEEN YOU AND ME—**

Ripley's Sunday school is growing. They will need about 25 more quarterlies for next quarter. Fine! A growing Sunday school today means a growing church tomorrow.

Every little while we hear something of interest from that busy little group at Kokomo, Ind. They have just had three splendid additions to their little church family. May God keep each one faithful to the end.

Don't you like the cut we have above "Sethur's Sayings" on page three? Both the design and the drawing for this were made by our own artist, Sr. B. H. Carpenter of our Oregon (Ill.) congregation. You can almost hear the venerable worthy, Sethur, instructing Abidah in wisdom's way, can't you?

A neat little bulletin, announcing the program of classes, teachers, and preaching services of the conference just held at St. Cloud, is on our desk, which gave promise of interesting and instructive sessions. We trust that much good will accrue to the work in Minnesota as a result.

Readers will learn with sadness of the death of Bro. Benjamin Humphreys, son of Bro. and Sr. Humphreys of Bear, Ark. The manner of his death brings added sorrow to his parents and family. Let's drop them a word of comfort.

We are grieved to learn that Erma Jane, little daughter of Bro. and Sr. Wm. Hunt of South Bend, Ind., was recently injured by an auto and is in the hospital. Though her injuries are not of a very serious nature, yet she suffers some, and Sr. Hunt remains with her during the day. Readers of our children's page will need to exercise patience until their own beloved editor is able once more to prepare the copy for their page. A line to Erma Jane at her home address, 1111 Blaine Ave., will reach her, and will gladden her heart, we know.

Notice the change in program for the Michigan State Conference. Of necessity the Bible school will be eliminated, and conference will be held on June 24, 25 and 26. But they are not lessening their efforts in the least at the local church, though handicapped for room and by financial stringency.

From Bro. H. A. Sheets' "Gospel Searchlight", we discover that several from Virginia are planning to attend General Conference at Oregon. Bro. Sheets is one of the best boosters for the N. B. I. that we have among our pastors. He was a member of the first class of the Training School. Perhaps that is one of the reasons. Welcome to Oregon, Virginia!

We are glad to learn that the brethren at Marshall, Ill., have engaged Bro. Harry Goekler to preach for them on the second Sunday morning of each month. Later he may speak on Sunday evenings also. Bro. Harry was a student during the second semester last term in the N. B. I. Training School. We know you will enjoy his article on the front page of this number.

More good news from former members of the N. B. I. Training School! Sr. Dorothy Krogh, you will notice, is lending a willing hand with the work at her home church. Bro. John Denchfield is busy as two people in Eden Valley and vicinity. Bro. C. E. Lapp continues in the work of Illinois State Conference. Sr. Lucille LeCrone and Bro. Cecil Smead, are devoted to their respective pastorates in Nebraska and Indiana. Bro. Richard LeCrone, who remained at Oregon after the closing of school, is preparing to teach at the Indiana Bible School next month. Bro. Gerald Cooper speaks for the home folks at Ripley once a month. But it takes a better detective than we are to keep track of Bro. Harvey Krogh. Last week we announced him at Albert City, Iowa, for June 12. Instead it should have been Lake View, where the brethren enjoyed an all-day meeting.

## J E S U S

*Continued from page 580*

sin (Hebrews 10:12) of the same race as those lying under its condemnation, that He might deliver and save all those who place themselves under His protection and authority.

As a human being Jesus accomplished four things: Eternal Redemption, Heb. 9:12; 1 Cor. 1:30; Perfection as a human being, Heb. 5:8-9; Obedience unto death, Phil. 2:7, 8; Heb. 5:7; Immortality, Lord of all, Phil. 2:9-11; Eph. 1:20-23; Rev. 1:18.

When God raised Him from the dead, Jesus attained unto that condition stated in Luke 20:35, 36. But we have learned that Jesus is a type of the first man Adam. When God created him, Genesis 1:27, 28, He placed him in authority over the works of His hands, also gave him the command to be fruitful and multiply. By his disobedience Adam lost authority over the works of God's hands. Jesus, by being obedient, obtained this authority. See Hebrews 2:6-9.

But here is a dilemma. The first Adam did not cease to be fruitful and multiply. The second Adam ceased as a human being. Spiritual beings neither marry nor are given in marriage. But God created this world to be inhabited (Isa. 45:18; 54:3). The present stock is dying off pretty fast, and the Scripture declares that Jesus is to be the Father (Isa. 9:6, Douay Ver.) of the future race which will inhabit this earth. Where are they coming from?

Quoting from Romans 11:33 we have, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" God is selecting a bride for His Son. When they are married the first thing in order will be the raising of a family. That is what I did, and I presume everybody else did likewise. Of course, in these days of eugenics, probably that is not so. But in the beginning it was God's command and the purpose of marriage (Mark 10:6-9). Well, Jesus is going to have a family, and it will be a very large and numerous one, in fact, as numerous as the stars of heaven and the sand on the sea shore (Gen. 22:17; Hosea 1:10).

But we ask again, Where are they coming from? How beautifully Paul answers our question. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits (note, plural); afterward they that are Christ's at his coming."

Let us see what this means. Christ represents Himself and His church, Ephesians 1:22, 23, Head and body, man and wife, if you please (Eph. 5:25-32), on the spiritual plane. Now who are these at His coming? Why, their children, of course, and they will be raised out of the graves (John 5:28, 29). Many will be living, having been carried over during the final struggle between the nations (Zech. 13:8). How many and who will be raised, we cannot say. Some say that every human being will be brought back to life. I cannot say this, as I cannot find any scripture to support it. I read these, though, and realize what Peter

says, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—1 Peter 4:18. Also, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."—2 Peter 1:5-11.

These scriptures cannot be set aside with impunity: "The soul that sinneth it shall die."—Ezek. 18:4. "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."—John 8:24. "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles . . . and as many as were ordained to eternal life believed."—Acts 13:47-48. See also Galatians 5:19-21; Ephesians 5:3-6; Psalm 52:1-5; 2 Thessalonians 2:2-12.

I feel at rest in God, knowing as Abraham did, "Shall not the Judge of all the earth do right?" Gen. 18:25. In the meantime I will patiently plod along keeping in mind the words of Paul, "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach; that 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."—Romans 10:8, 9.

Who can read Psalm 97 and not feel happy? Leaving the future with Him until that day, the first verse will be realized, "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof". In Jesus we see God, for He revealed in His earthly life a loving Father seeking the best interests of His creatures. In the world to come wherein shall dwell righteousness, He will manifest in Himself and in His bride that He is holy in all His ways, righteous in all His doings, and His tender mercies are over all His work.

"The heavens declare Thy glory, Lord,  
In every star Thy wisdom shines;  
But when our eyes behold Thy Word,  
We read Thy name in fairer lines."

"WAIT not until you are backed by numbers; the fewer the voices on the side of truth, the more distinct and strong must be your own."—*Channing*.

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# THE RESTITUTION HERALD

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## THE SURE WORD OF PROPHECY

By C. E. Randall

*"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts".—2 Peter 1:19.*

God has given us certain prophecies that they may be lights for us in the dark places. We may trust in the surety and certainty of these prophecies, for they reach until the "day dawn". By turning to this "sure word of prophecy" we find considerable enlightenment on present day conditions and the outcome. We should be more interested in the outcome of present day conditions than in the actual prevailing circumstances. Of course it is true, we must be familiar with the prophecies relating to present day conditions in order to have any idea as to the ultimate outcome as revealed through the prophecy.

The unrest which is so much in evidence among individuals is very pronounced in the lives of all nations. The life of a nation is according to the life of its people. The ambitions, ideals, and motives of a nation have their beginning in the hearts and lives of its citizens. This is true of war. Take the cause of war out of the hearts of the citizenry of nations and there would be no more war. The peace and safety cries that are going forth from the different nations would come to nought because the hearts of the people of certain nations would no longer be filled with the seeds that cause wars.

Perhaps there never has been a time when there was such a clamor for peace as at present. The peace cries that emanate from the lips of most nations are not conceived in hearts that hate war because it is especially wrong, but rather because they see the imminence of a conflict. When war is near, the people cry for peace. Thus peace cries that are born out of the inevitableness of war result in sudden destruction.

"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", says Paul the Apostle in 1 Thessalonians 5:3.

The majority of prophetic students understand that there will be a final and universal gathering of all nations in what is called Armageddon. That the sudden destruction predicted in Paul's prophecy of 1 Thessalonians 5:3, is Armageddon seems to be well substantiated in that and by other scriptures. As long as man is in power and the "prince of this world" rules, we may expect "wars and rumours of wars", and these, just the beginning of sorrows.

If "sudden destruction" is to follow the final and last great peace and safety cry, which the present appears to be, what nations and how many will go down in this destruction? Are we to believe that all are to be completely wiped out as nations and pass off the scene of action as kingdoms have previously? There are some scriptures that, if isolated, seem to teach such, but if the prophecies as a whole are considered and studied together, we find there are some nations that are not to perish. They will be merged into the kingdom rather than purged out.

In Isaiah 60:12, we read, "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." This sixtieth chapter is devoted to the restoration of Israel. The nations that are to be destroyed are those which have persecuted and afflicted the Jews. If the nations that have not served Israel are to perish, we would imply that those who have served them shall not perish.

This is very forcefully set forth in the judgment scene of Matthew 25:31-46. This judgment is strictly a judgment of the nations. "And before him shall be gathered all nations: and he shall separate them (nations) one from another". The only question that enters into this judgment is the manner in which these nations have treated "these my brethren" (vv. 40, 45).

*Continued on back page*



# EDITORIAL

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G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."—Ephesians 5:31.*

## The Editor's Prayer

OUR HEAVENLY FATHER, with deepest gratitude we come unto Thee at this time to praise and glorify Thy name for the blessed privilege Thou hast conferred upon us, in that Thou hast acknowledged us as Thy children. Because Thou hast thus blessed us we may approach unto Thee without fear and in full confidence that Thou wilt both hear and answer our petitions. From the depths of our hearts we echo the words of Thy servant John when he said, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"! Impress upon us, our Father, the dignity and the blessedness of our calling. May we be made to realize that in Thy sight we are counted as worthy of a place at the side of Thine only begotten Son our Lord. Help us, we pray, that in word and in action we may manifest those qualities of mind and heart which must ever distinguish the true children of the Most High God.

## Childless Homes

ONE of the tragedies of life is a childless home, for only the presence of little children can provide the true atmosphere of home. The coming of children creates the family, and the family makes the home. The birth of babies transforms a man and a woman into a father and mother, a real husband and wife. Their lives are thereafter indissolubly blended in the physical and spiritual lives of their children. In their children they fulfill in a most literal way the divine purpose of marriage: they are actually "one flesh."

No man-made law can ever separate the particles of matter that go into the physical bodies of children, nor return to each parent the moral and spiritual elements of character which they have transmitted to their offspring so that the lives of the father and mother are no longer mingled together. For all succeeding generations, by the very laws of nature as well as by the laws of God, *the father and mother of a child are one.*

Children, therefore, weld an indestructible link that unites the husband to the wife and the wife to the husband. And that is what God intended should be the case. As the

father watches his daughter develop the qualities of character which first attracted him to her mother he is made to rejoice, for he sees in the child a perpetuation of those attributes which he learned first to admire and then to love. The same is true of the mother as she watches her son grow into a likeness of his father. She is glad to see in her child a reflection or reproduction of the father's mind and heart and character.

That children constitute an actual tie between husband and wife is clearly demonstrated by the most recent statistical analysis of American divorce.

Dr. Alfred Cahen, Ph. D., writing in the *Columbia University Press*, to quote from the *Chicago Tribune*, "observes that newspaper accounts frequently arouse sympathy for the ill-fated children of divorced parents, whereas the annual quota of such children is less than one-third the number of divorced persons. Only about seven percent of American divorces are granted to couples with three or more children. Three, according to Dr. Cahen, is traditionally the normal American family quota.

"The astonishing seventy-one percent fatality of childless marriages, Dr. Cahen summarizes, indicates a low chance of success for marital happiness where children do not force the preservation of the home. The outstanding conclusion in Dr. Cahen's study of divorce is that children preserve the home. 'Fewer children and briefer marriages are two trends positively associated with divorce,' says Dr. Cahen. 'Divorce is not an American family habit, because five cases in every six come from that small class of American marriages bearing no children or but one child . . . Furthermore, every additional child cuts in half the chances of divorce.'"

The young people of America should be made acquainted with these facts and be advised that from the divine standpoint the purpose of marriage is the establishment and maintenance of the family and the home and that their future happiness is largely dependent upon the blending of the lives of husbands and wives in the characters of their children.

Parenthood is the most noble of all titles. The eternal God could conceive of no greater or more blessed distinction that He could confer on men than to term them His children, and to ascribe to Himself the glory of Fatherhood!

# COME OUT OF HER, MY PEOPLE

By D. G. Harvey

*"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues."—Rev. 18:4.*

**B**ABYLON (confusion) is to fall in the last days. Where is confusion to be found, if not in the church of today? Each creed denies the teaching of others, each member of the church against brother members. Sad, but true; it should not be so!

Very few try the spirits to see if they are of God. (1 John 4:1.) We are admonished to "prove all things; hold fast that which is good."—1 Thess. 5:21. Any doctrine or teaching that defames God's love, justice, and mercy is not good news or gospel. We then cannot proclaim such as glad tidings.

Turning to Philippians 4:8, we read these words: "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." No comment is needed.

The warning to come out of Babylon (confusion) does not apply only to the "popular churches", but we also must come into unity of faith. Paul's teaching as found in 1 Corinthians 14:26, to the writer means that all things said and all things done should be to the glory of the Father and should draw the church together in the truth.

This seems to be the thought also of Ephesians 4:11-14. Note verse thirteen. "Till we all come in (margin, into) the unity of the faith, and of the knowledge of the Son of God, unto a perfect man (not the individual, but the body of Christ), unto the measure of the stature of the fulness of Christ (the complete church)."

Every Church of God in the United States and Canada should send at least one delegate to the General Conference at Oregon, Illinois, August 2 to 14. Every minister of the faith should, if possible, be present for the ministerial conference, not to draw up a written *creed* but to exchange thoughts.

Brethren, if Paul, that inspired Apostle of the Gentiles, could see the need of walking some three hundred miles to confer with Peter and those other faithful apostles in his day, surely we today, in a time when that distance is but a day's travel, can see the need of coming together in conference to study. *Your thoughts may be the ones most needed today.*

We know there is division in the church. Surely this is not right. Hear Paul again: "How is it then, brethren, when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an inter-

pretation (this is unsound). Let all things be done unto edifying . . . for God is not the author of confusion (tumult or unquietness), but of peace, as in all churches of the saints. . . . Let all things be done decently and in order."—1 Cor. 14:26, 33, 40.

Our Lord prays that they (the church) be one as He and the Father are one (John 17:21-23).

*One in purpose:* "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.

*One in teaching:* "I do nothing of myself; but as my Father hath taught me, I speak these things."—John 8:28.

Let us lay aside all selfishness; let our aim be to do only the will of the Father. Remember the words of the Son, "If ye continue in my word, then are ye my disciples indeed." For "by this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35.

Paul again warns us that "if ye bite and devour one another, take heed that ye be not consumed one of another."—Gal. 5:15.

"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."



*Habakkuk 2:20*

*BEHOLD, O Abidah, when thou comest into the temple of the Lord thy God that thou mayest worship Him in spirit and in truth in the presence of thy brethren, thou shalt not do as the worldly man doeth when he entereth into the public market place or into the circus. For, lo, he crieth aloud unto his fellows, and saith, "Ha! ha!" He loveth to ask of the corn and of the cattle, and speakest not of the things of God. Thou shalt not be like unto him, when thou comest into the place where God is, O Abidah!*

## THE NAZARENE

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He stood as a king of a thousand worlds might stand,  
 Conscious of power and glory;  
 His figure, white-robed, and fully outlined  
 'Gainst the burning sky, from the sun's hot rays  
 Had gathered a luminance all its own  
 More dazzling than tale or story.

Every prickling point in His crown of thorns  
 Glistened with blood, so gory;  
 It dripped drop by drop on His brow, on His beard,  
 Like beads of a rosary dipped in wine,  
 One by one to the hem of His gown,  
 Telling the sad, sad story.

His fair face shone with beauty so rare not for mortals,  
 And His sandaled feet on the parched earth  
 Were poised as if for flight,  
 Like a sunlit cloud 'ere rising again to its light.

The land, the sky, the air, the sun, seemed a part  
 Of Himself and shared in the mystery of knowledge  
 Of His presence: had He spoken one word,  
 One word of thundrous command, it would have  
 Shaken the universe with that inward force  
 Known only to God. "He held His peace!"  
 His radiant eyes in their wistfulness and wonder  
 Seemed saying silently—

"I go to lift thee from death which foolish creatures fear!  
 I pass through torturing pain to give weak human na-  
 ture courage!  
 And I descend to the grave as man,  
 To prove that man, though dead, shall rise to life  
 again!"

No shadow of fear blanched His visage divine;  
 No tremor of horror was seen;  
 That stately form of heroic mold stood as King,  
 King of a thousand worlds embodied in  
 Jesus of Nazareth! "The Nazarene!"

—*Elizabeth Louise May.*

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## "IF YE ABIDE IN ME"

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AS A CHRISTIAN grows in grace and in the knowledge of the Lord Jesus, he is often surprised to find how the words of God grow too, in the new and deeper meaning with which they come to him. He can look back to the day when some word of God was opened up to him, and he rejoiced in the blessing he found in it. After a time some deeper experience gave it a new meaning, and it was as if he had never before seen what it contained. And yet, as he advanced in the Christian life, the same word stood be-

fore him again as a great mystery, until anew the Holy Spirit led him still deeper into its divine fulness.

One of these ever-growing, never-exhausted words, opening up to us step by step the fullness of the divine life, is the Master's precious, "Abide in me". As the union of the branch with the vine is one of growth, never-ceasing growth and increase, so our abiding in Christ is a life process in which the divine life takes ever fuller and more complete possession of us. The young and feeble believer may be really abiding in Christ up to the measure of his light; it is he who reaches onward to the full abiding in the sense in which the Master understood the words, who inherits all the promises connected with it.

In the growing life of abiding in Christ, the first stage is that of faith. As the believer sees that, with all his feebleness, the command is really meant for him, his great aim is simply to believe that, as he knows he is in Christ, so now, notwithstanding unfaithfulness and failure, abiding in Christ is his immediate duty and a blessing within his reach. He is specially occupied with the love, and power, and faithfulness of the Savior: he feels his one need to be believing.

It is not long before he sees something more is needed. Obedience and faith must go together. Not as if to the faith he has, the obedience must be added; but faith must be made manifest in obedience. Faith is obedience at home and looking to the Master; obedience is faith going out to do His will. The place which as a young and feeble disciple he could enjoy in believing, goes from him; it is in practical obedience that the abiding must be maintained.

"If ye keep my commandments, ye shall abide in my love". As before his great aim was through the mind and the truth it took hold of, to let the heart rest on Christ and His promises, so now, in this stage, his chief effort is to get his will united with the will of his Lord, and his heart and life brought entirely under His rule.

And yet it is as if there is something wanting. The will and the heart are on Christ's side; he obeys and he loves his Lord. But still, why is it that the fleshly nature has yet so much power, that the spontaneous emotions of the inmost being are not what they should be? The will does not approve or allow, but here is a region beyond the control of the will.

And why also, even when there is not so much of positive commission to condemn, why so much of omission, the deficiency of that beauty of holiness, that zeal of love, that conformity to Jesus and His death, in which the life of self is lost and which is surely implied in the abiding as the Master meant it? There must surely be something in our abiding in Christ and Christ in us which he has not yet experienced.

It is so. Faith and obedience are but the pathway of blessing. It is as our faith grows into obedience and in obedience and love our whole being goes out and clings to Christ, that our inner life becomes opened up, and the capacity is formed within of receiving the life, the spirit, of the glorified Jesus. The word is fulfilled in us: "Ye shall

*Continued on page 599*

## SIN UNTO DEATH

By George B. Alldridge

*"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."—1 John 5:16.*

EARLY in life, I felt the influence of a godly grandmother, who was largely responsible for my religious instruction. She belonged to the Calvinistic school, more readily recognized as Puritanism. Often she would recount to me her terrible experience while laboring under the "conviction of sin". Like Christian in Bunyan's *Pilgrim's Progress*, she felt indeed that she carried a fearful load of sin, which would sooner or later engulf her in the "slough of despond".

"My boy," she would say, "my worst experience is trying to eliminate from my mind blasphemous thoughts." And weeping, she would cry out from the depths of her soul, "God, have mercy. I have committed the unpardonable sin; hence there is no forgiveness for me in this life or the life to come."

After several months she received light, peace, and happiness, and realized that in Christ was her only hope and salvation. She possessed a fine voice and would sing:

"Christ gave His life for me,  
His precious blood He shed,  
That I might ransomed be,  
And quickened from the dead.  
He gave, He gave His life for me;  
How grateful I should be!"

Grateful she always was, until her eighty-seventh year when she fell asleep to awake in His likeness on the glad resurrection morn.

In these days of "sawdust trails", all that is necessary is to sign a card, hand it to the ushers, and presto! the trick is done. We are a full fledged Christian possessing a first class ticket and on our way to heaven. Did Jesus treat the question of salvation from sin and death in this easy and loose manner? I trow not. To Him it was a serious matter.

Listen to this: "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; also read from Luke 14:25-33.

Henry Drummond in his masterpiece, *The Natural Law in the Spiritual World*, points out that to be born into the spiritual world we must first in the natural world be begotten by a spiritual seed which is the Word of God. (James 1:18.) If this seed dies before birth, then for that soul it means eternal death and oblivion.

I always believe what Jesus said most implicitly, and so I read Matthew 12:31-32. "Therefore I tell you that every

sin and blasphemy shall be forgiven men, but the blasphemy against the Holy Spirit shall not be forgiven. And if any man say a word against the Son of man, it shall be forgiven him: but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age, nor in that which is to come."—Cent. Trans. I believe this, and I endeavor to ascertain from the Scriptures what Jesus meant.

Blasphemy according to the dictionary means impious, profane, or mocking speech concerning God or sacred things; expressed contempt or contumely for the personality or authority of God. The question arises, Can we commit this sin? I answer yes, because if it were not so, then Jesus would not have said so. But it seems to me that only those who have been begotten by the good word of God can do so. Let me quote a few scriptures.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—Hebrews 6:4.

What does it mean to crucify to themselves the Son of God afresh? It means more than we give much thought to. When the mob before Pilate demanded the crucifixion of Jesus they uttered these potential words, "Then all the people answered and said, His blood be on us, and on our children."—Matt. 27:25. Had they but recalled the words of Moses, "For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end!"—Deut. 32:28, 29. Moses had just previously warned them, "that innocent blood be not shed in thy land which the Lord thy God giveth thee for an inheritance, and so blood be upon thee."

"If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall destroy the adversaries. He that despised Moses' law died without mercy, under two or three witnesses: of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace."—Hebrews 10:26-29.

Any organism can only be begotten once; if destroyed, death is the result. Everybody knows this is the natural law. How came we in the first place to be begotten by a spiritual germ of life? We answer by repentance and belief in the good Word of God. (Rom. 10:8-17.) Then followed our obedience as expressed in Romans 6:3-22 and 12:1, 2.

Jesus and John were both speaking to the class incorporated in these scriptures; hence, then, only this class can commit the unpardonable sin or the sin unto death. Many of us, unfortunately, commit sin. John says, "All unrighteousness is sin." You recall his words, "My little

children, these things write I unto you, that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous." It is to the brethren he is writing, and not to the world.

I wish to quote Proverbs 28:13. We often hear this quoted. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." If we do not forsake our sins, then what?

There is a very significant scripture in 2 Corinthians 7:9-10. I will quote from Weymouth. "Now I rejoice, not in your grief, but because the grief led to repentance; for you sorrowed with godly sorrow, which prevented you from receiving injury from us in any respect. For godly sorrow produces repentance leading to salvation, a repentance not to be regretted, but the sorrow of the world finally produces death." If you will read the whole chapter you will understand what sins they repented of.

But John says that there is a sin unto death. How can we determine when a brother commits this? Jesus said, "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again."

Paul in writing upon this question says, "But with me it is a very small thing that I should be judged of you, or of man's judgment. Yea, I judge not mine own self."

John insists, in fact it is a command, that we pray for a brother who sins, and the brother's life depends upon our praying on his behalf. (James 5:16-20.) But for the one who commits a sin unto death we are not to pray. How can we discriminate between the two evils? Let me quote from Psalm 97. "Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness."

Back in Jeremiah's day this trouble existed, and if any man loved Israel it was Jeremiah. The people had forsaken God. Read Jeremiah 7:14: "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee."

Again, if Israel ever needed God it was during the time of famine in the land. But God's face was still turned from them, and so He said to Jeremiah, "Pray not for these people for their good."

Let us see if Jesus can help us. You remember His words, "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine."

Now read Matthew 18:17. "If he refuses to hear them, appeal to the church; and if he refuses to hear even the church, regard him just as you regard a Gentile or a tax-gatherer." (Weymouth.) If a brother will not hear the church, should we pray for him? Jesus says we should not.

Paul, in writing to Timothy, reveals how close we are to God under the protection of His providence. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every

one that nameth the name of Christ depart from iniquity."

What does iniquity represent? John 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." If, then, the love of the Father is no longer in a brother because of his loving the world, he has become one of the world, and Jesus said, "I pray not for the world." Should we? When a brother begins to love the world or yearns for the lust of the flesh, the lust of the eyes, and the pride of life, he is no longer of the Father, but is of the world.

When a brother reaches this stage what follows? "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."—1 John 2:19.

So you see quietly God is working in the church, weeding out those whose love for the world excels their love for Him. Paul says of this class, "Some men's sins are open beforehand, going before to judgment; and some men they follow after."

In Galatians 5:19-21, we read a list of the works of the flesh. Paul says that they which do such things shall not inherit the kingdom of God. So, then, if a brother persists in practicing these things, should we pray for him, since Paul declares that he has no part in the kingdom of God? When a brother's love for the truth and for the fellowship of God's people begins to cool and wane, it is very evident that his spiritual life is growing weak and if continued will die for lack of spiritual nourishment. Jesus and Moses said that man "doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."—Deut. 8:3; Psalm 104:29; and Matt. 4:4.

It is a remarkable fact that Paul couples our neglecting to assemble with our fellow believers with wilful sin, and declares that God will show no mercy to such. (Heb. 10:23-30.) When we are sick and we send for a physician, the first thing he does is to feel our pulse, which enables him to determine the nature of our sickness. If I find that there is the slightest symptom of spiritual sickness, I feel my own pulse and compare its readings with 1 John 3:14, which says, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." So if my pulse is beating strongly and a longing comes over me, I exclaim, "I was glad when they said unto me, Let us go into the house of the Lord." There I receive spiritual refreshment and the sweet fellowship of God's dear ones of like precious faith, renew my strength, and the spiritual embryo again throbs with new life and vigor.

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"FAINTLY and dimly David saw that which for us is so blessedly revealed in all the life of the Lord Jesus—that God came forth to help and to save him. We need to have this comforting conviction wrought in us at the dawn of our new life—that God is not against us, but for us and against our sins."

## DEVILS AND DEMONS

By J. G. Haupt

ONE of the good things done by the noble revisers, in giving us a new version of the Greek New Testament in English, concerns the two terms given in our heading. The King James translation in 1610 gave all these texts as "devils". The distinction between the two terms is, however, well marked. From *diabolus* (devil) we have diabolical. From *demon* directly comes the word demoniac.

Not long ago my Bible class studied a lesson about one of the saddest cases of demon possession in the Bible. In answer to my general question as to whether it was proven that the pitiful man was really particularly wicked, the immediate answer by one of the members was decidedly in the negative. The man was to be pitied rather than blamed. He was a very sick man, for mental sickness is the most severe that man is heir to.

As in other cases, Jesus visualized the occurrence. Had the herd been of sheep, there would have been no occasion for the drowning. But Jewish law prohibited swine. The whole herd became demoniac. I was very happy to note that every member of the class agreed entirely with the speaker.

## AN UNCHANGING GOSPEL FOR A CHANGING WORLD

HUMANITY'S progress during the last decades has been bewildering. Science has stepped out with a vengeance. Comes a man named Einstein and calmly discards even respectable laws of nature. Life for the husky pioneer of years ago was a peaceful idyl compared with the dizzy pace set by the modern generation. Values and ideas, laws and customs, all are changing. Civilization is dashing somewhere, but the goal is not in sight. We hurry along, but, if honest, we must admit to more than slight confusion.

But though the world round about is changed, human nature remains the same. For material comfort your twentieth century man may require balloon tires and a radio, a vacuum cleaner and a thermos bottle; his spiritual needs differ in no whit from those of his remotest ancestor. He still needs a God who pardons and loves, a God whom he can love and call his Father. Baffled by life's mysteries and often buffeted by painful experiences he yearns for the assurance that his existence has a purpose and that somewhere there is peace.

An unchanging gospel can meet this fundamental and unchanging need. It is the gospel which Paul of Tarsus preached nineteen hundred years ago and which, though but partially revealed, gave comfort to men for centuries before the coming of the Lord, the gospel of a crucified

Savior who died that men might live and be redeemed to their God.

That gospel has gone out of style in many a church. But God's great church body is not ashamed to confess with Paul that it is "determined not to know any thing, save Jesus Christ, and him crucified." It takes the Bible in its entirety as the inspired Word of God. On the basis of that divine revelation it preaches the sinfulness and doom of man, but it preaches above all the wondrous grace of God whose love in Christ has restored a fallen race. Faith in that Redeemer saves, not all the good that men can do.

Old-fashioned? Yes, but the church that would be true to its Founder continues to preach that age-old gospel because it is convinced that despite all changes "there is salvation in none other."—*Adapted.*

## STRANGE INCENSE

"Ye shall offer no strange incense thereon."—*Exodus 30:9.*

NOT all prayer is good. The Pharisee stood in the temple and offered a prayer that was only pride. He stood on the street corner and prayed only to be seen of men. Some prayers are nothing but self-congratulation. And some prayers are the mere beatings of self-will against the gate of heaven.

We are to offer no strange incense upon the prayer-altar of the sanctuary, only the pure incense that has been compounded according to the divine prescription. "After this manner pray ye." We are coming to a King, and the King has a right to say how we shall come.

Deep sorrow for sin, sincere repentance of our sin, profound humility in the presence of the Most High, grateful trust in our divine Intercessor, our expiatory Sacrifice, entire willingness to accept His blessed will—this is the incense that is acceptable to our Lord.

Help us, O Christ, to purge our lives of all strange incense. Put it completely away from the Tent. And give us the pure incense that alone will avail with the Father. We ask it in Thy name. Amen.—*Christian Herald.*

## "IF YE ABIDE IN ME"

*Continued from page 596*

know that I am in my Father, and ye in me, and I in you." This is the true abiding, the occupying of the position in which Christ can come and abide. It is the becoming as little children who have no care and who find their happiness in trusting and obeying the one that has done all for them.

To those who thus abide, the promise comes as their rightful heritage, "Ask whatsoever ye will, and it shall be done unto you."—From *With Christ* by Murray.

## WE SHALL REAP WHAT WE SOW

By E. O. Stewart

I GAVE myself over to fleshly desires;  
 I sat at the banquet with drunkards and liars;  
 I ate with the glutton, the wicked, the vile,  
 To see if such pleasures were really worth while.  
 Next morning my eyes were swollen and red;  
 My conscience condemned me; I felt almost dead.  
 Such pleasures are foolish, I certainly know,  
 And if you indulge you'll reap what you sow.

I gave myself up to the lust of my eyes,  
 Wore glittering diamonds; I felt very wise,  
 Bought fashionable clothing my friends to beguile,  
 To see if the pleasure was really worth while.  
 I found to my sorrow, my fortune soon spent,  
 My friends sought another, and from me they went.  
 The fruit of my folly I now surely know,  
 And I know in the end we shall reap what we sow.

I gave my attention to life's haughty pride,  
 Sought worldly fame, with great men did ride;  
 I wished to be equal in both rank and file,  
 To see if such honors were really worth while.  
 I found that my efforts were hopeless and vain;  
 The future all dark, there was nothing to gain.  
 You may count me old-fashioned, peculiar, and slow,  
 But remember, young people, we reap what we sow.

Let us flee from the pleasures of vain worldly pride,  
 And seek to please Jesus who suffered and died  
 That we should be holy, live free from all guile,  
 By doing the things that are really worth while.  
 Let us bear our own cross o'er life's rugged way,  
 And look for the dawn of that beautiful day,  
 When it shall be ours the pleasure to know  
 Of reaping in full the fruit which we sow.

## RECLAIMING HIS MASTERPIECE

BACK in the days long ago when I was a student in the Glasgow School of Art I remember spending a summer holiday at Girvan on the Ayrshire coast. One day during that holiday I went to the harbor taking my colors and a canvas with me. After working for a time I secured what I thought was a nice little picture of the harbor, pier, and breakwater, with Ailsa Craig away in the background, and then I started to pack up with the intention of going home.

Unfortunately, just as I was proceeding with the packing, the canvas fell from the easel and down it flopped on the ground. When I picked it up I could almost have cried, for the sand and dirt were sticking to the face of the canvas, and the picture was in a proper mess.

My first thought was to complete the packing up and go home. But my original desire to secure a picture of that spot was still in my mind, and I desired to reclaim my work. So out came my palette knife, and I started to lift the dirt and sand from the surface of the canvas.

Tenderly and carefully I scraped here and cleaned there, endeavoring in the process to do as little harm as possible to the picture. But despite my care it soon became smudged and unsightly in places. Then I started to strengthen there and brighten up here, and after a time of patient retouching I had the joy of seeing the painting regain its lost beauty.

Sometimes when in pensive mood I have thought that the incident has had a parallel on an infinitely greater scale. In the beginning the Master Artist had created a wonderful scene. It was such a place of beauty that it deserved the name of Paradise, and words would fail to describe the grandeur of this Garden of the Lord. But man by his disobedience upset this masterpiece, and now sin and suffering and death are adhering to it.

Praise God! The Lord did not abandon His work, but through His plan of redemption He started and still continues His work of reclamation; and oh, as tenderly as the work will permit He is removing the dirt of sin.

The day will surely come when the sad effects of the catastrophe caused by sin will be entirely overcome, and God's work will have a glory greater even than its original glory. Eden contained only two perfect human beings, but Paradise Restored shall be inhabited by a *race* of glorified humanity saved from the havoc caused by disobedience, saved from the power of sin and suffering and death.

Also, in the first Paradise that perfect pair would be able to praise God as their Creator and Sustainer, but in the Paradise to be the people of the Most High shall not only praise Him as Creator and Sustainer, but a new note and a new theme shall be added to their song, and they shall sing of their Redeemer:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for 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. . . . Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—Revelation 5:9, 13.

Thus the redeemed race shall be bound to God through Jesus by a new bond, the bond of a special thankfulness for redemption.—John Service in *Words of Life*.

"CHRISTIANITY is a religion of being and doing, not merely of saying and seeming. It has a joy for the heart, a song for the tongue, a walk for the feet, and a work for the hands. The Christian has one Lord and one Master, who is the foundation of his hope, the object of his love and the subject of his conversation."



## THE BOOK OF REVELATION

IS IT FUTURE OR PAST OR BOTH?

By *M. W. Perrine*

THE question was asked me, "Are you a futurist?" meaning, of course, "Do you believe that all the book of Revelation, except the first three chapters, is yet to be fulfilled and that none of it, not even a shadow, has had a past fulfillment?"

This question has been put to me, and I could not conscientiously say no, for I do believe that the great majority of the prophecies of the book of Revelation are yet to be fulfilled. But if asked whether I believe in the past or historical fulfillment of the book, my answer would be that most assuredly I do. Why not? I can see a shadowy past, or historic fulfillment (if that is what you are pleased to call it) of many of the prophecies that are set forth in it. Not very distinctly, that is true, else the many who have advocated that view would not have differed so materially as to the times and events that constituted their main fulfillment. Scarcely any two of them agree. Then what are we to conclude with reference to those especially that relate to the last end of this dispensation and the ushering in of a new one?

When I express my belief on any Bible subject, I always try to have it founded upon the Word of God. When I express my opinion, I give it as opinion only.

I cite you to the prophecies concerning the coming of a Messiah as set forth in the Old Testament. Daniel's prophecy relating to a coming Messiah gives no hint that there was a double fulfillment, the two over nineteen hundred years apart. Not till the Messiah came, partially fulfilled the prophecy, and was taken up into heaven, did we know that it required a second coming to complete His mission which is still future.

Notice Isaiah's prophecy concerning this same event as given in Isaiah 9:6. "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, 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."

Now the Jews were ready to accept that as a prophecy to be fulfilled immediately, even in their day. But Jesus said, "My kingdom is not of this world." Notwithstanding this they were determined to take Him by force and make Him King, but He refused. Why? God had a set time to favor Zion, according to David (Psalm 102:13). When the fulness of time was come God sent forth His Son, made of a woman, made under the law (Gal. 4:4). That prophecy had a double fulfillment. Some nineteen hun-

dred years intervened, and it still is a future event.

God had a kingdom away back in the days of Solomon. "Of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel", 1 Chronicles 28:5—a shadowy representative or type of the true kingdom of God to be established thousands of years later on the earth. One is a matter of history and is past; the other is a matter of prophecy yet future, with Jesus as the King. Because it had an historical fulfillment, must we reject the kingdom yet to come? Not by any means! These are simply types or shadows of better things to come. Both are to be accepted, for the types were good in their time, but the anti-types will be better and far more glorious.

Now might it not be the same with some of the prophetic figures in the Revelation? Coming objects cast their shadows before, and so of events. "The law was a shadow of good things to come"—Hebrews 10:1. Israel was a shadowy people, and much of her history is to be duplicated. In like manner would we explain and harmonize the two theories that seem to be opposed to each other—the historical and the futurist. Both are true, but neither must exclude the other.

Harmony can be brought about in no other way in respect to the antichrist. The forces of evil were always antichristian. John testifies that there were many antichrists in his day. (1 John 2:18.) These forces were just as liable to be manifested in the church as in the world. If they were teaching false doctrine they were antichrist.

The greatest system of error and false doctrine, posing under and wearing the garb of Christianity, was the papacy. At the same time it did the most persecuting, putting to death millions of the true followers of Christ and destroying millions of Bibles, as history will verify. Surely that was working against Christ. It was antichristian, and the pope stood at the head of it. His temporal power continued for twelve hundred and sixty years, and he persecuted God's church with a vengeance, as millions of the martyrs of Jesus could testify, were they alive. His power to persecute was taken from him in the period from 1798 to 1870, but he is still alive, and seemingly the same spirit is in the papacy that was in it of old.

There is to be an antichrist at the time of the end when Jesus comes. We read in 2 Thessalonians 2:8 of that wicked one "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The Leader of that mighty host of the ungodly which comes up to the battle of the great day of God Almighty is called the antichrist, and they are one with him. Then only the Christ remains the Victor, unto whom every knee shall bow and every tongue confess.

May we be of that number.

"WHO helps a child, helps humanity with a distinctness, with an immediateness, which no other help given to human creatures in any other stage of human life can possibly give again."

## OUR YOUNG PEOPLE

FINDING YOUR NICHE

ALL over the land our Sunday schools have recently observed Children's Day. This day is a rare opportunity for bringing before the minds of the older ones who attend services the value of the training the little ones receive in the Sunday school. A sense of the importance of training the child for Christ and Christian service is crystallized in a most concrete way by these Children's Day programs.

What more lovely picture can we imagine than that of Jesus surrounded by the little ones, as He was on that day long ago when He said, "Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven"? That must have been the first Children's Day, and with what joy it was filled, for the Master was there in person!

There is no more fascinating work than that of training and developing the little ones from the time they toddle into their places in the primary class until, grown up "in the nurture and admonition of the Lord", they are able to fill positions of trust and responsibility in the church proper. Children are always a center of attraction, and when they are being developed in ways that are Christ-like, what a powerful magnet they become!

Have you ever noticed how a child responds to love and kindness? Do you know that the confidence of a child may be gained by a young person oftentimes more easily than by an older one? Youth speaks the language of youth, understands its difficulties, views life from its angle.

Many of you, my dear young readers, are wondering what you can do for your pastor. Many of you are desirous of doing something really worth while for your church. And here is just where you come in!

Look about you and find some child in your neighborhood or among your friends and acquaintances who is not attending Sunday school. Win that child's friendship and confidence. You can do it quite easily, if you desire to, because you have not forgotten how to speak that child's language. Make it your responsibility to take that child to Sunday school every Sunday morning.

The little ones learn so naturally the lessons of love and trust and hope. Their minds have not been warped by disillusionment nor embittered by disappointment. The efforts put forth by their teachers are well repaid, if the seeds of truth are sown in tender years.

If you cannot teach because of your youth or inadaptation, you can bring the little ones to Christ by bringing them to the teachers in the Sunday school. Thus you will be a co-laborer with the teachers and with your pastor in winning others to Christ. Each life won in youth means a longer life of service for the Master and another co-worker with you. It resolves itself into an ever-widening circle of Christian influence and uplift.

And there is no better way of getting interested in the

work of your church. For you realize, young folks, that you can't get interested in anything until you put something into it. Why, we even have to put money into the bank before we can draw out any interest!

Do not forget how Jesus, the boy, grew. Luke, the understanding physician, tells us that He "increased in wisdom and stature, and in favour with God and man". May you, my dear young people, do your part in assisting the younger ones of your particular circle to grow in this same fourfold manner and become, in turn, an influence for Christ to others about them.—*M. G.*

## WHEN I GROW OLD

"When I grow old  
 God grant that every child  
 Will feel the youthful texture of my soul,  
 And will not turn away from me  
 As from a shade or shrunken vine,  
 When I grow old.

"When I grow old  
 God grant that I may have some task  
 Which must be done or some one fare the worse,  
 That in some corner of the earth  
 Some one will need my hand,  
 When I grow old."

## BIBLE FACTS

IT TOOK a man three years to figure out the following:  
 There are 39 books in the Old Testament, 929 chapters,  
 590,439 words, and 2,728,109 letters.

The middle book of the Old Testament is Proverbs.

The middle chapter is Job 29.

The middle verse would be 2 Chronicles 20:18, if there were a verse more, and verse 17 if there were a verse less.

The word "and" occurs 6,855 times.

The shortest verse in the Old Testament is 1 Chronicles 1:25.

Ezra 6 contains all the letters of the alphabet.

The 19th chapter of 2 Kings and the 37th chapter of Isaiah are practically the same.

In the New Testament there are 27 books, 260 chapters,  
 7,959 verses, 181,258 words, and 838,380 letters.

The middle book of the New Testament is 2 Thessalonians.

The middle chapter would be Romans 15, if there were a chapter more, and Romans 14 if there were a chapter less.

The middle verse is Acts 17:17.

The shortest verse is John 11:35.

The middle chapter of the entire Bible is also the shortest—Psalm 117.

The middle verse is Psalm 118:8.—*Selected.*

# National Berean Department

Genniel Carpenter, Editor, Oregon, Illinois

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"AND WE KNOW THAT ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD."

### ESSAY ON PEACE

ACCORDING to the Bible dictionary the definition of "peace" is: safety or unity, that state of mind in which persons are exposed to no open violence to interrupt their tranquillity. Social peace is a mutual agreement by which we forbear injuring one another. Wouldn't it be a wonderful thing if all the nations could live together in one accord? There have been various attempts to secure this, such as through the League of Nations. Thus far war has never been permanently retarded, though there are some who think it will be halted altogether in the future. But Christ's chosen have the blessed assurance that some day in the near future "nation will not lift up sword against nation", but will live together in peace. This can be brought about only through the coming of our Savior, Jesus Christ, who will reign with justice on this earth forever and ever.

Another peace which is very important to us is spiritual peace or deliverance from sin, the result of which is peace in the conscience. This peace is the gift of God through our Savior, which we receive when we turn from the broad way of sin and worldly lusts to the narrow path which leads to eternal life. May we all strive for this peace and receive this perfect, eternal, and permanent blessing, which shall finally reward us with everlasting life in Christ Jesus' endless kingdom.—Elizabeth Ford, Dixon, Illinois.

### ROCKFORD

The Rockford Berean Society meets every Friday evening at 7:30 at 1904 N. Main St. The membership is 21, the average weekly attendance for April being 18. The interest is good.

Marjorie Mogle, Secretary.

### DIXON

There were no meetings held in Dixon in April because of the union revival meetings being held here during that time.

Arleen Reis, Secretary.

—Elizabeth Ford, State Secretary.

### MARSHALL BEREAN SOCIETY

THE Marshall Berean Society, which was discontinued during the winter months, has once more started its Berean work.

We have been meeting at the church since April; we meet every Sunday except the fourth Sunday, when we have preaching. Attendance is fair; interest has not been very good but is increasing some. The class has finished Book Two and is very anxious for the new books. In the meantime we will study some of the Book of Proverbs.

We hope to increase in knowledge, learning more of God's great plan and of how to live a true Christian life.

—Edna Wood, President.

### REPORT OF ILLINOIS STATE BEREAN SOCIETY

April, 1932

#### OREGON

OREGON Berean Society meets at the church every Sunday evening at 6:30. The membership is 25. The average attendance during the month was 16, several members being lost when members of the Training School left.

Harold Hardesty, Secretary.

#### RIPLEY

The Senior Berean Society meets at the church. The average weekly attendance was 21, the usual interest being shown. There were two meetings held in April, but there were no meetings when Bro. Austin was here.

Mrs. L. M. Howell, Secretary.

### SOMETIME

"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 see and understand,  
I think that we shall say, 'God knew best!'"

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*"Train up a child in the way he should go."*

### THE CHILDHOOD AND EDUCATION OF MOSES

A TINY cradle made from leaves and covered with clay to keep out the water, a baby hushed to sleep and laid in it, carefully placed among the flags that grew by the river's edge, a young girl standing near by to see what would happen!

The beautiful daughter of the great king of Egypt, with all her maidens following, came down to the river to bathe one bright morning. It was a delightful scene which met her eyes—the broad Nile flowing on and ever onward to the sea, the river's bank covered with graceful foliage of green, with here and there gorgeous blossoms of scarlet, yellow, and orange, all growing to such beauty as they do in tropical climates.

Many times the princess had feasted her eyes on this lovely view, but never had she grown tired of it. This morning the same scene of beauty presented itself. In the distance she could see outlined against the sky massive buildings being erected by the men who were slaves for the king and his people, men whose masters exacted such hard and cruel labor that sometimes the weaker ones sank exhausted beneath their loads.

Bringing her gaze back to rest upon the flags and rushes growing along the river's edge, the princess spied a tiny box or covered boat. What is that? she wondered, as it rocked with the motion of the waves lapping the shore. Quickly she called one of her maids to fetch it to her, and when she opened it, to her great surprise a baby, seeing the strange face, began to whimper, and a great tear rolled down his cheek.

The princess knew by the clothing and the features of the baby that he belonged to the Hebrews, those very slaves who were erecting the fine monuments and buildings for her father, the king. Immediately she knew why the babe had been left in this partly concealed spot. Had she not grieved because of the terrible law her father had made which said that all the Hebrew boys must die? And all because these very slaves were getting so numerous that the king feared they might rise up and take his throne.

The young girl, watching nearby, none other than the baby's sister, saw that the princess wasn't going to have the baby thrown into the river, as perhaps her father would have wanted, but that she felt sorry for him. So she drew

near and asked if she should find a nurse for the baby.

Now, if you had been that girl, whom would you have called but the baby's mother? And that is the very thing she did and, no doubt, the very reason that she stood by watching!

What do you suppose Moses' mother was doing all this time? Can you see her as she hurries about her work, her mind all of the time on that tiny cradle of leaves which held the dearest thing in the world for her—her baby? Would the cruel king find it or would the lovely princess see it when she came down to the river to bathe? If the princess found it, she had a tiny hope that the baby might be saved.

Every little while the mother sent up a prayer to God to watch over her baby and not let him come to harm. And God heard, as He always does if we are true to Him. For here comes Miriam, all out of breath, telling her mother to come and get their baby because the princess wanted some one for a nurse for him. It seems that the princess considered Moses—for that is the name she gave him—as her son, but she permitted him to live with his own mother until he grew to be a young man.

No doubt, the king's daughter gave Moses' mother enough money to have him educated in a way that would be fitting for the place he must fill later. But the best lessons, the lessons of love and faith, honesty and industry, that a child receives at his mother's knee, were given Moses by his own mother, who loved the same God we love, not the many gods worshiped by the king and the princess. And oftentimes she would tell him the story of Joseph—how the Hebrews, or the Israelites, for they were the same, came to be in the sad place of slaves to Pharaoh, the great king of Egypt.

Do you wonder why God watched over this particular little baby and why he was adopted by the princess and given the finest education in all the land? You remember, God was watching over Joseph while he was down in Egypt living in the palace, so that Joseph could save his people during the famine. And now, He was watching over Moses for even a greater work. Next week we find out what the princess' adopted son did when he grew to be a man.—M. G.

"A little child may know

Our Father's name of love:

'Tis written in the earth below,

And in the sky above."

# With Our Sunday Schools

LESSON 1.—July 3, 1932

## CHILDHOOD AND EDUCATION OF MOSES

Exodus 2:1-10; Acts 7:20-22

Devotional Reading: Psalm 119:9-16

### GOLDEN TEXT

Train up a child in the way he should go: and when he is old he will not depart from it.—Proverbs 22:6.

#### A STUDY OF THE SUBJECT

##### Topic: The Making of a Man.

**Basic Truth:** "By faith he (Moses) forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."

**I. The Infancy of a Man.** It is a trite but true saying that man is the noblest work of God. Yet in his earlier years he is the weakest and the most dependent of all creatures. He must be constantly cared for and protected. He who was formed in the likeness of his Creator is the most helpless of all beings when he is first brought into existence, and yet the possibilities before him are the greatest. It is a serious and solemn task, but one that is definitely rich in its reward, the starting of little feet upon the pathway that leads to a lifetime of service before God, and eventually to eternal glory when Christ comes.

**II. The Childhood of a Man.** Moses was privileged to spend his boyhood in close association with his mother. While little is recorded concerning her life and character, we are justified in drawing the conclusion that she was a godly woman, a woman of faith. The impression her teaching and influence left upon her son was never erased. The words she spoke, the love she manifested, the faith she exhibited were woven into the warp and woof of Moses' character for all time, yes, and for eternity. Humanly speaking, the great lawgiver and deliverer of Israel was largely the product of his early home training.

**III. The Education of a Man.** Tradition asserts that Moses became one of the renowned generals of the Egyptian army, assisting in advancing the boundaries of his adopted country far beyond their former limits. The Bible informs us that he was "learned in all the wisdom of the Egyptians." In after life, when he was called upon to deliver Israel from bondage, all the knowledge and all of the experience he had acquired were utilized in the interest of God's people. The same should hold good with our worldly education today. It should be recognized as a means of enlarging our field of service and as qualifying us for more effective labor for the Lord.

#### PRACTICAL APPLICATIONS

Today's lesson deals with the child Moses. His great career had its foundation in his early teaching and training. The great work of the church should be concentrated on the children. Get the child and you have all.

**The Child:** Children are gifts from God and for God; given in His own likeness and image. The shaping of the bodily or corpor-

al being is done by God. The shaping of the moral, mental, and spiritual has been committed to man. The former is for the latter, that is, the body is made that a spiritual being might result. The child is largely the product of his training and teaching.

**His Teacher:** The teacher for the child should be selected with more care than the teacher for the adult. By no unfriendly chance or bad company can a child ever quite lose the benefit of real Christian training and teaching. All our methods and efforts should be a rational progress toward an end, and that end should be membership in the family of God. To really influence toward Christianity, one must experience it; and with this experience there must be a practical knowledge of faith, repentance, and obedience.

#### Teaching

- the children is our greatest task;
  - must be friendly and sympathetic.
- C. E. R.

#### THE GOLDEN TEXT

"Train up a child in the way he should go: and when he is old, he will not depart from it."—Proverbs 22:6.

The wise man, the writer of this text, knew well the need and benefit of home training. If all parents would realize the benefits to be derived by training children in the right way, many more children than at present would receive the needed home training.

Lois and Eunice are good examples of parents who instilled in their children the faith which dwelt in themselves. (2 Tim. 1:5.) They evidently taught their son Timothy the Scriptures early in life. See 2 Timothy 3:15. Children should be taught to obey their parents, and parents should not provoke their children to wrath, but bring them up in the nurture and admonition of the Lord. Having been brought up in that way, we may rest assured they will not depart from it.—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### The Influence of a Godly Home

Moses is a very good example of a child reared in a godly home. A few short years spent in such a home did more for Moses than Egyptian pleasures could undo.

The founder of the J. C. Penney stores states: "All I am today I owe to my religious training as a boy . . ." Franklin C. Hoyt, Presiding Justice, Children's Court, City of New York, said: "From experience gained from handling thousands of cases of delinquent and neglected children, I feel that the

religious training and moral guidance of every child is of supreme importance". The condition of the modern American home is further evidenced from the following statements by Lewis L. Fawcett, Supreme Court of New York: "My experience during twenty-three years on the bench, in which time over 4000 boys under the age of twenty-one years were convicted of crime before me, of whom but three were members of a Sunday school, has satisfied me of the value of Sunday schools to the community, in helping safeguard it from the growth of criminals. My experience satisfies me of their value to the individual. . . . I regard our Sunday schools, including those of all faiths, as the only effective means to stem the rising tide of vice and crime among our youth. Society carries the heavy burden of criminality chiefly because of the lack of religious training of the youth. The problem of youth is the problem of humanity. There are over 17,000,000 boys and girls in this country growing up without moral training from any source."—H. A. S.

#### INTERMEDIATE CLASS

##### Topic: Preparing for Life's Work.

In the lessons for the quarter on which we are just entering, the life and work of Moses will be studied. From these we will gain a spirit of reverence for God and obedience to Him.

For all of us who love babies or little children there is something most interesting in the story of Moses. Find out from the first chapter of Exodus why Moses' mother had to hide him for three months and then why she placed him just where she did. Don't you think it was a very wise as well as a loving thing which Moses' mother did when she stationed the baby's sister to watch the outcome? The events which followed show that God was watching over Moses. We read between the lines to learn how he was prepared for his life's work. Verses 8 and 9 show us that his mother was chosen to be his nurse, and we are sure she would tell him stories about his own people and teach him to love the God she loved. And so when he grew old enough to realize that the gods the Egyptians worshipped were not able to help them, he was not led away by them. Acts 7:22 tells us that he was "learned in all the wisdom of the Egyptians". Find out from books of history or from your teacher how far advanced the Egyptians were, and then you will know what Stephen meant when he said that Moses was "mighty in words and in deeds".

But of most importance in his training was his faith in God. Is that of most importance to us, as well? Why?—M. G.

## AMONG THE CHURCHES

### CONFERENCE DATES

- Michigan Conference at Grand Rapids June 24, 25, 26
- Indiana Bible School and Conference at North Salem, July 5 to 19
- Texas Conference and Bible School at Riviera, July 8 to 16
- General and Illinois Conference and Bible School, at Oregon, August 2 to 14
- Southwestern Nebraska Conference at Holbrook, August 13 to 21
- Iowa Conference and Bible School at Waterloo, August 20 to 28
- Eastern Nebraska Conference at Omaha, August 28 to September 4
- Virginia Conference and Bible School at Maurertown, August 25 to Sept. 4

### ELDORADO, ILLINOIS

The regular services at Eldorado church on Saturday evening, Sunday morning, and Sunday evening, June 4 and 5, were well attended. Bro. Lapp's sermons were just wonderful; also we enjoyed an interesting Bible class on Wednesday evening. We seem to have a number interested, and we are surely thankful to Bro. Lapp and also to the boys of the Training School for the seed sown in the Master's cause. We trust in due time it may yield a harvest for eternity. We have this promise from God's Word. Read Isaiah 55:2, 3, 10, 12.

At this time we should pause and give thanks to our heavenly Father for His many blessings.

We rejoice at the good news that Bro. Herbert Edmister and family of California will be with us in about six weeks.

There were 49 at Sunday school on June 12. Mrs. Fred Shain.

### BRUSH CREEK, OHIO

The annual June Meeting at Brush Creek, Ohio, came to a close Sunday, June 12, after a week of successful services conducted by Elders Jas. A. Patrick, Cecil Smead, and the pastor. On the opening Sunday 114 were present for Sunday school services. This was followed by a program given by a class of juniors under the able direction of Sr. Louise Brewer. An average attendance, or better, was present for both morning and evening services.

Each day Bro. Patrick taught an adult Bible class, while the pastor and several others were keeping the younger ones interested. Each evening a good interest was seen at the preaching services. We were especially glad to have Bro. and Sr. Hatten and Bro. Smead with us for a short visit in the mid week, coming from Culver, Indiana.

On the closing Sunday 151 were in Sunday school, and some over two hundred were served dinner. Bro. Patrick gave two splendid sermons to a full house. In the afternoon six young people were baptized, an increase to the church for which we are very thankful. May God keep them His.

They are: Miss Vera Doll, Ridge Ave., Dayton; Byron Brewer and Floyd Moore of Tippecanoe City; Miss Margaret Lehman of Arcanum; and Fred Pensyl and Miss Betty Kessler of West Milton.

Sydney E. Magaw, Pastor.

### AT ELDORADO, ILLINOIS

Bro. C. E. Lapp will be with the Eldorado church from June 26 to July 3, inclusive. He will hold services on both Sundays. The brethren greatly enjoyed a Bible study class which Bro. Lapp instituted on his last visit there. Further report is found on this page.

### BAPTISMS AT DIXON

On Thursday evening, June 9, Bro. Conner and members of the Dixon Church of God held a baptismal service in the Christian Church. The three ladies baptized were Mrs. Milton Missman, and daughter, Miss Elizabeth Missman, and Miss Gladys Daehler. Mrs. Missman is one of the faithful workers of the ladies aid. Miss Missman is one of the teachers of the school at Polo. Miss Daehler was a member of the Berean class in Chicago before coming to Dixon.

Grace Drew.

### GRAND RAPIDS, MICHIGAN

Children's Day was a big day at our church, in fact, the largest Sunday school we have ever known, with 320 in the classes and many more coming in later for the splendid program which followed. A special stage had been built, and elaborate decorations made the church attractive. The human flowers, birds, etc., in dainty costumes presented a program enjoyed by all.

The Sunday evening service was the baccalaureate at the schoolhouse. A good crowd was assembled in the large gymnasium, and the service received a pleasing response.

Our Tuesday evening classes on first principles have been extremely well attended, and definite results are visible from these special efforts. We hope to have a splendid report to give next week. A social evening is being planned for June 22, in honor of the new members coming into the church.

F. E. Siple, Pastor.

### CHILDREN'S DAY AT KOKOMO

The entertainment committee was very well pleased with the efforts of the children of our Sunday school on Sunday, June 12. The church was well decorated with roses and other flowers of the season, and the following program was given.

Opening song by the senior choir; Scripture lesson read by Bro. Chas. Martin; prayer by Bro. D. G. Harvey; song by the choir. Several recitations and songs by the primaries and juniors followed; a violin solo by Edgar Harvey, accompanied by Helen Harvey; a vocal trio; a rose drill and song by the girls' class and other recitations; a vocal duet.

The Senior class presented a short dialogue which was well received, representing youth in darkness being tempted by "Pleasure," "Fame," and "Wealth," but heeding the "Herald of the King". Bernice Bengé as Youth in Darkness; Ellen Prichard as Pleasure; Edna Ebert as Fame; Mary Whittaker as Wealth; Helen Harvey as Herald of the King.

The program was concluded by singing, "Where He Leads Me I Will Follow", by senior choir and the benediction by Bro. Robert Harvey.

Vada Harvey, Elsie Harvey, Bernice Bengé, Committee.

### FROM WCMA

The speaker for the Sunday morning broadcast next Sunday, June 26, at 6:30, from WCMA, will be Bro. C. A. Smead. Tune in also to the Glad Tidings Hour, Monday at 3:00, and the Truth Seekers' Hour, Monday at 10:30 in the evening. These hours are regular appointments of Bro. Smead's.

### THREE CONFESSIONS

#### Minnesota

The last day of conference was a great feast. In the morning when Elder Denchfield preached his sister Lucille came forward. At the afternoon service Elder Abbott spoke with another confession, Lois Randall, of Mora. At the evening meeting I preached, when Rowena Randall confessed. All three girls are about ten years of age. May the Lord bless them in their young lives.

A. E. Hoskins.

### GOLDEN RULE SUNDAY SCHOOL

#### Cleveland, Ohio

The first Sunday in June was a banner day for our Sunday school. The whole day was devoted to the children. In the morning after our regular classes, Bro. Lyon preached a very inspiring children's sermon. The Sunday school was well represented at this service. In the evening the Children's Day program was presented to a well filled church. All of the exercises were splendidly rendered. We feel proud of our boys and girls and the committee which worked so diligently to make this, our first evening program, such a grand success.

One thing we cannot fail to make special mention of was the singing. It seemed as though everyone was really singing songs of Junetide and praise to God our Father. How those voices and instruments filled the auditorium with songs and strains of music which must have made the heavenly host rejoice.

Wm. J. Halls, Supt.

### HERALD RECEIPTS

Helen Porter; D. K. Lehman; Ora Burnett; Melvin Burnett; Mrs. Dora Donahower; Lawrence E. Drew; Watson Weinberg

### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB AND N. B. I.

Anna Hammond; Mrs. and Mrs. E. C. Railsback; Mary Calkins; Louise Brewer; Jessie W. Donaldson; Mr. and Mrs. Chas. Netts; Lawrenceville Church, Springfield, Ohio; Sunshine Class of Lawrenceville Church; Mrs. D. F. Beck; Mrs. J. H. Adams; Mrs. George Siple; Jeanne Lyon; Mrs. Allen Johnson; Norman J. McLeod.

### GENESIS

The following will be of interest regarding the place and value of Genesis in the sacred canon.

"Genesis is the seed-plot of the Bible. It is essential to the true understanding of its every part. It is the foundation on which divine inspiration rests; and on which it is built up. It is not only the foundation of all Truth, but it enters into, and forms a part of all subsequent inspiration; and is at once the warp and woof of Holy Writ."—Com. Bible.

**SERVICES AT ROCKFORD, ILLINOIS**

Sunday school is held each Sunday, beginning at 9:45, followed by preaching services at 11:00. The Bereans meet every Friday evening at 7:45 for Bible study. All these services are held at the regular place of meeting, 1904 North Main Street. Visitors are always welcomed.

**FOR SALE**

"Christ in Gethsemane," a beautifully colored, well known picture, printed on stiff parchment and mounted on light board; suitable for gifts, class rooms, and churches, and as prizes for Sunday school, Berean, and church contests; for sale at Fifty Cents each by the Golden Rule classes of Oregon, Illinois. Address Frederick Claussen, Oregon, Illinois.

**RICHARD B. HUMPHREYS**

Our hearts were saddened to hear of the death of our Christian friend, Richard Benjamin Humphreys, who fell asleep on May 22. Ben worked for the Interstate Gas Co., and had been making his home in Pueblo, Colo., recently. But his work took him away from here much of the time. On May 14, he was injured in a gas explosion at Littleton, Colo., inflicting injuries so serious that they caused his death about a week later.

Our good friend was a trusted and an industrious employee of the gas company and a Christian young man of sterling qualities who had always been very kind and thoughtful of his parents. We regret that he was taken so suddenly at so young and fruitful an age, but our Father knows best. He doeth all things well, even though we cannot understand now. A few years ago he attended our Bible class with his sister, Mrs. G. B. Sprinkle, who lived here then. We were always pleased to have him meet with us to study the blessed Word. Our loving sympathy goes out to Mr. and Mrs. R. A. Humphreys of Bear, Arkansas, his father and mother, also his wife and eight months old baby, and his brothers and sisters. May they all lean heavily on the Everlasting Arms for comfort, courage, and strength, as they look forward to "that blessed hope".

Yours in hope of life when He comes,  
Mrs. H. H. Kent.

**THE TEACHER'S RESPONSIBILITY**

The teacher of the Sunday school class assumes a serious responsibility. He is engaged in planting seed in the minds of boys and girls at the most impressionable period in their lives. The lessons he impresses upon them will remain with them forever, and be handed down by them to succeeding generations.

This fact should be an incentive to much prayer and to most careful study. He must always remember that he is building not alone for time, but for eternity as well. He is teaching those who in process of time will become teachers of others, and thus his instruction, true or false, right or wrong, will be carried on through the years long after he himself has been laid to rest.

"Our lives shall go on in our children,  
In their lives our lives shall be blessed."

**THE TEACHER'S PREPARATION**

In these days of universal education, the requirements of leadership of every sort are becoming heavier. The public schools are demanding a higher standard of proficiency on the part of their teachers than ever before; specialists are being developed in every line of professional activity; and it is time that the Sunday school gave serious consideration to the matter of establishing a standard of

qualification for its teaching force that is more in keeping with the trend of educational thought throughout the world.

Wherever it is possible to do so, Sunday school teachers' training classes should be conducted under the most competent instructors it is possible to obtain. Improved methods of teaching and administration should be constantly sought. Members of the churches and Sunday schools who have had normal training and teaching experience in public and private schools should be asked to assist in organizing and directing the Sunday school.

"It is easy enough to secure buildings and classrooms for our schools. The expenditure of so many dollars will bring us the equipment we require. Books and materials may be had almost for the asking. The great problem is to secure teachers—real teachers, teachers of power and devotion who are able to leave an impression on young lives. Without such teachers all the rest is but as sounding brass or a tinkling cymbal," declares George Herbert Betts, in "How to Teach Religion."

**THE GREAT SABBATH**

"The Great Sabbath, or What Jesus Will Do When He Comes and Restitution Begins" is the title of a new and interesting tract of 28 pages by Elder J. H. Anderson. This excellent little work presents the Sabbath question from a new and refreshing viewpoint. For sale by the author, Elder J. H. Anderson, Michigantown, Ind., or J. H. Stepp, Dana, North Carolina, at Fifteen Cents per copy, postpaid.

**BETWEEN YOU AND ME—**

If our correspondents and contributors will remember that the new postal rate goes into effect on July first, we will appreciate it immensely. Better send in that Herald subscription you've been intending to, before that date and save a penny postage.

Bro. L. E. Conner was in Cleveland last Saturday for a very important event in the lives of two of our faithful workers in Golden Rule Church. Perhaps he'll tell us about it next week. In his absence Bro. Paul C. Johnson spoke to his congregation at Dixon on Sunday.

On June 27, Sr. H. G. Pier, 225 Mt. Pleasant Ave., Newark, N. J., will have reached the age of 96 years. Those of us who feel so inclined might send her a word of greeting. She has long been a reader of The Herald and is strong in the faith. May she live to see her Lord and Master come, is our wish for her.

Over at the Oregon (Ill.) hospital, a new sunbeam has arrived for our Little Sunbeam Class in Sunday school, little Barbara Ellen, who will call Bro. and Sr. Frederick Claussen, Father and Mother. Sr. Claussen will be remembered as Myrle Hatten of Culver, Ind. Bro. Claussen is our efficient Herald pressman, and the coming of this ray of sunshine brightened even the old print shop.

A very real pleasure is in store for us, as we write this column on Thursday, June 16. With the head of the house and our two daughters, Ruth and Alice, we expect to spend the coming week end with Bro. and Sr. F. E. Siple and the girls, who seem almost like our very own. And we'll have lots to tell you about the Grand Rapids church and Sunday school next week.

**THE RESTITUTION HERALD**

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Oregon, Illinois

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The RESTITUTION HERALD advocates: the near return 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 to be 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.

If any of you ministers ever chance to read "Between You and Me", turn at once to the back page and find out what Bro. Marsh has to say about your own special conference.

A fine increase in the church body resulted from the June Meeting at Brush Creek. We rejoice when one takes this momentous step at whatever age, but when youth steps forth on the side of Christ there is added reason to praise God.

Word comes from Rensselaer, Indiana, that one of the young members of the Sunday school was baptized recently, Miss Loeva Halstead. This good news comes from our newly organized Sunday school there.

Let us remind you again of the Exhibit Sr. Austin and her committee are planning for General Conference. All who have specially adaptable devices or plans are requested to cooperate and add to this Exhibit. Send all materials to Mrs. F. L. Austin, Care of N. B. I., Oregon, Illinois.

Sr. Anna Roll, of Marion, Ind., writes us that since the death of her husband, W. W. Roll, she has been living with her daughter in Oklahoma, and has been in very poor health much of the time. She anticipates returning to her former home as soon as she is able to make the trip.

Bro. Austin drove to Oregon last week one day to take his mother, Sr. Woodward, back with him to Chicago for a visit. We'll miss Sr. Woodward in Sunday school and church services here. Sr. Maude Young, who is here with her mother, Sr. Ordnung, will take charge of Sr. Woodward's class of live wire boys in her absence.



## THE MINISTERIAL CONFERENCE

IN ORDER that the Ministerial Conference may be made available to as many as possible by reducing expenses to a minimum, it has been thought advisable to hold it in conjunction with the General Conference this year. By arrangement with the joint program committee, two hours each day will be assigned to the Ministerial Conference. From eight to ten o'clock each morning the pastors and evangelists will meet as a regularly organized convention for the consideration of questions that pertain especially to their work.

Among many other advantages that this change of plan affords are the following: The time of the meeting does not conflict with that of any state conference so far as is known at this time; held at this time it will be possible for the pastors of the several churches represented to consult freely with lay members of their congregation who are in attendance at the conference regarding any matter presented to the ministerial meeting that is of interest to the local body; it will permit the ministers to prepare recommendations or suggestions and present them to the General Conference for its approval or rejection so that immediate results may be obtained; and it will make it possible for the Bible students of the church to present the results of their personal researches in the Scriptures, first, to their fellow ministers and then to the entire conference in the afternoon sessions of the first week, if so desired. The latter opportunity is possible during the first week only, owing to the fact that the entire time of the last week of the conference is required for the transaction of business pertaining to the general work.

In addition to these advantages, the change of plan will result in a material reduction of expenses, as has been indicated, for the conference dormitory and dining room will be available throughout the meeting and the cost of board and lodging will be much less than would otherwise be the case.

It is suggested that the first hour of each day's program be given to the consideration of various matters pertaining to plans and methods for pastoral and evangelistic work, with the object of bringing the combined experience of all to bear on the individual problems of the ministers present.

It is further suggested that the second period of one hour each day be devoted to the presentation and consideration of biblical teaching and church administration wherein there may be more or less disagreement among the leaders. Thus both the practical and the doctrinal phases of ministerial labor may be carefully pondered and if it is thought best presented to the General Conference for its consideration and action.

To make the gathering the success it should be will necessitate thoughtful preparation on the part of those who contemplate being present and taking an active part (which all should do) in the meeting. Subjects for presentation should be given in such a way that the substance of the address, the real point at issue, may be recorded for

further and more detailed study, or prepared for publication if so desired by the conference. This would give the work of the Ministerial Conference a permanent and widespread value to the entire church. Ideas should be stated so plainly that little opportunity for misunderstanding may develop and the thought expressed in as concise a form as clarity permits.

Come! let us meet in the spirit of Christian service and Christian love and make this meeting an opportunity for the accomplishment of much good.

G. Eldred Marsh, Secretary.

## SURE WORD OF PROPHECY

*Continued from front page*

The Anglo-Saxon nations have always succored and protected "these my brethren". These hunted and persecuted people have found a haven of rest in the borders of our countries. Wherever the stars and stripes or the union jack float there is peace for "these my brethren". "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from afar".—Isaiah 60:9. The nations that have been tenderhearted toward the Jew have been peace loving nations, first in peace, last in war.

These nations that have "done it unto the least of these my brethren" have been the nations that have carried the gospel story to the four corners of the earth. The British Foreign Bible and Tract Society has scattered broadcast millions and millions of copies of the inspired Word. Surely the hand of God has been upon these nations! Their history bespeaks it.

In studying the accounts of the final gathering of the nations and their alignment in battle, we find that those who come to the defense of Israel as spoken of in Ezekiel 38 and Joel 3, are the merchants of Tarshish and all her young lions. These same nations that are harboring, caring for, and protecting "these my brethren" are the ones. Are we to expect the United States and Great Britain and her colonies, that have been tender in mercy, loving in hospitality, and generous in charity toward "these my brethren", to be destroyed when God says that He will set them on His right hand and that they shall not perish?

Who are the nations that are to go up to the "mountain of the Lord, and to the house of the God of Jacob" in the day when nations shall learn war no more? There can be only one group of nations, and they will be the ones that have "done it unto the least of these my brethren". God has told us that certain nations are going to do certain things and will befriend His chosen people and that these nations shall not be destroyed. It is the Anglo-Saxon nations that are doing these things, and may we not expect the blessings? Is it expecting too much of God to assume that He will keep these nations in the evil day as He does the righteous individuals? We can at least thank God for the spirit of our countries toward His brethren and make supplications and intercessions for those in authority.

# THE RESTITUTION HERALD

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NUMBER 39

## The Second Coming of Christ and the Jews

*By Dr. A. U. Michelson*

THE BIBLE plainly teaches that Jesus Christ will come back to this earth and that He will rule it in person for one thousand years, and I want to tell you this morning that the time for His coming is not very far off.

I have no time to illustrate by a score of lines of study. However, if you will read the ninth chapter of Daniel, which is the greatest prophecy in the Bible, you will find there the destruction of Jerusalem "by the people of the prince that shall come" foretold. In 70 A. D. the Roman army surrounded it, battered their way through the first wall, then the second wall, then the third wall, and slaughtered more than a million people. The streets were dyed in blood, and mothers gnawed the flesh of their own offsprings. One of the generals, contrary to the orders of the commander-in-chief, hurled a torch into the window of the temple and burned it to the ground. The ground was then plowed and sprinkled with salt and today the Mosque of Omar stands on the Dome of the Rock.

Jesus foretold this, and God showed it to Daniel. In the ninth chapter and the 27th verse, God said that the prince "shall confirm the covenant with many for one week"—seven years. That prince is the next great character to appear—the super-man. While Jesus Christ, the Son of God, was rejected, when the super-man presents himself he will be received, and the people will say: "He is our deliverer." But he will be the greatest curse that ever lived on the face of the earth. If you wish to read especially about him, read Revelation 13. He will come up out of "the sea," which stands for the disorganized mass of humanity tossing to and fro, like the waves—restless all the time.

The Roman Catholic Church is a gigantic organization. It has more than two hundred million adherents. The ruler of that church, known as the Pope, sits in the Vatican. But, have you noticed that since the war a large number of ambassadors have gone to the Vatican from the nations and

that in return representatives of the Vatican have gone to the capitols of the nations? Have you noticed that Mussolini made an agreement with the Pope which ended the 53 years' quarrel between Italy and the Papacy and resulted in the recognition of the temporal power of the Pope? It was the first time since 1870 that the Pope left the Vatican, and since then he is working for the resumption of universal power.

The revived Roman Empire is being born and the ten nations of Western Europe will constitute it. Why do you suppose that when they divided Austria-Hungary they used the Danube River as the dividing line? Because all of Austria-Hungary below the Danube belonged to the old Roman Empire, and it will go back into it in its revived form. The old Roman Empire is forming again. Get a map of the old Roman Empire and then place the present countries of Western Europe on that map. Get the old names, such as, Hispania, now Spain, and so on.

The "little horn" that will arise among the "ten horns" will be a Roman citizen. Some persons think that the "little horn" will be the Pope. The Pope does not deny Jesus Christ. This man who will be the antichrist does deny Him. He will be the super-man, with references to whom literature has been filled for the last few years.

Read the 38th and 39th chapters of Ezekiel, which describe the great north-eastern confederacy into which Japan will go. All these nations will line up and take their respective places. Airships, automobiles, wireless telegraphy, wireless telephone, radio—these are the "hidings" of God's power and the preparation for the second coming of Christ, who will rule this earth from Jerusalem, the restored metropolis.

Then all these great inventions will be used to turn the earth into a paradise. Then every man will own his own house and live in it; then every man will plant his own fig

*Continued on page 616*

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven."*

## A Child's Prayer

DEAR FATHER, now I kneel to pray  
To Thee who kept me all the day;  
That angels may forever keep  
Their watch around me as I sleep,  
And when I wake at morning light,  
Be Thou with me until the night.  
In Jesus' name. Amen.

## "Back to Barbarism"

UNDER the above significant heading an editorial appeared recently in the *Los Angeles Times* in which was revealed the utter failure of Russia's much lauded Five Year Plan of Industrialization. We are again reminded that the present government of that long-suffering country is controlled by a very small minority of its vast population, "eighty-five percent of growling Russians not (being) enrolled in the official communist fraternity."

After calling attention to the want and misery that stalks through the entire Soviet Republic and to the severity of the punishment imposed upon all who in any way manifest a disposition to criticize or oppose the designs of the government, the *Times* asserts that "such a scheme is doomed to inevitable failure. It has never lasted for long even among the weakest of oppressed races in the blackest records of human history. No rulers can abandon all moral standards and cut loose all the anchors that hold civilization from drifting to destruction. Russia's leaders have carried the doctrine of indifference to the sufferings of the weak and abolition of the humanities to the extreme limit in their defiance of God and nature."

The editor, with refreshing disregard for current skeptical opinion regarding the Bible, turns to the second Psalm for confirmation of his conclusion, and quotes as follows: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. . . (He shall) break them with a rod of iron; (He shall) dash them in pieces like a potter's vessel."—Psalm 2:4, 5, 9.

Continuing his arraignment of the godless and tyrannical Bolshevistic government, he says:

"The planks supporting the regime of the Russian tyr-

anny are filled with termites of hate and despair, and their internal gnawing at the fibers is invisibly preparing for the crash of the whole structure.

"Nearer to barbarism, nearer to misery and dissolution, Red Russia tries to perpetuate itself by installing barbarities long ago abandoned by every other race on earth. Morally, economically, politically it cannot be done.

"A country without a constitution, without a code of honor, without a sense of shame or pity, with no moral lash of the whip, with no religion but the might of brute force, a country whose only court of justice is the expediency of the moment, a country without a soul, without an ideal, without a God!

"Not even the mightiest Man of Steel can mold great Russia to such a shape as this."

Outside of the religious journals devoted to prophecy it is seldom that one encounters an analysis of the Russian situation so accurately and so scripturally drawn as this one; and yet even here we find certain discrepancies as to conclusions which are the natural result of human reason not altogether illuminated by divine truth.

It is true, as this very lucid editorial declares, throughout her history Russia has manifested a lamentable disregard for spiritual things, and more recently has taken a very decided stand against "all that is called God, or that is worshipped" (2 Thess. 2:4), and has degenerated into "a country without a soul, without an ideal, without God." But we seriously question that "not even the mightiest Man of Steel can mold great Russia to such a shape as this."

The time is coming in which not only Russia but many other great nations will be remolded by the Man of Sin if not of Steel into the similitude of godless Russia of today. It is true that all will not be led into complete infidelity toward God, but the great majority of mankind will follow the pernicious teaching of false prophets who will deny the Lord that bought them, with the inevitable result of bringing upon themselves the "swift destruction" predicted in 2 Peter 2:1, 2.

The virus of unbelief and godlessness has been coursing through the blood stream of the race since the days of the apostles, but has been held in check in a measure by the neutralizing influence of the church. Now that the power of organized and aggressive religious effort is so rapidly diminishing the poison of skepticism is increasing, and soon the entire world will be seriously affected by it.

# The Truth About the Doctrine of Hell

By Margaret Bylsma

UNDER the title, "The Truth About the Doctrine of Hell", in a recent issue of the Vindicator, there are several statements to which every thinking Christian should give more and deeper consideration. The following is advanced as proof of hell being a place of eternal torment: "Three Greek words are translated hell in the New Testament". Then follows a concise definition of each. These definitions can be accepted by all Christian believers: but many fail to see just where they show the slightest proof of eternal torment. For instance, "*Hades* means simply the abode of the dead." Most certainly this is the teaching of Scripture. The grave is the abode of the dead, both good and bad, Acts 2:26, 27; but where is the teaching of eternal torment in this? That hell exists all agree, but of what it consists there is a difference of opinion.

The next word given is *Tartarus*. "*Tartarus*, a word used in ancient mythology, also means the underworld of darkness." It is very hard, here, to find even a clue to the belief in eternal torment in hell fire. This surely is much more descriptive of the grave than of the hell usually taught. The traditional hell is a place rather well illuminated by fire on a vast enough scale to torture billions of lost beings. This is entirely different from the "underworld of darkness."

*Gehenna* is the third word explained. "*Gehenna*, a name given to the Valley of Hinnom, east of Jerusalem, into which the garbage of the city was cast and burned." No one will deny that the symbolical term *Gehenna* was a most striking and horrible illustration of the doom of the lost. Quite a large group of studious Christians so deny and fail to see the theory of eternal torment proven by this illustration. It has constantly been stated from the pulpit that this is the perfect picture of the eternal torment of hell. However, where is this apparent from the use Jesus made of the word to symbolize the fate of the utterly wicked? When the garbage, refuse, and carcasses of animals were thrown in, was it for the purpose of torture? To suppose Jesus meant to convey such an idea is hardly possible. Are there any tormented beings or is any of the refuse thrown in at the time of Christ still burning? If not, what becomes of the perfect picture of eternal torment, as this is taught to be?

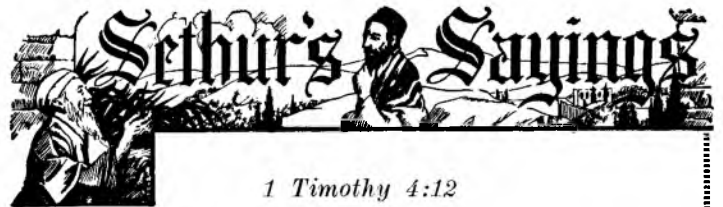
Since this really is a perfect picture of the doom of the unsaved sinner, we should look more deeply into the symbolism of *Gehenna*. Explanations usually heard on the subject create a great wonder as to why a picture of absolute destruction should be used to prove eternal torment. Whatever was cast into *Gehenna* was destroyed utterly and eternally, never more to exist. Who would claim that the refuse cast into *Gehenna* thousands of years ago, and

which symbolized the wicked or refuse character, is still burning? Or that the purpose was to torment instead of to destroy or get rid of? Yet this very thing, which did not exist in the graphic picture, word-painted for us by Jesus, is filled in by the teachers of eternal torment until the masterpiece left by Christ has become so blurred and distorted that it can no longer be seen in right perspective by vast numbers of perfectly sincere Christian followers.

This statement is made, "Every garbage can and every cemetery is an argument for the justice of hell." Just in what sense it is difficult to see. Possibly some garbage might be judged deserving of torment, but as far as is known the usual practice is to destroy it to the best of our ability.

This writer also says, "One who reads God's Book with an open mind should prefer the words of Jesus to the doctrines manufactured by Col. Rutherford and Pastor Russell." Quite true, but the statement is not broad enough. We should add, or to any other teacher who uses the words of Jesus and God's Book to convey an entirely different sense than is embodied in the words themselves. Jesus

Continued on page 615



1 Timothy 4:12

*HARKEN unto me, O my son Abidah, in all that I say unto thee, for, behold, thou art young and I am old, thou hast had but little experience, and I have had much. Thou sayest unto the world, "I am a Christian!" Thou doest well, but if thou sayest that thou art a Christian be thou a Christian in very truth. Thou shalt not be a disciple of the Lord which can be heard but not seen. Thou shalt not be an "oral" Christian only; but thou shalt be a visible one, whose words do but echo his deeds. If thou shalt do like unto this, O Abidah, my son, then behold, men seeing thy good works shall harken unto thy good words and glorify thy Father which is in heaven.*

## “NOT AS I WILL”

Blindfolded and alone I stand,  
 With unknown thresholds on each hand;  
 The darkness deepens as I grope,  
 Afraid to fear, afraid to hope;  
 Yet this one thing I learn to know  
 Each day more surely, as I go,  
 That doors are opened, ways are made,  
 Burdens are lifted or are laid  
 By some great law unseen, and still,  
 Unfathomed purpose to fulfil,  
 “Not as I will!”

Blindfolded and alone I wait,  
 Loss seems too bitter, gain too late;  
 Too heavy burdens in the load,  
 And too few helpers in the road;  
 And joy is weak, and grief is strong,  
 And years and days so long, so long:  
 Yet this one thing I learn to know  
 Each day more surely, as I go,  
 That I am glad the good and ill  
 By changeless laws are ordered still,  
 “Not as I will.”

“Not as I will”—the sound grows sweet  
 Each time my lips the words repeat;  
 “Not as I will”—the darkness feels  
 More safe than light, when this thought steals  
 Like whispered voice to calm and bless  
 All unrest and all loneliness;  
 “Not as I will”—because the One  
 Who loved us first and best, has gone  
 Before us on the road, and still  
 For us must all His love fulfil,  
 “Not as I will.”

—*Author unknown.*

IF THE angels hallowed the advent of our blessed Lord into this world and made jubilant with song and praise the humble place of His birth, what will it be “when the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads”? Think you the angels will be silent? Nay verily, for John heard, as it were, the voices of a great multitude, and the voice of many waters, and as the voice of mighty thunders, saying, “Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.”

If it please our Lord that we are not to be numbered with the bride class, we are longing to be among that number that will be waiting for Him when He returns from the wedding.—*N. H. Geiselman.*

## “KNOW THAT I AM GOD”

By *Samuel E. Haney*

“Arise, O LORD; let not man prevail: Let the heathen be judged in thy sight. Put them in fear, O LORD: that the nations may know themselves to be but men”.  
 —*Psalm 9:19, 20.*

DR. MOFFATT’S rendering assists us in getting our correct bearings on the above text. It reads, “Take action, O Eternal! let not man have the upper hand; let pagans get their doom from thee! Strike them with terror, O Eternal, let pagans know that they are only men!”

Christianity becomes a transparent pretext of its former spiritual state when compared with its illustrious status of fifty years ago. Ichabod is too apparent to be concealed or misunderstood by the Lord’s faithful followers. Current events and modern translations of the Bible have clarified the Word and shown the essentialness of Christians utilizing their God given, sanctified common sense in analyzing modern Christendom by the simple rule of calling a spade a spade or a hoe a hoe.

David in this chapter gives us up to date news. It can be seen by a good dictionary that “heathen” and “pagan” are interchangeable terms. The Psalmist is not referring particularly to the Hottentots of Africa or the denizens of the isles of the sea, but to the irreligious and idolatrous people of the world in general. Note the phraseology of the text, “The heathen be judged. . . that the nations may know themselves to be but men” . . . “strike them (pagans) with terror”, Moffatt. Peter refers to the only nation that God recognizes and is interested in. “But you are the elect race, the royal priesthood, the consecrated nation, the People who belong to Him, that you may proclaim the wondrous deeds of Him who has called you from darkness to His wonderful light—you who once were no people (reckoned as heathens) and now are God’s people, you who once were unpitied and now are pitied”, Moffatt.

In the preceding eighth verse God describes how and why all nations become heathenish and also foretells their consequent inevitable doom, namely, “A stone (Jesus Christ) over which men stumble and a rock of offence; they stumble over it in their disobedience to God’s Word. Such is their appointed doom”, Moffatt. David refers to these pretenders thus, “But unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?” Psalm 50:16.

But, on the other hand, the true nationality of God’s children and the resultant effect of such citizenship is succinctly described by Paul thus, “We have no certain dwelling place”, 1 Cor. 4:11, but, “our conversation (‘commonwealth’, R. V.) 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, according to the working whereby he is able even to subdue all things unto himself”.—Phil. 3:20, 21. This is

a preparatory experience to be ensued by glory, honour and immortality, "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".—Romans 2:7; 8:18.

Let us turn from the national to the individual phase of the text and try ascertaining the cause of people's drifting from God, the Genesis of life, who alone provides the means of escaping everlasting death, the inevitable doom of all who reject God and make a common thing of the blood of the Lamb. The indescribable difference between peoples of heathenish propensities who constitute earth's nations and a "peculiar people, a royal priesthood" constituting a holy nation (1 Peter 2:9) can be summed up in three words—lack of faith which has Jesus' endorsement, namely, "Nevertheless, when the Son of man cometh (as vindicator and judge), shall he find faith on the earth?" Luke 18:8. Dr. Weymouth commenting on "faith" of this verse says, "Faith or belief—the sense may be, Will their trials be so severe and protracted that the faith of one and all will succumb?" God and His Son are not expecting to find faith on the part of unregenerate worldlings; it should be stultifying for them and all heaven to do otherwise.

True, God is omnipotent, but He cannot recognize nor control obdurate, impenitent souls, even though they should have bushel baskets full of church certificates and be living exemplary lives. There is but one Way of getting into God's grace and kingdom and that is via the door, "I am the door (or gate): by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. . . I am the good shepherd, and know my sheep, and am known of mine".—John 10:9, 14.

No one who is mentally surcharged and affected by earthly things and customs can "enter in". One must allegorically *die* to the fleshy affections and aspirations (Matt. 10:39). A sister once remarked, "Brother so and so got his start in life in such and such a business". How scripturally absurd! The writer got his start in life when the Lord suddenly wrecked all his airy castles and set him adrift in a *cold* world with a shattered body and a broken spirit: the Lord's way of eliminating his old worldly junk.

Yes, if we are not careful there are likely to be times when God may find it necessary to smash us to pieces before He can handle us, for as long as we (humanly) have the faintest ray of the source of earthly prosperity we cling to it and fail to get hold of God and His Way of eternal life through Jesus Christ. Many have had and are having practical knowledge of this fact. God demands—and rightly too—that we give up all and follow Jesus wheresoever He leads.

The first clause of our text refers to the unregenerate world, particularly the ruling classes who have always imagined they could succeed in any venture regardless of God, as history proves (James 4:13-17). And now, when the race is facing eternity we see all nations and peoples of the world about to be "judged in God's sight." The Psalmist expresses it thus, "Put them in fear, O Lord; that the nations may know themselves to be but (puny) men": mere dust of the earth, with but a flickering spark of mortality;

and "having no hope and without God in the world".—Eph. 2:12. All darkness! Sinking sand!

Despite feigned efforts at concealment by many, terror can be detected in all faces. Never in the history of man has fear been so universally prevalent as it is today, which is but the fulfilment of many prophecies bearing on these last days. Listen to Job, "So are the paths of all that forget God; and the hypocrite's hope shall perish ('so end all who care not for God', Moffatt): whose hope shall be cut off, and whose trust shall be a spider's web."

But how gloriously different the Lord deals with the "holy nation". He says, "Because you have kept the word of my patient endurance, I will keep you safe through the hour of trial which is coming upon the whole world to test the dwellers on the earth. I am coming very soon: hold to what you have, in case your crown is taken from you" ('that no man take thy crown', A. V.).—Rev. 3:10, 11, Moffatt.

The Christian's fear presents prime evidence of the frailty of the flesh. It also engenders a lack of requisite love of God and His Word. "There is no fear in love; but perfect love casteth out fear; because fear hath torment (different versions: 'has restraint, has punishment, has pain'). He that feareth is not made perfect in love".—1 John 4:18. Notice how that people's lack of faith handicapped Jesus' work (Mark 6:1-6).

Were all unrepentant people to repent and heartily accept Jesus Christ as their Savior and obey God's Word entire, this world's depression would end within a week; and man's utopia would suddenly burst forth like the sun from a cloudy obscurity. But the world has rejected God and His Christ, a fact proved by words and acts despite much hypocrisy. And God's decision of the culprit world is rendered by Job and Peter thus, "Have ye not asked them that go by the way ('wayfaring men', R. V.)? and do ye not know their tokens ('evidence', R. V.), that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath". "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment ('doom', Moffatt) to be punished".—Job 21:29, 30; 2 Peter 2:9.

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"CHRIST is the Light of the world; Christians are the light of the world. There is no contradiction in this, but a blessed harmony, for our light is His light, springing from Him alone. It is as in a lamp. Who could say whether the light is of the oil or of the wick? The oil burns and gives the light, but only as the wick burns and draws the oil upward and throws the light outward. So let no Christian think to shine with his own illumination. Let every Christian take heed to keep the wick of his Christianity trimmed and burning. Christ has no other way to reach the world except through us.

"Aid us in our lamp-tending, O Light of the ages, blessed Redeemer from all evil, Dispeller of all darkness! May we make the care of our lamps our first and constant charge. In Thy name. Amen."

## CONCERNING MYTHS

*By Norman John McLeod*

THE STORY of William Tell says that a tyrant that ruled Switzerland at one time, forced the hero to shoot an apple from his own son's head with a crooked arrow; that Tell had another arrow in his possession, and when asked what he intended to do with it, said that he intended to use it on the tyrant in case he missed the apple; that he had to flee for his life from the tyrant, but was eventually the leader of his people in the path to freedom. Such is the story which has been dramatized by German playwrights, and made into opera by Rossini. But, strange to say, the same story with all its trimmings was told in China many centuries before the events which were supposed to have taken place in Switzerland.

In fact, human experience is so universal that many stories of ancient people fit into our own experiences very vividly. Anybody who has been a soldier, for instance, can understand with greater force than any other the words of Christ to the soldiers to be content with their lot and not complain. We can find the story of William Tell in the ancient literatures of India and many other peoples. Does that argue that the "William Tell Fable" is more certain to be true, or does it rather not relegate it definitely to the realm of myth? Certainly, if the stories were written many centuries before, it could not tell of the same incidents in garbled form that are mentioned in German literature, when German literature had not come into existence.

Let us apply our lesson to another field. Students have brought forth the fact that many literatures speak of a "creation", a "flood", and many other things that are found in the Bible. The story of the creation and the flood, as told in the Gilgamesh Epic of Babylon, in many respects is identical with that of the stories in the Bible. Are we to suppose that they support the truth of the flood because they tell of it in fable? If every people has a "flood fable" about the same event which is recorded in Genesis, does that support or destroy the authenticity of the story of the flood in the Bible? To follow the same line of reasoning that we used in regard to the "William Tell Fable", and admit that the Babylonian Epic of Gilgamesh is an account of the flood that is told of in the Bible, is to relegate Genesis to the realm of fables. But we are told in the Scriptures that they were given by inspiration of God; and it is hardly possible that we would be expected to follow fables.

The Scriptures are for our instruction; are we then to think of them as fables? If one part of the Bible can successfully be shown to be fabulous, then all of it can also be shown to be fabulous. But Peter says: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved

Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."—2 Peter 1:16-18.

The tendency of the modernist is to say that the transfiguration was the delusion of some gullible fishermen who were wrapped up in the personality of their teacher. Modernism tells us that there is no such thing as a miracle; read about the wanderings of the children of Israel with the idea that you do not believe in miracles, and you will immediately cast aside the entire story as a "pack of lies". Moses saw a burning bush that did not consume; a voice came from it; his rod turned to a serpent; he repeated the miracle before Pharaoh; ten plagues came on the Egyptians. Israel went through the Red Sea dry shod, got water from rocks, received bread from heaven, wandered forty years in the wilderness without their shoes wearing out. The earth opened and swallowed some rebellious spirits; Moses brought victory to his people by holding up his hands; and so on, and so on, without end. Modernism says that that is all lies. Is it? On the question of miracles hangs your whole belief in the Bible; there can be no middle ground. That is what has led the most of modernists into disbelief.

If you wish to see how sad is the plight of the man who has cast doubt on the Word of God read Walter Lippmann's Preface to *Morals*. He says:

"Religious professions will not work when they rest merely on a kind of passive assent, or on intricate reasoning, or on fierce exhortation, or on a good-natured conspiracy to be vague and highflown. A man cannot cheat about faith. Either he has it in the marrow of his bones, or in a crisis, when he is distracted and in sorrow, there is no conviction there to support him."

And again, in speaking of the individual who has freed himself from religious dogma he says:

"The evidences of these greater difficulties lie all about us: in the brave and brilliant atheists who have defied the Methodist God and have become very nervous; in the women who have emancipated themselves from the tyranny of fathers, husbands, and homes, and with the intermittent but expensive help of psychoanalysts, are now enduring liberty as interior decorators; in the young men and women who are world-weary at twenty-two; in the multitudes who drug themselves with pleasure; in the crowds enfranchised by the blood of heroes who cannot be persuaded to take an interest in their destiny; in the millions, at last free to think without fear of priest or policeman, who have made moving pictures and popular newspapers what they are.

"These are the prisoners who have been released. They ought to be very happy. They ought to be serene and composed. They are free to make their own lives. There are no conventions, no taboos, no gods, priests, princes, fathers, or revelations which they must accept. Yet the result is not so good as they thought it would be. The prison door is wide open. They stagger out into trackless space under a blinding sun. They find it nerve-racking. . . . They complain, like Renan after he had broken with the church, that the enchanted circle which embraced the whole of life is broken, and that they are left with a feeling of emptiness 'like that which follows an attack of fever or an unhappy love affair'. To more placid temperaments the pangs of freedom are no doubt



less acute. . . . But it is not possible to be wholly at peace. For serenity of soul requires some better organization of life than a man can attain by pursuing his casual ambitions, satisfying his hungers, and for the rest accepting destiny as an idiot's tale in which one dumb sensation succeeds another to no known end. And it is not possible for him to be wholly alive. For that depends upon his sense of being completely engaged with the world, with all his passions and all the faculties in rich harmonies with one another, and in deep rhythm with the nature of things.

"These are gifts of a vital religion which can bring the whole of a man into adjustment with the whole of relevant experience. Our forefathers had such a religion. . . The acids of modernity have dissolved that order for many of us, and there are some in consequence who think that the needs which religion fulfilled have also been dissolved. . . . But our present experience is that the needs remain. In failing to meet them, it is plain that we have succeeded only in substituting trivial illusions for majestic faiths. . . .

"In the old order the compulsions were often painful, but there was sense in the pain that was inflicted by the will of an all-knowing God. In the new order the compulsions are painful, and as it were, accidental, unnecessary, wanton, and full of mockery. . . . When he believed that the unfolding of events was a manifestation of the will of God he could say, Thy will be done. . . in His will is our peace. But when he believes that events are determined by the votes of a majority, the orders of his bosses, the opinions of his neighbors, the laws of supply and demand, and the decisions of quite selfish men, he yields because he has to yield. He is conquered but unconvinced."

Truly, a wonderfully enticing picture of "Modernism"! I am only amazed that anybody would want to have anything to do with modernism when one of its greatest minds would paint a picture of the terrible nature of the uncertainty of the mind of a modernist. Maybe I am an old fogie, but at least, thank the Lord, I do not have to endure being a "Modernist."

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## THE TRUTH ABOUT THE DOCTRINE OF HELL

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*Continued from page 611*

was not poverty-stricken as to language; while His choice was simple, it did possess clarity. Had His desire been to give us a picture of eternal torment, in place of one of total destruction, He would have been fully able to do so.

Examine with an unprejudiced mind, the teachings of Jesus in Matthew 7:19, 13:11, 12 also Mark 9: 43-48 and John 15:6. Is there any suggestion of eternal torment in any of these? The lake of fire is not hell; for, the former shall destroy the latter, Revelation 20:14. The lake of fire is the second death, from which there is no awakening; Revelation 21:8, and is a symbolized term for utter destruction. Fire that is unquenchable, or not subject to being put out, will go out of its own accord when it has entirely destroyed whatever it feeds upon. The picture is made all the stronger for entire annihilation, by showing the

worm completing the work wherever the fire failed to reach.

When hell itself is destroyed in the lake of fire, what becomes of the beings consigned there for eternity? This is one question which cannot be answered by the changing of the meaning of the word destroy.

The following is quoted from this article also, speaking of God: "He is no moral weakling, who prompted by soft sentimentalism, permits criminals to destroy His righteous government. The preaching of this God of putty has already filled hell with many victims." It is questionable if any doctrine other than eternal torment and its opposite, universal salvation, has had as great an influence in making large numbers of nominal Christians, thereby taking the Lord's name in vain in the real sense, that is, to no purpose.

It is surprising to find the terms "moral weakling," "soft sentimentalism" and "a God of putty" used to describe so beautiful a conception of God—one which ascribes to Him all His wonderful qualities of mercy guided by absolute justice, and justice with infinite mercy. The belief in eternal torment robs God of justice and mercy, while the belief in universal salvation robs Him of strength.

The belief in the punishment of sin, even to the last farthing, with the final end, total destruction, can be found taught throughout God's Word, providing a sense, foreign to the true meaning of the words, is not read into passage after passage. The writer says, "But, although a murderer may suffer remorse of conscience, that does not satisfy a just government"—he neglects to carry the thought far enough and add, that paying the death penalty does satisfy a just government. Certainly, "there is something in God for sinners to fear." It would be a strange thing for any Christian to deny—"Our God is a consuming fire," Hebrew 12:29. Notice this does not say merely a scorching torturing flame. While Scripture teaches that God will fully and completely punish sin, the theory of eternal torment is, that God will never have completed the work of punishment; giving the sense of punishing and destroying in place of the finality in punishment and destruction.

Man's noblest effort is put forth to end or lessen evil. Where does this inspiration come from, if not from God? If man, because of his limitations fails to a great extent in realizing his God-given desire to end all evil, must we believe that God, all wise and all powerful, shall also fail in His divine purpose?

The very persons who claim God would be lacking in moral courage in not consigning the breaker of His law to eternal torment, would condemn the practice in human government as unjust and inexcusable cruelty. They with the rest of us, would say the death penalty is more commendable than torture. Have we grown so enlightened that we can look back—with a feeling of pride in our progress—on the ages when torture was practiced and then believe we have gone beyond God's own conception of mercy and justice? This may be done in all sincerity, nevertheless it is very inconsistent thinking. It is good for us all to dwell upon Job 14:17 until it is imprinted upon our hearts. "Shall mortal man be more just than God? Shall a man be more pure than his Maker?"

## PALESTINE

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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

The blessed book of gospel grace  
Was molded on thy furrowed face;  
Thy rugged lineaments compare  
With every line recorded there.  
Thy roads were trod, thy streamlets cold  
Were quaffed by holy men of old;  
Their deeds and days were numbered here  
With every warning, every prayer.

Here was the Savior's humble birth;  
And in His mission here on earth,  
He trod on foot from place to place,  
The sick to heal, the poor to bless.  
The garden's gloom and agony,  
And all the scenes of Calvary  
Do still a hallowed lustre shed,  
That time and change can never fade.

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.  
O wasted land! one change for thee  
The whole creation waits to see,  
When change and strife and war shall cease,  
And usher in eternal peace.

—E. W. Darling.

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Are we finding the Word a true and tested weapon against the wiles and assaults of the evil one? Is the Bible bringing to us, daily, that strength and comfort that will not necessarily make the way smooth, but will give us the courage and fortitude with which to meet all obstacles and difficulties? If we cannot answer "Yes," from our hearts, to these questions, then we are missing some of the greatest privileges of the Christian.

## THE SECOND COMING OF CHRIST AND THE JEWS

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*Continued from front page*

tree and dwell beneath it; then every man will have his own vineyard and will eat the fruit thereof. There will be no more ferocious animals, no more poisonous herbs, nothing to destroy nor hurt in all the earth. The great roadways that are being built are simply in preparation for the coming of Christ and the beginning of the millennium. There are not many who are looking for the coming of the Lord. They have no desire to see Him. Unless a man is living right, he will not wish to see Him.

What is going to happen as the next event on God's program? The rapture! Read First Thessalonians 4:13-18. That is the first epistle that the Apostle Paul ever wrote. God revealed the rapture to him by special revelation. What do we mean by the rapture? We mean the changing of the church on earth, "in a moment, in the twinkling of an eye", from mortal to immortal, and their being drawn up with divine power to meet the Lord. This world will continue just as it is now, because after the church goes and after the Lord comes to reign there still will be cities, farms, working establishments; houses will be built; the people will marry, and so on. All Christians, Jews and Gentiles who are regenerated and washed in the blood of Jesus, will be immortal, undying.

Some day, when all the stores are open, when all the street cars are running, when the steamers are plying the lakes, when all things are running just as they are now, "in a moment, in the twinkling of an eye" the trumpet will sound; the shout will be given; the saints will get their resurrection bodies; the living will be changed, and together they will be caught up to meet the Lord in the air. It will take place at the same minute all over the earth. A wife will be gone; a child will be gone; a chauffeur will disappear; the captain of a steamer will go if he is born again; and the first thing the world will know about it will be that the newspapers will have headlines: "A strange phenomenon has taken place. People are missing over all the earth. Who can explain it?"

Then they will think, "There was that Jew! We called him a fool, and we laughed at him! What he said has taken place." They will shut up their stores for a day or two; they will not transact any business, and their banks will be closed because there will be broken hearts everywhere. Yes, your wife or husband will be taken. She or he has pleaded with you to be a Christian for several years, and you have laughed and scoffed and made fun about it. It is coming! And it is very close at hand! There are eighteen signs hanging over all the earth today. You see them just as plainly as I do. They are red lights. They warn you that the present order is dying. Do you not hear the death rattle in its throat, and do you not discern the birth pangs of the new order?

After the rapture the church will have gone; the Holy Spirit will have gone, and there will be no warning voice. Then the leaven of corruption will "leaven the whole lump" and the "great and the terrible day" of God the Almighty will come, when the apocalyptic judgments under the seven seals, the seven trumpets, and the seven vials, will fall. In connection with them, the battle of Armageddon, which will be fought just outside of Jerusalem in the Valley of Megiddo, will take place.

When the disciples asked the Lord, "What shall be the sign of thy coming and the end of the age?" He said, "When the fig tree putteth forth its leaves, ye know that summer is nigh." And we live in a day when this parable-prophecy is being fulfilled. For nineteen long centuries the Jews have been suffering the rigors of a dismal winter, but the sign that their summer is approaching is seen in the budding of the fig tree. For all those centuries my people remained without a leader, without a home, without an altar, and devoid of national cohesion. But about thirty years ago the Zionist movement, with the dreams of a national home, began to shoot forth in a revival of the spirit of nationhood. The fig tree began to draw the Jews together into a common fellowship. The difficulty was with their ancient land, bolted and barred against any approach until the war came, when God caused the wrath of man to praise Him.

The most outstanding and enduring result of the war was the opening of the Promised Land for the return of the Jews, as foretold in the Old Testament prophecies. When the Balfour declaration was made on behalf of the British Government, it became clear that God was preparing to deal afresh with His ancient covenanted people and that a new epoch of history was being marked. Here are events and circumstances that were entirely new, and subsequent progress has confirmed the belief that the land is actually under preparation for the fulfilment of the ancient promises to Israel and Palestine.

Besides, the most significant movement in Jewish life within our generation is the changing attitude of my people to Jesus. For sixteen centuries no reputable Jew ever named that name. But the long silence ended definitely when Professor Klausner of the Hebrew University in Jerusalem published in Hebrew for Hebrew readers his scholarly study, *Jesus of Nazareth*. This has been followed by a number of Rabbis who do not hesitate to say that Jesus was nothing more than that, the product of Jewish development on Jewish soil, a Jew who lived and died a Jew, and who was one of our greatest prophets. He was a son of the synagogue and belongs to us. The time has arrived for us (the Jews) to break the silence of 1900 years and to proclaim Jesus as our greatest Son. Israel is now turning to Jesus, His life and teachings.

Great events are still ahead, but this one thing is clear: God has once again taken up the program of His ancient people. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh". Luke 21:28. That is a definite sign of the

time and a guarantee that the Lord is on the way.

Beloved, I desire to tell you that I love Jesus with all my heart. O, how thankful I am that the Lord has taken away the veil from my heart and has shown me His glory in Jesus Christ. Now we Jews can have fellowship with you Gentiles, for we are bound together through the blood of Jesus Christ. Jesus is a reality to me, and I know that He loves me. He died for me, and He said: "I go to prepare a place for you, and I will come again." Since He has been gone, humanity has been dashed on the rocks of sin, broken, bruised, bleeding, and dying. The passion of my life is to go after them, and especially the Jews, my people, and gather them and tell them that Jesus is coming soon.

Lord Jesus come! 'tis midnight hour,  
And virgin hearts await Thy power!  
Lord Jesus come! Lord Jesus come!  
The answer sweet my spirit hears,  
It calms my heart; I have no fears;  
It came to him on Patmos' Isle,  
Who lived on earth and loved awhile.  
It comes to me—"I quickly come!"  
Yea, even so, Lord Jesus, come!

—A Sermon Delivered at the First Hebrew Christian Synagogue, Los Angeles.

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## SOME FIGURES

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"A TALENT of gold" as spoken of in the Scriptures had an equivalent value to \$26,280. The Queen of Sheba gave King Solomon 120 talents of gold, or \$3,053,600, besides an abundance of spices and precious stones. "Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold." This was about \$17,502,480. God certainly kept His promise to Solomon that He would give riches to him as well as wisdom and long life.

Some other figures may be of interest.

The widow's mite, mentioned in Mark 12:42, was only a fractional part of a penny.

The debtor whom Jesus mentions, Matthew 18:24, had been forgiven ten thousand talents (of silver), that is, about \$16,420,000. He refused to forgive his fellow servant one hundred pence, that is, \$17.00.

Judas received for the betrayal of his Master, "thirty pieces of silver," that is, \$16.96.

A talent is a weight equivalent to 102 pounds and 13 ounces. "And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."—Rev. 16:21. The above is a prophecy that has not yet been fulfilled. It will happen during the tribulation. Is it any wonder that Christ asked His disciples to pray that they might be worthy to escape that time? Luke 21:36.—*Gospel Searchlight*.

## “WHAT HATH GOD WROUGHT!”

**M**EN may deny the existence of God, and scoff at the thought of the Infinite One; but they cannot deny His works, or ignore the laws of nature laid down by Him who is the Creator. All nature is controlled by certain fixed laws, and our very existence is dependent upon them. We are surrounded by laws. We see them in operation everywhere.

An apple is broken off the tree. It does not remain suspended in midair or fly away into space; it falls to the ground. This is the law of nature. Men call it the law of gravitation. It is that mighty unseen “pull,” unexplainable by science, that stretches its arm across the abyss of space and holds our earth in its orbit. Were it not for this law, chaos would be the result. But this “law of gravitation” is only another term used to express the power of God manifested in His word. It is not inanimate nature, but the Eternal One, who upholds “all things by the word of his power,” and by whom “all things consist.”

Wheat will not bring forth potatoes, nor will corn bring forth squash. Each plant can but bring forth after its own kind, for this is the law laid down by the Creator when He said: “Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.”—Genesis 1:11.

There is also power in the word of God to change the lives of men. When this word is planted in the human heart, it, too, will bring forth fruit after its own kind. It will bring forth the fruit of the Spirit of God.

We can but marvel at the change that is wrought in the hearts of men by the power of this word. We plant the seeds of truth, and the fruit of the gospel appears in all its beauty. The drunkard is changed into a sober man; the robber and the thief become honest; the brutal and the profligate become meek and pure; and the hardened sinner becomes a child of God. Everywhere in every land the story is the same. The seeds of the word are sown, and the savage is changed into the image of Christ; the heathen, steeped in superstition and darkness, is changed to a living Christian, so changed that the very expression of his face is different. God’s man is in every sense different from Buddha’s man. And we are led to exclaim: “What hath God wrought!”

The word of God is the living word, and it obeys the law of its Author—it brings forth fruit. Men may ridicule this word, but they cannot deny its fruits, which are apparent everywhere. Can we imagine a watch and no watchmaker, or a house and no builder? Can there be laws but no lawgiver? Fruit produced without seed? Ah, men may deny the Creator and ignore His word; but His laws are with us still; “He hath made his wonderful works to be remembered.”—Psalm 111:4. The fruit of His word remains. Yea, they may deny; but, surely, He who dwells in the heavens and sees all must marvel at such stupidity!

—Selected.

## THE LEADERSHIP OF OUR SUNDAY SCHOOLS

*By Mrs. Fred Hall*

**T**HE SUNDAY school is a very important part of our church work, for it is there that the future workers of our church are being trained to carry on the great truths of God. Proper leadership is most essential.

First, comes the pastor, who should have the spiritual leadership of all branches of the work at heart, should know that the work is being conducted in the right way, and be ready with suggestions and help.

The superintendent should realize the extent of his responsibility and give very earnest and prayerful thought to the work. For his work is the managing of the entire school. Whenever possible, I believe the superintendent should be able to call on the parents of the children, as the results are well worth one’s time. When this is impossible, an assistant for this purpose should be chosen—one who can devote considerable time to the work. In our particular school, I believe great gain could be made in this way, as many people seem hesitant about coming until receiving a special invitation or meeting someone from our church. The superintendent should see that the work for the school, as a whole, should vary enough to create interest in all ages, and make the children feel that they are a part of the organization.

Choosing proper teachers is of the greatest importance. I believe that the influence of a good teacher is felt more than we realize. Each teacher should feel that he is a leader for his class and should realize that his life is being used as an example to follow by many in his class. Especially is this true among the smaller children. The teacher’s life should be an example he would not feel ashamed to have followed. This necessitates that each teacher-leader should be a sincere Christian and devoted to the work.

Another very important factor is that each teacher be trained to teach the “truth”, for children’s minds are very susceptible to early training. An error taught to a young child may have lasting effect that we little realize. Teacher’s meetings are a great help in this respect, as then the various problems can be brought before a group, and many helpful suggestions are often received. Where inexperienced teachers and those new in the faith are serving, it is best if they can talk over each lesson with someone well grounded in the truth. Some Sunday schools have a teacher’s meeting each week, to discuss difficult points of the lesson, and the pastor is present to help with these problems. It is a very grave matter to teach an untruth, for Paul says in Galatians 1:8, “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”

Teachers and leaders, let us be very careful that our lives are above reproach and that we rightly divide the Word of God, lest this curse fall on us.

# National Berean Department

Genniel Carpenter, Editor, Oregon, Illinois

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### FAITH

WHAT is faith? We have to understand what faith is in order to please God. Hebrews 11:6 says 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." One hope that we have is that Christ is coming back to redeem the world and that we shall be rewarded for the works we do. If we do not have faith in this, then what hope could we have?

Christ's own words are: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Faith, then, is the first essential thing to salvation. Although faith is essential, what we believe will not have any effect upon God's plan which He has been carrying out and which will be accomplished in due time; but our participation in the favors He will bestow upon His people does depend upon our faith.

It is only through faith that we can see now the many wonderful things God has promised us, but there will come a time when the kingdom of God shall be in control; and those who are faithful shall actually see these things.

We must show our faith by our works. If we say we have faith and then do not show any works, how can we enter into that kingdom that God has prepared for us? James 2:26 says, "Faith without works is dead."

God did not reveal to Abraham, Isaac, and Jacob the things in which we are to have faith, but the Bible says they believed in God, and it was accounted to them for righteousness. If they believed in things that had not been revealed to them, why shouldn't we, to whom God has revealed these things, have faith also? If we have faith, let us show it by our works and receive the reward of the righteous instead of the reward of the wicked.—Berniece Bengel, Kokomo, Indiana.

### THE VALUE OF SMALL THINGS

There is a belief among many people today, particularly young people, that in order for them to be a success in life they must do something that will get their names on the front page of the newspapers. While the great accomplishment of invention, science, and industry are very important in their place, they are not necessary for a happy and fruitful life.

The value of one's accomplishments in life does not rest upon the size and publicity of them, but upon their benefit and help to others. The small things in life are really the stepping stones to larger things. The Mississippi is a mighty river, but it attains its size through hundreds of smaller streams.

After all, it is the many unnoticed acts of kindness and love that really make others happy. It is not by great deeds, like those of the martyrs, that good is to be done. It is by the daily and quiet virtues of life, the Christian temper, the meek forbearance, the forgiving spirit in the mother, the father, the sister, the brother, the friend, the neighbor, that the thing is to be done. Wordsworth, the great English poet, expressed this same thought in these words, "That best portion of a good man's life, his little, nameless, unremembered acts of kindness and of love."

So let us remember, friends, that it isn't necessary to be president in order to be a success. Were it not for the many little acts of service performed by the extras in a show or a play, the main actors could never perform. We, as young people, can do many things today that will help take the burden off someone else's shoulders. Despise not the small things.—Harry Goekler, Marshall, Illinois.

### BEREAN DAY PROGRAM

THE following program has been arranged for the nineteenth annual conference of the National Berean Society, to be held at Oregon, Illinois, on August 8, 1932.

8:00 a. m. Devotional service, led by Miss Marjorie Siple, Grand Rapids, Michigan; followed by "Reports From the Field".

No intermission is to succeed the afternoon Bible classes to be held at 1:30. M. W. Lyon, Cleveland, Ohio, will lead a model Berean lesson; F. E. Siple, Grand Rapids, Michigan, will conduct a forum entitled, "Berean Work—for Whom? Why? and How?" and the annual business session will convene without recess.

7:30 p. m. Song service, led by C. E. Lapp, Oregon, Illinois. 8:00 p. m. Berean sermon, delivered by Arlen Marsh, Oregon, Illinois.

Printed programs may be obtained by addressing the secretary of the National Berean Society.

—Arlen Marsh, Secretary.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*"Certainly I will be with thee".*

### THE CALL OF MOSES

LAST WEEK we left off just where Moses, the adopted son of the princess of Egypt, had grown to be a young man. He had been taught all the sciences and arts of the most cultured people of that time, and, no doubt, could have occupied the position next to Pharaoh if he had cared for it. But his sympathies were with the ones we read about last week, who had to work so hard building the great monuments for the king. For these very slaves were the own people of this adopted son of the princess!

Instead of staying at the palace and living a life of ease and luxury such as he was entitled to as the son of the king's daughter, Moses each day walked out among the workers, listening to their complaints, suffering with them in their sorrows, and planning to somehow ease their heartaches. One day when he saw one of the Egyptian masters beating a Hebrew slave most cruelly, Moses killed the Egyptian to save the slave's life. And then, of course, he was afraid to go back to the palace, so he ran away and hid in the land of Midian.

By this time Moses was forty years old, and he stayed in this new land forty years. Almost the first day that he was there, while he was resting beside a well wondering just what he should do to earn his living, seven young girls came up to the well to water their father's sheep.

Just as these girls had the water drawn and the troughs all filled, some rough men came up, and driving away the girls' sheep they let their own sheep drink all the nice cold water the girls had drawn. You know, Moses was always helping some one in trouble and, of course, even though he was a stranger he couldn't sit idly by and watch these rough men treat the girls so unkindly. So he stepped up and helped the girls, keeping the men back and drawing more water for the girls' sheep.

When they got home earlier than usual their father was surprised, and they told him all about the stranger who had been so kind to them. The father immediately told the girls that they should have invited him to come home with them for supper, and so he sent for him.

After learning that Moses had no work or home, they offered him a home with them, which he was glad to accept. Moses fitted in very nicely in this home, helped with the care of the sheep, and finally married one of the daughters.

In the meantime, Moses' people, the Hebrew slaves, were

suffering greater hardships than ever, for the old king had died and a new and more cruel king had taken his place. But God had not forgotten these people, for they were His people, sons of Abraham, Isaac, and Jacob.

One day while Moses was watching his father-in-law's sheep a long way away from Egypt, a strange thing happened. Suddenly a bush nearby burst into flames. The longer Moses watched the harder it burned, but it didn't burn up! When Moses drew closer to see why, he was startled by a voice calling him by name and telling him to take off his shoes, for that was holy ground.

Then God, for that was who it was that was calling to him, told Moses that He wanted him to go back to Egypt and deliver the poor Hebrew slaves out from under bondage of their Egyptian masters into a land which they could call their own and where they could live their own lives.

Of course Moses' first thought was that he was not great enough, nor powerful enough, nor clever enough to do such a big thing. Why, take away the king's slaves, who did all the hardest work for him—work that no one else would do! It was simply impossible.

Even when God told Moses that He would be with him to tell him just what to say and what to do, Moses still hesitated, saying that the people would not listen to him. It was then that God showed Moses a little of His power. Moses had a stick in his hand, and God told him to throw it on the ground. To his great amazement the stick turned into a snake. And when he picked it up by the tail, it turned back into a stick once more.

God showed him some other miracles, but still Moses drew back, until finally God told Moses he could take his brother Aaron along to help him. And God promised Moses that He would tell him the right things to say at the right time, and that he should take with him the stick that had turned into a snake and back again.

Remember, Moses had been away from home, out there in the land of Midian for forty years. And forty years is a long time! Many changes could have come in that time. God said that the men whom Moses feared were dead, and so he need not worry. Would you be afraid to do whatever God wanted you to do, if He told you He would help you? I can hear everyone of you say, "No! If God helps us, there's nothing to be afraid of."

Taking his wife and his sons, Moses said goodbye to his father-in-law and started home. Next week, we'll find out what happened when they got there.—M. G.

# With Our Sunday Schools

LESSON 2.—July 10, 1932

## THE CALL OF MOSES

Exodus 2:11 to 4:20

Devotional Reading: Isaiah 6:1-8

### GOLDEN TEXT

Certainly I will be with thee.—Exodus 3:12.

#### A STUDY OF THE SUBJECT

**Topic: A Call to Service.**

**Basic Truth:** "Come now therefore, and I will send thee."—Exodus 3:10.

**Outline:** I. The Inner Summons. II. The Divine Call. III. Obstacles Removed.

**I. The Inner Summons.** Exodus 2:11-15. Forty years before God spoke to Moses from the burning bush, the inner voice of conscience had called insistently upon him to go to the relief of his suffering brethren. He had seen them bending under their burdens; he had witnessed the lash of the Egyptian taskmasters and he remembered that they were of the same blood as himself. They were in need. He believed he possessed power to relieve them. Their need and his ability constituted a call to him to engage in their defense. The needs of a sinful world for the gospel of Christ, our ability to supply that need, provide a call that should stimulate us to zealous activity; for God "hath made of one blood all nations of men" (Acts 17:26).

**II. The Divine Call.** Exodus 3:1-10. The inner call of conscience prepared the way for the reception of the divine summons to service which followed. Had Moses known nothing of the needs of his people, had he manifested no disposition to sympathize with them in their distress, the summons to become their deliverer would never have aroused him to action; in all probability it would never have been made to him. But when the call came it did not find him unprepared or unresponsive to its appeal. The divine call does not come to the one who is indifferent to other's needs.

**III. Obstacles Removed.** Exodus 3:11 to 4:20. When the call of humanity is supplemented by a definite call from God to specific service, it is certain that God will provide the way and the means for its accomplishment. But let no one think that because the heavenly Father removes obstacles from the pathways of those whom He calls into service, as He did in the case of Moses, such service will result in a life of ease. Moses was called to a most difficult and dangerous enterprise which would task his fortitude and faith to the utmost. God demands the entire sum of our ability. What we lack He will then provide.

#### PRACTICAL APPLICATIONS

In dealing with the call of Moses we deal with God. God had a work for Moses to do. The reason God called Moses was because he was the man for that special work. Moses at the first began to reply against God. He lacked ability, was slow of speech and possessed no eloquence, and thus along this line

of reasoning did he argue with God. God knew the shortcomings and the abilities of Moses better than Moses knew himself.

**The Person:** It is the individual that God desires. He is not necessarily interested in your education and your talents. It is **you** that He wants. He has a work for you to do, a special work, and no one can do that work quite so well as you can. Don't argue with God. He knows who and what He wants, and if He calls you He will give you all the talent needed for the work He desires of you.

**The Blessing:** Once Moses had yielded in obedience to God's call, God could furnish him with strength, courage, wisdom, and the assurance, "Certainly I will be with thee." What greater qualifications did he need? When a person submits completely and altogether to God, it is surprising what wonders God can work through such an individual. "I will be with thy mouth, and teach thee what thou shalt say." He will do this much for anyone that will say: "Lord, here am I," and will do with his might what his hand finds to do.  
—C. E. R.

#### THE GOLDEN TEXT

"Certainly I will be with thee."—Exodus 3:12.

In Genesis 28:15 God said to Jacob, "I am with thee, and will keep thee in all places whither thou goest". (Golden text for May 15.) Now God promises to be with Moses, and God always keeps His promise. In different instances when God called out a man for a specific work He gave him the promise that He would be with him. In the lesson today, Moses was called to deliver the Israelites, and God assured him that He would be with him. When Joshua was given the charge to bring them into the land of Canaan, he was told to "be strong and of good courage: . . . and I will be with thee."—Deut. 31:23.

These men were leaders; they needed God's guidance. Just so today, leaders, who are true to the Father, seek His guidance and rely on His leadership. We of today need God's guidance just as truly as did they in the time of Moses and Joshua. Do we seek it?—L. A. R.

#### YOUNG PEOPLE AND ADULT

Each Pharaoh lusted to build some great building, magnificent temple, or imposing pyramid. The greater the work, the greater the ruler was supposed to be. All this vast amount of labor was performed by slaves. Moses was given the task of persuading this Pharaoh to cease most of his public works and to set his slaves free. Moses knew something of the task before him. In addition, he was a fugitive from justice. It is no wonder that he

hesitated about accepting the task.

God has a work for each one of His children to perform. It may not be one as great as that asked of Moses, but it is similar. Ours is not the task of leading from one country to another, but leading from the "law of sin and death" into the "glorious liberty of the sons of God". Not one child of God has been excused from this task. To "occupy" our talents it may be necessary to give up pleasant evenings at home for the task God assigns; to Moses it was. It may mean separation from friends; it did to Moses. We must be ready and willing to make whatever sacrifices are required of us. The promises are all made to the ones that are willing to suffer with Christ. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake". —Phil. 1:29. Moses pleased God because of his willingness to suffer for Him. We can please God the same way, and we must accept suffering if we would accept a crown and a throne in the age to come.—H. A. S.

#### PRIMARY CLASS

God Chooses Moses to Help

**Memory Verse:** Certainly I will be with thee."—Exodus 3:12.

When Moses was a little boy, his mother took him to the princess who had found him. This kind lady loved him and treated him as her own son. Moses grew up in the palace and studied many of the things that you will study in school. He learned the things the priests of Egypt knew. But he never forgot the things his own mother had taught him about God. Sometimes he would hear that one of the Israelites had been hurt by an Egyptian and then he would feel sorry that he could not help his own people. One day when he had become a man, he saw an Egyptian beating an Israelite; and Moses punished the Egyptian. Pharaoh heard of this and was very angry, so angry that Moses left the country. He then kept sheep for a living.

One day while Moses was watching the sheep, he saw a bush that seemed to be burning. He watched it for a while, but it did not burn up. As he went near it, a voice spoke to him: "Moses." And Moses answered, "Here I am." Then the voice said, "I am God." As Moses reverently covered his head, God said, "I want you to go back to Egypt and help the Hebrew people. I want them to move out of Egypt into a country that I have chosen for them. The king will not like it, but certainly I will be there with thee." So Moses, who was now eighty years old, did as God told him.—G. M. M.



## AMONG THE CHURCHES

### CONFERENCE DATES

Indiana Bible School and Conference  
at North Salem, July 5 to 19

Texas Conference and Bible School  
at Riviera, July 8 to 16

General and Illinois Conference and  
Bible School, at Oregon, August 2 to 14

Southwestern Nebraska Conference  
at Holbrook, August 13 to 21

Iowa Conference and Bible School at  
Waterloo, August 20 to 28

Eastern Nebraska Conference at  
Omaha, August 28 to September 4

Virginia Conference and Bible School  
at Maurertown, August 25 to Sept. 4

### FONTHILL - NIAGARA FALLS

Bro. and Sr. Simpson and grandson Charles, from Grand Rapids, were visitors at our Falls' church on a recent Sunday morning. We were glad to see them again and appreciated the kind felicitations which they brought from our friends in Grand Rapids. We are looking for them to pay us a visit on their return home from Rochester.

Arrangements are being made for another baptismal service on Sunday, June 26. Report will appear in next week's issue.

Our services are being advertised with large placard signs from week to week. We have a new bulletin board at Fonthill and expect to have it lighted before long. It is drawing much attention from the townfolk.

At the request of the pastor of the Fonthill United Church, we are exchanging pulpits on Sunday evening, July 3. The people of the village and members of the other churches are manifesting a very friendly spirit toward us.

### REPORT OF MINNESOTA ANNUAL CONFERENCE

The Minnesota Annual Conference came to a close after having a very good conference. Through all of the preaching the nearness of the coming of Christ was brought out very strongly. Though many of our ministers have left Minnesota and are working in other states, God blessed us with others to carry on the work.

Bro. Virgil Thoms, son of Uncle Bert and Aunt Lyde Thoms, was licensed to preach. We pray he will be a power for good.

The ministers present were, Ray Abbott, Adna Hoskins, John Denchfield, T. M. Savage, Sr., and Virgil Thoms. The attendance from other places was not very good. The depression has affected the church, as in other work.

Mrs. T. M. Savage, Sr., Conf. Sec.

### TEXAS CONFERENCE CANCELED

Due to the conditions existing at the present time the Texas Conference board thinks it best not to have conference this year. There is no intention of discontinuing the conference work, however, and it is hoped that a better conference may be had next year.

Opal Robbins, Conf. Secretary.

### INDIANA CONFERENCE BUSINESS MEETING

The business meeting of the Indiana Conference will be held at North Salem church on July 18, at 2 p. m. All churches are urged to see that delegates are appointed and sent to this meeting.

Bible school will convene on Tuesday, July 3, and we hope to see a good representation from over the state. Plan to attend all or

a goodly part of this school. Bro. Patrick will be on hand, D. V., to assist our own state workers. F. A. Stilson, President.

### ILLINOIS APPOINTMENTS

Services at Eldorado will be held by Bro. Lapp on July 3, and at Ripley on July 9 and 10. All are urged to attend and lend their cooperation to these efforts.

## BETWEEN YOU AND ME—

Bro. Harvey Krogh spoke for the brethren at Waterloo, Iowa, last Sunday.

Bro. and Sr. Will Hanson, of Grand Rapids, recently spent a few days at Oregon and Franklin Grove, Ill., on their homeward way from a visit at Lebanon and St. Louis.

We regret that the brethren at Plymouth, Ind., have found it necessary to discontinue their Sunday school for the present because of sickness and death among their members, as well as many moving away.

Bro. Austin will speak at the Judson Baptist Church on Oak Park Ave., Austin, on July 10, both morning and evening. Those who live near enough to attend and desire more information may call Bro. Austin's residence. His phone number is Austin 7374.

Little Erma Jane Hunt, daughter of Bro. and Sr. Wm. Hunt of South Bend, who was injured by an auto recently, was not doing so well at last report received indirectly from them. We trust that at this writing she is well on the road to recovery.

The article on page 3, "The Truth About the Doctrine of Hell," was written by one of our young sisters of Hammond, La., Margaret Bylsma. It appeared in the local paper of Hammond in answer to an article under the same caption, presenting the opposite view. We think Sr. Bylsma gives promise of becoming a most able writer, judging by her first attempt.

Repeated requests have come in as to the progress of the work at Oregon. And we are glad to tell you that all departments of the church show continued growth. By comparison with the reports of a year ago, the Sunday school has doubled its attendance. The Thursday evening prayer circle, which has formerly declined in numbers, keeps up a good interest and is a means of spiritual growth not attained in any other department. The Bereans have just outlined a program for the summer months designed to create and sustain interest during the usual dull season. A new junior Berean organization has just been perfected which will be reported fully next week. And the attendance at church service, morning and evening, both by members and friends is most encouraging to the pastor. A full house greets Bro. Marsh each Sunday evening composed of membership from the various other churches of Oregon, as well as our own.

Do not forget that the new postal rate goes into effect July 1. All first class mail which formerly required but 2 cents, now must carry a three cent stamp. We will appreciate it if our correspondents will bear this in mind.

Sr. E. C. Railsback forwarded to the editors a copy of "The Jewish Hope" containing the synopsis of a sermon by Dr. A. U. Michelson, who is editor of the aforementioned journal. This is the article you will find on the front page of this issue. It is well worth a careful reading.

"The Leadership of Our Sunday Schools", by Sr. Hall, found on page 618, is one of a series of papers written by different members of the Sunday school at Grand Rapids and read as special features of their regular Sunday morning programs. Others will follow later. We would be glad to give our readers the benefit of similar efforts put forth by other schools.

A recent letter from Bro. and Sr. Irvin Ferguson, of Anderson, Ind., conveys to us the sad news of the fatal accident on Sept. 19 of last year, suffered by their little son of two and one-half years. He was struck by a drunken driver of an auto and died a few hours later. Sr. Ferguson will be remembered by many as Gladice Hughes, as she attended Illinois Conference and Bible school a few years ago. A word of comfort to them will be appreciated.

On our visit last week to Grand Rapids, we were impressed more strongly than ever by the effort that is being put forth there by the earnest workers in the Sunday school. As we visited the fifteen different classes assembled in their various rooms, we found only one little spot unoccupied, and that was the coal bin in the basement. And we would not be surprised to hear that Bro. Townsend had cleared that out for the summer months. Not the least of the pleasures of the visit was the joy of witnessing the baptisms of Sunday afternoon, reported by Bro. Siple. But let me whisper one thing. We who are situated farther from the lakes and summer resorts, do not have the handicap of keeping up our attendance during the summer months that they do there. Of all times, the pastor and leaders in the work need the hearty support of a faithful few during the vacation season. Let's all rally round our leaders in their efforts to spread the gospel, wherever we are situated.

**GRAND RAPIDS, MICHIGAN**

The report we have to print this week represents one of the happiest occasions that can come in the life of a church. Gathering at a beautiful stream on Sunday afternoon, June 19, we had the joy of baptizing eight splendid ladies and five stalwart men. Many eyes were moist with tears of happiness as these good people had made their public stand for the Master at church service, and now had come to be buried with Him. We present them to the brotherhood as follows:

Mr. and Mrs. Joe Baker, 3560 Union Ave., S. E.; Mr. and Mrs. Don Holmes, 3464 Division, S.; Mr. and Mrs. Gerald Niles, 131 Walter, S. E.; Mrs. G. McNutt, 211 Abble, S. E.; Mrs. James Cole, 156 Abbie, S. E.; Mrs. Paul Ackerman, 142 Berkshire, S. E.; Mrs. Ralph Jenkins, 117 Liberty, S. E.; Miss Frances Carpenter, 130 Washington, S. W.; Mr. Fred Brandou, 3536 Hillcrest, S. W.; Mr. Lyle Doan, 355 Janet, S. E.

Miss Carpenter is a high school girl, but the other twelve are all parents, between 25 and 40 years of age. Thus is added a group of material that should be of great working value and strength as the months roll by.

On June 22 a social evening was held on the lawn at the pastor's home, in honor of the new members who have come into the church in the less than two years since he came. There are thirty-three of them, and some are already recognized as most valuable workers.

Our church is preparing to try the experiment during the hot weeks of having no Sunday evening service till the Sunday after Labor Day, Sept. 11. Special effort will be put on then to build a good work for the fall and winter.

F. E. Siple, Pastor.

**HERALD RECEIPTS**

Mrs. C. H. Nye; Mina Knodle (for another); Blanche Tilton; Willis Roose; Mrs. J. Teicher; Samuel T. Kee; Mrs. R. A. Robinson; Lucy Groat (for others); Mrs. L. C. Anthon; Mrs. Irvin Ferguson; Helen Parter.

**CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB and N. B. I.**

Lila Lathrop; Lucy B. Groat; Mrs. C. H. Bassett; C. E. Randall; Luella Caples; Harvey Krogh, Jr.; Russell Harman; Willis Roose.

**THE RESTITUTION HERALD**

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The RESTITUTION HERALD advocates: the near return 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 to be 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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## BALANCED

*By Harvey Krogh*

CAN you live a month or a year or even a lifetime without losing your temper or becoming angry at someone or something? Can you weigh values and make decisions properly when it is necessary? Do you have perfect control of yourself so that you do the things that you know you should and do nothing of which you will be ashamed?

Few of us can answer these questions in the affirmative, but our beloved Apostle Paul said, "I can do all things through Christ which strengtheneth me."—Phil 4:13.

A very short time before our Savior was crucified He was talking with His Apostles, and He told Peter that Satan desired to have him. He said, "But I have prayed for thee, that thy faith fail not: and when thou art converted strengthen thy brethren."

A little while after, during Jesus' trial, when Peter was asked the third time if he knew Jesus, he swore and cursed and declared he never knew Him. Just then the cock crowed, and Peter remembered what his Master had told him. Then he went outside and wept bitterly. Sometimes I think how precious those tears were, and I wonder if we ever shed any half so precious in the Lord's sight. Peter was weak, the temptation too great, and he had not yet learned to trust in God as he did afterwards.

Peter had become angry; he had lost control of himself and denied the Son of God. Perhaps he thought of what Jesus had told him and the other disciples before He sent them out to preach. He said, "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—Matt.10:33. Peter was very, very sorry that he had done those things, and he was forgiven because he was trying so hard to do what was right.

After Christ's resurrection and ascension we find Peter on the day of Pentecost, the chief speaker of that notable day and one of the strongest of the twelve. We learn of Peter's added strength when we read the letters which he left for us. He could look back then upon the past when he frequently had done things of which he was afterward ashamed. Peter finally died a martyr's death, and only one with great faith could endure the things that he suffered.

Peter grew from a babe in Christ to manhood. Each day of his life with Christ made him stronger and better fitted for anything that could happen to him. Each day of true Christian living will develop you and me. Each day that we give ourselves to Christ and trust in God will prepare us to live Christian lives. When we depend upon God He will not let us lose our temper, for we will know that He is caring for us. When we depend on God we will ask Him to make our decisions, and He will decide for us when it is time. If we are the kind of Christians we should be, we will have perfect self-control because God's Holy Spirit will be directing us in the way that we should go.

We are all unbalanced creatures doing this and that,

never thinking why or what the result may be. A life devoted to Christ will make us rulers over our carnal natures. We will not be so apt to do things that will make us ashamed or unhappy. Let us remember that we cannot be strong and overcome by ourselves. It is only through Christ.

May you and I grow in Christ each day till we come "unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:13.

"If you would put your finger on the weakest spot in Protestantism, you would find it in the startling fact that 27,000,000 children and young people are growing up in spiritual illiteracy and that there are 10,000,000 Protestant children whose religious instruction is sandwiched in between a delayed preaching service and an American Sunday dinner."—*Dr. Walter Athearn.*

## GOD'S PLAN OF THE AGES

*By J. G. Haupt*

JOHN and James were the recognized specially loved disciples. Their mother, wife of Zebedee, petitioned for a special recognition when Jesus should establish His kingdom. She wished them to sit, one at His right hand, one at His left. The answer of Jesus was clear and unmistakable. All that have believed and have done my will will be heirs according to the promises of God. I shall go to prepare for the inheritance of every one of mine. In my Father's great plan there are many dwelling places. (John 14:2.) I shall go but I shall again return. None need fear that his inheritance shall fail to be given to him. (1 Cor. 15).

Jesus had come to earth in the order of Melchisedec. He had first come as Teacher and Prophet. He was now about to go away for the second part of the order. He was to be High Priest at the right hand of the Father. He was to be the Head or the Corner of the church, His own church, the church of His Father.

When all the church shall have been completed, when the new Jerusalem shall have come out of heaven unto the cleansed earth, the City of God, not made with hands, not built of marble and fine stone, but of the immortal, spiritual bodies of the redeemed, shall cover all ends of the earth. All shall constitute the great kingdom of the Messiah, the Christ.

God's great plan was not a house. There were no mansions in the house, but the plan made room for all heirs.

In 1610 many willful or ignorant translations were made. This is one of them. The translation makes another gospel than the one gospel taught by Christ and the disciples. Who preaches another gospel than the one Christ preached shall be cursed. (Gal. 1:8, 9.) This curse is repeated.

# THE RESTITUTION HERALD

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## WATCH AND PRAY!

*By J. E. Hammond*

ONE VERY significant fact challenges our attention in looking at the present world-wide crisis: The far-seeing or mighty man of the world is perplexed in interpreting the cause and suggesting a remedy. Only in the light of divine prophecy can an answer be found. It is true that the sudden outbreak of the World War caused many Bible students to realize that something unusual was taking place. But human impatience in many cases gave a fanatical color to much of the discussion of what was immediately coming.

God makes no mistakes, otherwise weakness would be indicated. He who planned the worlds takes plenty of time in building them and especially so in the closing judgments of each age, dispensation, or world. God is building for eternity, and the enormity, the justice, the righteousness, and the wisdom of His works are now but partially understood by man.

There can be no doubt now that the year 1914 does mark the beginning of the overthrow of the nations. The all-absorbing question now is: Where are we with respect to the signs given purposely to guide those spoken of, in the last chapters of Daniel, as being the wise?

In the Savior's own wonderful prophecy, covering the time from His ascension to His second coming, He speaks of a sign in heaven immediately preceding His appearance (Matthew 24:30). Mark's and Luke's accounts do not mention the sign but do say the powers of heaven or evidently heaven-given powers shall be shaken. May we not rightly conclude that the sign in heaven of His coming is the shaking of these powers making way for Him who is to rule in righteousness?

In calling attention to the present world-wide distressed condition, the reply invariably by those not believing in or looking for Christ's personal appearance on the earth again, is that we have had other serious catastrophes, and that this one will be bridged over also by man's wisdom in averting complete disaster. At the same time, those who take this

view know well that the nature and universal aspect of the present crisis has not had an equal since Noah's day. In every nation, men in despair, with fearful hearts, search vainly for remedies other than the one God prescribes, the only one which can succeed in replacing the present complicated forms of government which do not cleave one to another. The earth needs a Ruler, a Judge, a Deliverer, a Savior.

The Prophet Zechariah, in 1:14-15, seems to give a perfect picture of conditions which now obtain: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness."

According to this prophecy, the present perplexities are merely a foretaste in a small way of what is in store for the day of the Lord—only rumblings of the approaching voice, giving warning of the impending storm of judgments soon to engulf the present evil world.

Christians of the last days should remember that our Lord spent much time in secret prayer, especially during the culminating crisis which ended on the cross. In public prayer it is possible for those that hear to be benefited, even though the heart of the one making the petition may not be as it should be. But continued closeted, earnest, humble contact with God never fails to purify and cause us to love God more and look less for the faults in others.

Prayer by thought, word, or deed is an act of worship in temple or mountain top, if entered into in spirit and in truth. But the greatest availing prayer is a realization that we are in the presence of God every day and every moment, with every thought, conversation, and deed representing a petition heavenward.

Teach us, Lord, how to watch and pray!

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"The horse is prepared against the day of battle; but victory is of Jehovah."*—Proverbs 21:31, R. V.

## The Editor's Prayer

REMEMBER, O Lord, we beseech Thee, the spiritual need of Thy people at this time. Help us to realize Thy presence with us in our daily lives. Forgive our shortcomings and our neglect and lead us to a fuller appreciation of Thy goodness toward us. Amen.

## The Indiana Conference

THE INDIANA STATE CONFERENCE, now in session at North Salem Church of God, a few miles north of Plymouth, represents one of the oldest Church of God communities in the United States. Indiana might almost be called "the Mother of conferences", as the state has sent out from her borders some of the most successful evangelists the denomination has produced.

In addition to that, Indiana has profited by the faithful ministrations of many able leaders who have devoted part, if not all, of their labors to that field. Among those who come to mind as assisting in the work there in an early day are the following: Elders Waggoner, Hornaday, Hatch, Chaplin, Corbaley, Barnhill, Logan, Drew, Wince, Stephenson, Reed, and Cartor.

Each of these names will remind the older ones of many successful conference meetings of the past, especially those held for so many years at "Old Antioch" near Argos. A history of their work would be both interesting and profitable, as it would serve to stimulate the present able leaders in Indiana to renewed activity and faithfulness in carrying forward the effort these old-time servants of the Master set in motion.

## Complaining

How prone we are to complain! It is true we feel something of the weight of the depression through which the entire world is passing. We have been inconvenienced by a lack of funds to carry on our work as we would like to do. We are unable to make improvements on our homes which we had planned. Perhaps the children cannot be sent to college just now. It is possible that we must forego certain pleasures in order that the poor in our own com-

munities may be relieved. But after all, what does all this amount to in comparison with the splendid blessings we still have to enjoy?

God has indeed been wondrously good to us all. He has given us life and health and strength to use in His service. He has fed and clothed us. He has provided us with homes and friends and brethren. Even now He is preparing for our future material needs by turning the green of the wheat fields into acres of shimmering gold. He has granted tranquillity to our country. He permits us to worship without fear. We may teach our little ones of God and prayer and faith. No one hinders us from leading peaceable and quiet lives before Him.

So let us give a little thought to our blessings, brethren, the blessings which God has poured out upon us so abundantly, before we "kick against the pricks" of adversity.

Then let us meditate on our sins, our transgressions against God, remembering the searching truth of Zophar's words addressed to Job so long ago. How applicable they are to us today! "Know therefore that God exacteth of thee less than thine iniquity deserveth!"—Job 11:6. Like David we were "shapen in iniquity" and born in sin (Psalm 51:5). Great have been our transgressions both past and present, and wonderful has been the mercy of God toward us!

Who among us has had to suffer for righteousness' sake as did the faithful ones of old? Who among us has been driven from home and loved ones because he testified to faith in Jesus Christ? Who among us has been torn asunder on the wheel or tortured on the rack? Who has felt the flames searing his shrinking body? Has any among us paid his last penny, poured out the last drop of his blood or devoted the final moment of his life to preaching God's "wonderful story of love" to his enemies and to his opposers? Has any one of us looked forward to the agony of a cross beside our Lord and cried, "Thy will be done!" (Matt. 26:42)? Has any among us gone forward "bound in spirit, . . . not knowing what shall befall", save only "that bonds and afflictions" await us? In the face of such a prospect have we uncomplainingly declared, "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 received of the Lord Jesus"?—Acts 20:22-24. May God help us to bear our burdens with fortitude and to appreciate His goodness toward us!

## FAMILY WORSHIP

IF EVER there was a time when every house should be a house of prayer, it is now. Infidelity and skepticism prevail. Iniquity abounds. Corruption flows in the vital currents of the soul, and rebellion against God breaks out in the life. Enslaved by sin, the moral powers are under the tyranny of Satan. The soul is made the sport of his temptations; and unless some mighty arm is stretched out to rescue him, man goes where the archrebel leads the way.

And yet, in this time of fearful peril some who profess to be Christians have no family worship. They do not honor God in the home; they do not teach their children to love and fear Him. Many have separated themselves so far from Him that they feel under condemnation in approaching Him. They cannot "come boldly unto the throne of grace," "lifting up holy hands, without wrath and doubting." (Hebrews 4:16; 1 Timothy 2:8.) They have not a living connection with God. Theirs is a form of godliness without the power.

The idea that prayer is not essential is one of Satan's most successful devices to ruin souls. Prayer is communion with God, the fountain of wisdom, the source of strength and peace and happiness. Jesus prayed to the Father "with strong crying and tears." Paul exhorts believers to "pray without ceasing," in everything, by prayer and supplication, with thanksgiving, making known their requests to God. "Pray one for another," James says. "The effectual fervent prayer of a righteous man availeth much."

By sincere, earnest prayer, parents should make a hedge about their children. They should pray with full faith that God will abide with them and that holy angels will guard them and their children from Satan's cruel power.

In every family there should be a fixed time for morning and evening worship. How appropriate it is for parents to gather their children about them before the fast is broken, to thank the heavenly Father for His protection during the night and to ask Him for His help and guidance and watch-care during the day! How fitting, also, when evening comes, for parents and children to gather once more before Him and thank Him for the blessings of the day that is past!

The father, and, in his absence, the mother should conduct the worship, selecting a portion of Scripture that is interesting and easily understood. The service should be short. When a chapter is read and a long prayer offered, the service is made wearisome, and at its close a sense of relief is felt. God is dishonored when the hour of worship is made dry and irksome, when it is so tedious, so lacking in interest that the children dread it.

Fathers and mothers, make the hour of worship intensely interesting. There is no reason why this hour should not be the most pleasant and enjoyable of the day. A little thought given to preparation for it will enable you to make it full of interest and profit. From time to time let the service be varied. Questions may be asked on the por-

tion of Scripture read, and a few earnest, timely remarks may be made. A song of praise may be sung. The prayer offered should be short and pointed. In simple, earnest words let the one who leads in prayer praise God for His goodness and ask Him for help. As circumstances permit, let the children join in the reading and the prayer. Eternity alone will reveal the good with which such seasons of worship are fraught.

The life of Abraham, the friend of God, was a life of prayer. Wherever he pitched his tent, close beside it was built an altar, upon which was offered the morning and the evening sacrifice. When his tent was removed, the altar remained. And the roving Canaanite, as he came to that altar, knew who had been there. When he had pitched his tent, he repaired the altar and worshiped the living God.

Fathers and mothers, each morning and evening, gather your children around you, and in humble supplication lift the heart to God for help. Your dear ones are exposed to temptation. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray. Only by receiving constant help from God can we gain the victory over self.

Each morning consecrate yourselves and your children to God for that day. Make no calculation for months or years; these are not yours. One brief day is given you. As if it were your last on earth, work during its hours for the Master. Lay all your plans before God, to be carried out or given up, as His providence shall indicate. Accept His plans instead of your own, even though their acceptance requires the abandonment of cherished projects. Thus the life will be molded more and more after the divine example; and "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Philippians 4:7.—*Selected.*



Proverbs 22:6

*THOU shalt not lie unto thy son, O Abidah, lest thou bring down thy gray hairs with sorrow to the grave. Thou shalt be unto him even as a fountain of truth. Therefore thou shalt not say unto him while he is yet a little child, "Speak not thou with a double tongue, my son; for if thou shalt lie unto thy father, or unto thy mother, lo, the black man shall get thee and take thee away!" How canst thou lie unto thy child and expect thy child shall speak the truth unto thee? Woe betide thee if thou shalt teach unto thy child falsehood as truth, O Abidah!*

## THE BUILDER

An old man traveling a lone highway  
Came at evening, cold and gray,  
To a chasm, vast and deep and wide;  
The old man paused in the twilight dim;  
The sullen stream had no fear for him;  
But he turned when on the other side  
And built a bridge to span the tide.

“Old Man,” said a fellow pilgrim near,  
“You are wasting your time in building here;  
Your journey will end with the passing day;  
You never again will pass this way.  
You have crossed the chasm deep and wide,  
Why build this bridge at eventide?”

Then the builder lifted his old gray head;  
“Good friend, in the path I have come,” he said,  
“There follows after me a youth today  
Whose feet must also pass this way,  
This chasm which has been naught to me,  
To that fair-haired youth may a pitfall be.  
He, too, must pass in the twilight dim;  
Good friend, I am building this bridge for him.”

—Joyce Kilmer.

## HAVE YOU FOUND THE MESSIAH?

By Lyman Booth

AFTER a weary walk along a dusty road on His way from Judea to Galilee, Jesus arrived at Jacob's well near the city of Sychar, a city of Samaria. Being much fatigued with His journey, He sent His disciples into the city to purchase provisions for the evening meal while He rested at the well. Thus He who is the Bread of Life suffered hunger and thirst, pain and weariness. While He was resting beside the well, a Samaritan woman came to draw water, and Jesus asked her for some to quench His thirst.

There was a deep-rooted enmity between the Jews and the Samaritans, insomuch that they would not deal with one another. And the woman could not but express her surprise that Jesus, whose dress indicated His nationality, should ask water of her who was one of Samaria. Our Lord replied, “If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.”

Thus Jesus introduced the nature and illustrated the excellency of spiritual blessings by means of natural things that were at hand. After explaining more fully the value of this water of which “whosoever drinketh shall never

thirst”, she expressed a desire for some, yet not realizing its spiritual significance. To convince her of His eminence and to awaken in her mind a sense of her sinfulness, Jesus told her to bring her husband, and when she confessed that she had none, He replied, “Thou hast well said, for thou hast had five husbands; and he whom thou now hast is not thy husband”.

During the conversation which followed this unusual introduction, Jesus imparted such information concerning her past and present history and the work the Messiah should perform that she became fully convinced that He was a Prophet and said to Him, “I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.”

To assure her that her confession was correct, Jesus said, “I that speak unto thee am he.” These words convinced her that she had found the Messiah.

So great was her joy that she left her water pot and hurriedly returned to the city and urged the people to “come, see a man, which told me all things that ever I did: is not this the Christ?”

No doubt but that she manifested considerable joy mingled with some degree of excitement, and as a result many went out to see this wonderful man. After listening to His words, they prevailed upon Him to tarry with them. To their entreaties He consented and went into the city and tarried there two days. During those two days He must have been busy answering their many questions and telling them of the virtue of the water of which, if they would drink, they would never thirst. While many believed because of the woman's testimony, still many others believed when they heard for themselves His wonderful teaching.

Though this woman was of ill repute, nevertheless she did a noble and commendable work and led many of her townspeople to Christ. When the light of His words shone in upon her mind, she instantly forgot worldly matters and hastened to tell her friends and others what a dear Savior she had found. Whatever her reward may be, she did a very noble deed, and she has the credit of doing for Christ much more than many professing Christians have ever done. One thing is certain, she has left an example worthy of imitation by all who profess to have found the Messiah.

On this occasion Jesus said to His disciples, who were amazed to think He would converse with a Samaritan, “Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.”

No doubt the disciples would have refrained from asking the woman for a drink or engaging her in conversation, but Jesus could foresee the result and availed Himself of the opportunity of sowing the good seed of the kingdom in her heart, which she in turn scattered among her friends and others. The results of her work, no doubt, will be “the gathering of fruit unto life eternal.”



## THE PROBLEM OF GOVERNMENTS BOTH HUMAN AND DIVINE

*By N. H. Geiselman*

**T**HE PROBLEM of human government is a perennial problem, that is to say, one in which we are intimately associated, both in our civic and social life. We might say it is a part of our being. My definition of government is a body politic, controlling its subjects by duly appointed authority. It is the purpose and intent of good government to exercise its laws in the interest of all its people so that the greatest good may be done to the greatest number. Law, in the aggregate, is a rule of action emanating from a superior and which the inferior is bound to obey. Divine law is that rule of conduct emanating from the Sovereign of the universe, commanding that which is right and prohibiting that which is wrong.

Human governments have grown out of real necessity. Our world, without government of some kind and without the execution of its laws in the interest of its subjects, would be in a deplorable condition. Pandemonium would reign supreme. So, for the safety of human life and for the protection of human prosperity and for the advancement of civilization, human governments have been created. And God in His infinite wisdom has measurably given sanction to these human governments to scan the period of the ages until the time would come for the establishment of His own.

Ever since the first human blood was spilled by a brother's hand it has been found necessary that man have some form of protection. Man's inhumanity to man has been such that it has called forth divine wisdom to intercede in behalf of the human race. Sin is in the world; just how it came into our world and into the lives and hearts of men is not my subject for consideration at this time. Suffice it to say, sin is here in our world.

Now these two boys, Cain and Abel, were born of the same parents, educated in the same school of nature, played on the same lawns, waded the same brooks, and gathered their trophies from the same streams. Yet the one, through selfishness and sin, became a terrible murderer; while the other, a child of innocence, reflected in his manhood and offering the character of the Christ, the Savior of the world. And we read that God had respect unto Abel and to his offering.

When a lawyer has a point of law or a point in evidence that he wishes the judge or jury to fully understand for its importance in the matter of a decision, he deliberately dwells on this point and often repeats this evidence to the jury. So I wish to do the same in this case, calling your attention to the fact that God first had respect unto Abel and then unto his offering. The reason that God had respect unto Abel was because of his humble attitude toward Him, and God had respect unto his offering because it re-

flected God's greatest gift to the world, the gift of His only begotten Son, full of grace and truth, as a sin offering for the world.

God had great respect unto His only begotten Son, when He yielded His obedience at the Jordan. The heavens were opened and the Holy Spirit descended in the form of a dove alighting upon Him, and a voice came from heaven, saying, "This is my beloved Son in whom I am well pleased." And when His offering was made upon the cross, the rocks were rent; the world was enshrouded in gloom, and many bodies of saints arose from their graves and went into the Holy City, assuring us that in the triumph of His offering, "all that are in their graves shall hear the voice of the Son of God, and they that hear shall live."

Satan may think that he has conquered, for indeed he is a strong man keeping his house, but soon the stronger than he will come and bind the strong man and take away his armor wherein he trusted, and then he will deliver the spoils. Then we can shout, "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, in consequence of this victory, let us be steadfast, unmoveable, always abounding in the work of the Lord, for we know that our labors are not in vain in the Lord. With this exhortation let us get back now to the subject of governments.

From the experiences of the past and the observations of the present, we are persuaded that man is either unable or unwilling to govern himself. Jeremiah, the weeping Prophet, says in his lamentation, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Hence the need of a divine revelation to enlighten him on matters of time and matters of eternity. And as an aid to right living, governments have been formed and divine sanction, in a way, has been given to these governments to aid the human race to scan the period of the ages until the time for the kingdom of God to come.

Beginning with Nimrod, the founder of the first empire, human governments have reached their zenith of power through military conquest. Baneful indeed has been the record of warring nations to gain power and prestige in the world. The Crimean War, which was of short duration and in which but few battles were fought, cost 750,000 lives. Let us deal in statistics for a few moments. In the three years from 1888 to 1891, the six powers of Europe expended \$3,954,500,000 for war. How appalling this is when you think of the awful slaughter of human life and the destruction of property! How much better if all this worse than wasted money and worse than wasted energy could have been turned into the agricultural interests of our world.

With the best blood and bone of the nations, our world would be a grand place to live in. Indeed how beautiful and glorious it would be! No wonder that the saints of God are praying, "Thy kingdom come; thy will be done

on earth as it is done in heaven." No wonder that the saints of God are praying for a government to be established in the earth that will cause wars to cease, from one end of the earth to the other, praying for a time when divine goodness and glory shall be manifested in our world, not in the sense of a cavalry raid, with trained horsemen, unsheathed swords clipping the heads of their fleeing victims, and their steeds tramping their mangled bodies in the dust, but for a government that shall make wars to cease from one end of the earth to the other, and through divine administration perfect peace and tranquillity reign supreme. Under the administration of this new government, God will so rebuke the warring nations that they will beat their swords into plowshares and their spears into pruninghooks and burn their chariots in the fire. Nation shall not lift up sword against nation; neither shall they learn war any more. Then will divine glory and goodness fill the earth as the waters now cover the sea.

As a servant of the Lord and one trying to follow the footsteps of his Master, the grandest of all men and one whose exemplary life and teachings shine out like a blaze of glory fresh and radiant from the throne of God, lighting the pathway of an aged pilgrim, our hearts are made to ache and our eyes flood with tears as we reflect on the governments of the past, so inhuman. No wonder Daniel saw them as great and ravenous beasts rising upon the sea, devouring much flesh and stamping the residue with their feet! Can it be that through these governments, sponsored by wicked men, through peace pacts, leagues, and treaties, the ideal government will be established? We say, "No, ten thousand times, no!" Do you know that in the last thirty-five hundred years there have been more than eight thousand treaties and compacts sponsored by men, which in every instance became mere scraps of paper to be followed by another war? Treaties, compacts, and leagues of nations sponsored by men can only fail.

At Haven Beach in 1917 I was asked this question, "Will there ever be an ideal government established upon the earth?" I answered, "Yes," and I say it today with joyous anticipation. Then the question was asked, "When will these things be?" I answered, "When the glory of the Lord is revealed, and all flesh shall see it together." Then can every man sit under his own vine and fig tree with none to molest or make him afraid.

For six thousand years we have needed such a government, and men have tried and tried again but have failed. The problem is too big for poor finite man. With all the wisdom of the ages man has failed; he is not big enough for the job. God, who made the world and all things therein, is able, through His divine Son and through His Holy Spirit, to bring harmony out of confusion and order out of chaos.

*To be continued*

## SWEETENING LIFE

*By Arlen Marsh*

JOHN GORDON recently wrote in the paragraph assigned him by a newspaper syndicate, "It is our business to help to sweeten life. It is our business to wash away the weariness of men, to bathe their fretfulness in the dew of loving kindness, to make life a little easier and kinder, to give the oil of joy for mourning and the spirit of laughter for restless rivalries. What business have we to make life hard for anyone?"

In no more clear words than these could the eminent columnist have stated the obligation resting upon the Christian. Although his remarks were directed to all the world, he succeeded in embracing in his three sentences the entire spirit of the ultimate law governing the conduct of everyone who seeks to follow in the Messiah's steps, the law which, because of its unequalled value, has been known as the golden rule.

Through the Beatitudes and the Lord's Prayer to exhortations paralleling James' declaration that "faith without works is dead" the powerful address delivered by Jesus on Kurn Hattin proceeded. Its entirety was devoted to blessings pronounced upon those who serve and to predictive parables relating the direful consequences attached to failure to serve. Gradually the force of the Preacher's eloquence increased until at last the climax was reached, to be set down for all time by one of His interested but half-comprehending hearers: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Matthew 7:12.

Never before had been told the consummation of the Mosaic code and the Hebrew prophecies in so pithy and so easily understood an utterance. For centuries the Ten Tribes had observed the ten commandments with their amplifying divine ordinances and explanatory Talmud, but in all that time the true meaning of the laws had not seeped through their heads. Restrictions to be followed to the letter were all that the rules meant to them; the spirit of the law was something of which they knew nothing. Hence came surprise at the teachings of Him who spoke as one having authority and not as the scribes.

Unfortunately many Christians have fallen into the same ignoble rut as the ancient Pharisaical Jews. Indocinated they stand, but spiritually they fall. The last full measure of devotion is a thing they cannot understand. Yet, as their Leader remarked in concluding His sermon on the mount, "This is the law and the prophets." A comprehension and belief of the principal doctrines of the Christ are essential—no man can properly belittle their extraordinary importance; but it is the living of that comprehension and belief that makes a real Christian of a false one. It should not be forgotten, however, that the belief must precede the living, since one cannot live what he does not understand.

"THE church is made up of individuals. It can do nothing except as its members work, and work together."

Mr. Gordon, then, was right. Men—followers of Jesus most of all—have no business to make life hard for anyone. Now and forever it is the Christian's duty to lend the leaven of optimism and hope to sadness and depression. Practicality, not theory, was the purpose of the golden rule.

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## THE BENEFITS OF PRAYER IN THE SUNDAY SCHOOL

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*By Mrs. Lyle Doan*

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THE Sunday school is, as the name implies, a school session, held on the first day of each week for the purpose of worshipping God and for the study of His Word. A worshipful attitude is obtained by songs of praise and by sincere prayer. As prayer in Sunday school is my topic I will endeavor to point out some of its benefits.

First of all, what is prayer? Prayer is communion with God, or a simpler way of expressing it, talking with God. It is a well-known fact that we never talk earnestly with or ask favors of someone with whom we are not acquainted. So, evidently, in order to talk to the Father sincerely, we must know Him. This, then, is the duty of each Sunday school teacher, from the youngest class to the oldest.

From the time a child enrolls in the Sunday school he should be taught to form in his mind a definite picture of the Father, that he may feel as free to appeal to God personally as he would appeal to his earthly parent. Impressions of the Father which are formed in childhood are the most lasting of all his lifetime. It is surprising how real God is to many children.

The story is told of a little girl who was absent from home for several hours one afternoon. Her mother, becoming alarmed at her absence, was much relieved to see her coming down the street toward home. The mother noticed, however, that she was holding out her hand as if walking hand in hand with someone, although no one could be seen with her. She kept watching until the little girl was in front of the house and was extremely surprised when she heard her daughter say, "Good-bye God, I'll go walking with you again tomorrow."

Another instance of childish faith was a personal experience. I had been explaining to my little son something about the coming of Jesus, and after carefully listening and thinking about it he walked to the door and very seriously looked all around the sky, and said, "Maybe He's coming now."

Don't you think, then, that we parents and teachers should learn to know God so well ourselves, by communing with Him and studying His Word, that we may be able to picture Him to the children in such a real way that He will always be to them a personal Friend?

As the children progress from grade to grade each child should be taught to pray aloud in the classroom, until when they are in the older classes they will not be timid when

called upon for public prayer. It is well understood that at the opening of any Christian service an appeal for God's blessing is indispensable. So in the Sunday school, the superintendent should feel free to call on any member to invoke that blessing and to ask definitely for the needs of the school. One individual may be able to talk to the Father more fluently than another, but God knows the heart and judges by sincerity alone.

The Bible is full of promises to those who call upon the name of the Lord. James in his writings says, "The effectual fervent prayer of a righteous man availeth much."

Our Savior said, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." In another place He says, "Whatsoever ye shall ask the Father in my name, he will give it you."

So a praying Sunday school will have an unending influence on the community in which it is located.

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## A PRAYER OF APPRECIATION OF LITTLE CHILDREN

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"AMONG the multitude of Thy gifts, good Father, we would thank Thee especially for the little children Thou hast entrusted to our care. What blessings they have brought to our households, what joy and revelation to our hearts! Their helplessness and dependence greater and enrich all those who have part in their upbringing. Their laughter and song rebuke our doubt and gloom. Their freshness of outlook and their constant wonder at the processes of nature and the facts of life keep us reminded of the vast field of experience that lies unexplored beyond even the wisest of us.

"We would learn the lesson Thou dost teach us through their lips. We would read the deep truths of life Thou hast written in their yet untempted eyes. Forbid that we should accept the presence of these little ones and fail to discern the clouds of glory which trail their entrance into our hearts. May they be forerunners of Thee, O Thou Spirit of joy and hope and growth. May they open our hearts to much more than themselves, so that as they grow older and leave our arms and our hearthside there may remain with us for all the years the priceless gifts they have brought us from Thee.

"O Lord, give us wisdom and strength to guide their young feet. It is as if Thou hast put their destinies in our unworthy hands. Thou who didst make us all, it is as if Thou hadst made us sharers with Thyself in the spiritual creations of these little lives. So much of what they shall become is in our keeping. May we be equal in strength, in patience, in foresight, in powers of companionship, in childlike graces of soul, for this most grateful burden with which Thou hast blessed our hearts. Above all, may the spirit that was in Jesus be in us also, who held little children in His arms and blessed them and made one of them the symbol of His kingdom. Amen."

## WHEN EDEN BLOOMS AGAIN

*By E. O. Stewart*

**B**ACK through ages let us wander  
Till our eyes behold the place  
Where our parents talked in Eden  
With their Maker face to face.  
We behold them in the garden,  
Spending many happy hours,  
Where the air was ever fragrant  
With perfume from fadeless flowers.

There were trees in that fair garden,  
Bearing fruit, delicious, sweet;  
And of all with one exception  
God commanded them to eat.  
In the midst of Eden's garden,  
Very pleasant to the eye,  
Grew a tree which God forewarned them  
Not to touch it lest they die.

But the serpent sought occasion  
When their Guardian was away,  
And to Eve he gently whispered,  
"Tell me, did your Master say,  
Every tree within the garden  
Unto you shall be for meat?  
Did He tell you all were given  
Unto you to freely eat?"

Eve then told the cunning serpent  
That our Maker did insist  
That we eat of every fruit tree  
But the one within the midst.  
This He said is very harmful,  
And from it we must keep shy;  
We must never even touch it;  
If we do, God says, we'll die.

Then the serpent told her plainly  
That to eat would ope her eyes;  
And God knew that if she did it,  
It would make here very wise.  
With these words he did deceive her,  
Made her believe she would not die;  
And today in every nation  
Men believe that same old lie.

From the garden they were driven,  
Father Adam and his wife,  
Lest they eat and live forever  
Of the tree of lasting life.

Cherubim were placed to guard it,  
And to keep the way of life,  
To prevent the awful horrors  
Of eternal pain and strife.

Then to show His tender mercy,  
God did take an animal's skin  
And provide a typical covering  
For both Eve and Adam's sin.  
This was not the real atonement;  
It could never banish sin,  
Only served in type and figure  
Till the Christ should die for men.

On the cross He groaned and suffered,  
At the hands of sinful men,  
To redeem the last possession  
And to rid the world of sin.  
Buried in a lone sepulchre,  
Rose a victor o'er the grave,  
Soon He's coming in His glory,  
His dear faithful ones to save.

Eden's long closed gate shall open,  
And within the Lamb and bride  
Shall extend the invitation—  
Come! her gates are open wide!  
Angel voices speed the welcome  
To the nations all around,  
Tell them that the long lost Eden  
By the Savior has been found.

In her midst there flows a river,  
Clear as crystal, free from strife;  
On her verdant shore is growing  
The long lost tree of life.  
God is dwelling with His people,  
And they see His blessed face;  
Earth renewed and sin is banished,  
Leaving not a single trace.

Then we'll look into the faces  
Of the loved of long ago;  
And we'll feel the very presence  
Of the friends we used to know.  
Tears shall vanish from all faces,  
No more sickness, death, nor pain;  
This and more our God has promised  
When Eden blooms on earth again.

## WALKING WITH GOD

By George B. Alldridge

*"As ye know in what manner, entreating and comforting you (as a father does his children) we testified to every one of you, that you would walk worthy of God who hath called you unto his kingdom and glory."—1 Thess. 2:11, 12, Douay Version.*

FREQUENTLY on Sunday morning I walk to our church, a distance of approximately three miles. My route lies through one of the most beautiful residential sections of our city, known for years by this sobriquet, "The Forest City." Forming an avenue through the boulevard are many varieties of trees, all rich in foliage and originally so planted that each tree enhances the beauty and form of its companions. In front of many of the palatial homes I note spreading yew and junipers of several varieties, interspersed with evergreens so clustered that a soft foliage prevails. Flowers everywhere, roses just now being the most conspicuous. Their fragrance wafted by a soft gentle south wind fills the air with an aroma that causes all my mental faculties to delight and my heart ascend in worship to the Giver of every good gift and every perfect gift, the Father of light.

My feet tread upon a soft carpet of such exquisite texture and coloring, interspersed by a variety of wild flowers, that man with all his skill and knowledge, cannot duplicate. With what force Jesus' words come home to me, "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."

Two of the most famous paintings of our time were executed by the late English painter, Frederick Walker and named, "The Harbor of Refuge", and "The Pathers". Critics pronounce them almost perfect in blending of coloring and harmony in design, and yet one thing they lack which the blade of grass possesses—life. How near God seems to me; with what deep significance the words of Elihu flash into my mind, "For his eyes are upon the ways of man, and he seeth all his goings."

How omnipresent God really is! David watching his sheep upon the hillside realized this. Listen to him, "Whither shall I go from thy spirit? If I ascend up into heaven, thou art there; if I make my bed in hell (grave), behold, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. . . I will praise thee; for I am fearfully and wonderfully made; marvellous are thy works; and that my soul knoweth right well."

My face begins to tingle with the glow of happiness. How real and precious these words become, and naturally I cry out, "O Lord, how manifold are thy works; in wisdom hast thou made them all: the earth is full of thy riches.

I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord." Psalm 104:24, 33, 34.

I am now approaching our church. Psalm eighty-four delights my whole being. "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints."

So this morning I have seen God. But how? I answer, By reflection in the mirror of His works around me. I ask myself, Am I reflecting God in my life as faithfully as the flowers, trees, shrubs, and grass around me do?

The same mighty spirit of God in these is in me. Nowhere can I recognize any fault to be found in His workmanship. All testifies to the perfection of the Creator. But I recall that I, too, am His workmanship. Paul says so, and my heart confirms it: "For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them."

I turn over a leaf in this epistle, and I read, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."—Eph 4:1. "Vocation", what does Paul mean? I look the word up and find that it is only used once, Eph. 4:1, and so it must be a very important word. I know what vocation means, viz, my usual occupation by which I earn my daily bread. God is not preoccupied in this. He has promised that my bread and water shall be sure. We brought nothing into this world, and it is certain we can carry nothing out. "And having food and raiment let us be therewith content."

But concerning this word vocation I am after, I find that the Greek word, *Klesis*, is used. This being Greek to me, I must find out the English equivalent, to understand it. Strong says, an invitation—calling. This helps me some but what is my calling?

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised, hath God chosen, yea, and things which are not to bring to nought things that are. That no flesh should glory in his presence".—1 Cor. 1:26-28.

Brethren, what a calling and what a vocation to daily follow! If we are of this number, I think we had better retire from the political arena, as politicians can only use the wise of this world and not us who are base and despised.

I have already stated that we see God by reflection, and come to think of it, that is the only way in which I have ever seen myself. The Bible supports this thought, and so by comparison, I read Isaiah 40:21-26. This is how God is revealed by reflection, and now for myself, so I turn to James 1:23, and here it is: "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. For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was." Note it is the natural face we see, and it does not matter how much we "doll" it up, it is still natural, and chiefly bearing the stamp of pride and haughtiness.

But Peter speak about a hidden man which he describes and says, "But let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."—1 Peter 3:4. We can all see the natural man and he is not at all attractive. Strange to say, all the mean things people say about each other refer to the natural man, and in my own experience he is a nuisance. See Romans 7:24, 25. But God only sees the hidden, that is, the spiritual man.

When I read some of the sayings of the so-called fathers of the church, I feel spiritually a dwarf. Listen to these words of Bishop Jeremy Taylor who died in 1667.

"Let everything you see represent to your spirit the presence, the excellency, and the power of God; and let your conversation with the creatures lead you unto the Creator; for so shall your actions be done more frequently with an actual eye to God's presence, by your often seeing Him in the glass of the creation.

"Let us, also, remember that God is in us, and that we are in Him; we are His workmanship, let us not deface it; we are in His presence, let us not pollute it by unholy and impure actions. He walks as in the presence of God that converses with Him in the frequent prayer and frequent communion; that runs to Him in all his necessities; that asks counsel of Him in all his doubtings; that opens all his wants to Him; that weeps before Him for his sins; that asks remedy and support for his weakness; that fears Him as Judge, reverences Him as Lord, obeys Him as Father, and loves Him as Savior."

May I add to this, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us because he hath given us his spirit."

"I looked to Jesus and I found  
In Him my radiant sun,  
So in the Light of light I live,  
And glory is begun."

"GAIN is not always gain, it is often loss. Godless gain is always loss. It always cheats its owner. It ruins him. It makes him a pauper. Men are content if they put money in the bank, heedless of whence the money comes. Some kinds of money will burn up their bank account. Men are satisfied if they add acre to acre, taking no thought of how the addition is made. Some estates are enlarged in such a way that they dwindle to nothing. God alone is the judge of gain, whether it is true gain or false."

## THE VOICE OF SCANDAL

IT is heard in the streets. It walks at noontide and rests not at dark. It poisons alike the strong and the weak. It lives by spreading poison. James says: "The tongue is an unruly member, full of deadly poison." One may pass along the wayside and enjoy the wonder of a world of beauty. He may see setting suns blushing with beauty as the night kisses day and at the same time be unconscious of the venom distilled by the poison ivy at his feet. There is concentrated poison so subtle, so deadly that microscope cannot detect it, yet so virulent that the blood is inflamed and the peace of the night is converted into misery.

So it is that a tongue may disturb the peace of a tranquil life and bring misery, defeat, and death. Those who promote scandal are happy in the sorrow scandal creates. "Adder's poison is under their lips." The spreader may shift responsibility by saying, "I heard so and so", or "they say." But the truth remains that the soul that promotes scandal often relishes the rotten and the corrupt.

Experience proves that it is so easy to promote an error that one must be cautious regarding what he accepts as truth concerning another pilgrim in the way of life. It is true that all men are human and subject to error and to the foibles of life, yet it is also true that most men and women endeavor to do right and to build a character that is honorable and worthy. They need our help, our sympathy and not our censure. Why would some people rather believe a wrong story than the truth? Why will some folks accept at face value a story that ruins another's character rather than to assist in keeping pure a life that is struggling in the upward way?

James also states: "If any man offend not in word, the same is a perfect man, able also to bridle the whole body." The lesson in this for the Christian to learn is to bridle the tongue. Think before you speak. Speak not when the truth may injure. Help and not hinder. Rather believe a person right than wrong when back of him is a life of usefulness and helpfulness.—*Selected.*

## PRAYER'S PREVAILING CONDITIONS

"Nothing lies beyond the reach of prayer except that which lies outside the will of God." But even within the limits of God's will there are certain 'conditions' which must be met if our prayers are to be answered. Seven of the principal of these are the following: A right heart and motive (Psa. 66:18; Mark 11:25; James 4:3, 8; 1 John 3:21, 22); according to God's will (1 John 5:14, 15); in the name of Christ (John 14:13, 14; 16:23, 24); in faith (Mark 11:22-24; Heb. 11:6); without anxiety, but rather with thanksgiving (Phil. 1:6); with perseverance (Luke 18:1-7); in the Holy Ghost (Eph. 6:18; Jude 20). With these conditions met, God must answer. He cannot deny Himself. (See 2 Cor. 1:20; 2 Tim. 2:13, 19; Heb. 6:17-19; 10:23, 35, 36.)"

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"THE LORD IS GOOD, A STRONG HOLD IN THE DAY OF TROUBLE; AND HE KNOWETH THEM THAT TRUST HIM."—NAHUM 1:7.

### GOD'S CURE FOR SIN

*"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."*

**M**ANY years ago in the garden of Eden God told Eve that her seed would bruise the serpent's head (Gen. 3:15). She was there given hope that sometime in the future God would provide a Redeemer.

Many years later God called Abraham, telling him to go into a strange land, and Abraham obeyed. God told him that, because he had obeyed, his seed should bless the nations (Gen. 22:18).

Paul, the Apostle of the Gentiles, tells the Galatians that the gospel (or good news) was preached to Abraham (Gal. 3:8). The promised seed was Christ (Gal. 3:16). The last verse of the same chapter (Gal. 3:29) shows that if we are followers of Christ, we become heirs of the promise; and if we are faithful, we have part in the blessings of the nations. If we are to be joint heirs with Christ (Rom. 8:17), we inherit the same glories that Christ inherits; for we are to reign with Him (Rev. 5:9, 10). In that day when God will take from man his stony, selfish heart and give him a heart of flesh (Ezek. 36:26) there will be no more selfishness, but only kind-heartedness. Then the Golden Rule will be the law.

What a glorious promise God makes by His prophet, Isaiah: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isaiah 26:9.

Jesus tells us the same thing, referring us to the prophets: "It is written in the prophets, And they shall all be taught of God."—John 6:45.

Again Isaiah is speaking: "And 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.

God is not a man that He should lie (Num. 23:19).

He says He will do His pleasure (Isa. 46:10).

Then in that glad day there will be no sin, no sickness, no death. All the curse will be removed (Rev. 22:3).

Let us pray that God will increase our faith (Luke 17:5), that we may trust Him and His Word. Let us pray for that glad day when Jesus shall come and bring His reward with Him (Rev. 22:12).

"Even so, come, Lord Jesus."

—Helen Harvey, 14, Kokomo, Indiana.

### DIXON BEREAN SOCIETY

THE Dixon Bereans held a party at the home of Miss Alice Myers June 23 in honor of their new members. This society started four weeks ago with about four regular members, and it has now increased to fifteen members.

### OREGON'S JUNIOR BEREANS

A NEW Berean class has been organized in Oregon for the younger people under the competent leadership of Sister Maude Young. This class meets simultaneously with the prayer and Bible study circle, that is, every Thursday evening at 7:45 in the church basement. Parents and juniors are urged to help make this Berean class a successful one.

The prayers I make will then be sweet indeed,

If Thou the spirit give by which I pray;

My unassisted heart is barren clay,

Which of its native self can nothing feed;

Of good and pious works Thou art the seed

Which quickens where Thou say'st it may;

Unless Thou show us then Thine own true way,

No man can find it! Father, Thou must lead!

Do Thou, then breathe those thoughts into my mind

By which such virtue may in me be bred

That in Thy holy footsteps I may tread;

The fetters of my tongue do Thou unbind,

That I may have the power to sing of Thee

And sound Thy praises everlastingly.

—*Michelangelo Buonarotti, translated by William Wordsworth.*



## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*"Ye shall know that I am the Lord your God."*

### THE PASSOVER

WE LEFT Moses last week bidding goodbye to his father-in-law and starting out with his wife and the boys for his old home down in Egypt. It was forty years since he had been there, and he wasn't going now of his own accord. You remember, God came to him and asked him to go to help his people, the Hebrews, and get them away from Pharaoh who was treating them so cruelly.

Aaron was to help Moses in his work, and so God told him to go and meet Moses when he was almost there. The two brothers, who had not seen each other for so long, talked over everything that had happened, and then they called the older men among the Hebrews and told them what God wanted Moses to do. Moses showed them the "signs" that God showed him how to perform with his rod, and then they believed that God really had sent him.

The next thing for them to do was to go before the king and ask him if he would let the slaves go free. Of course Pharaoh laughed at Moses and Aaron. Let all those men go who did the heaviest and hardest work for them and got nothing in return but their food and clothes? That would be the most ridiculous thing Moses could ask! and when Moses said that the God of the Hebrews, or the Israelites, as they were called, wanted them to go, Pharaoh laughed harder than ever. He said, "Who is the Lord, that I should obey his voice?"

The proud and haughty king then made the poor slaves work harder than ever. Before this, the straw that they used in making bricks had been furnished them, but now they were told to hunt in the fields for their straw. And yet they had to make as many bricks in a day as before.

Whenever Moses didn't know just what to do he always talked things over with God, which really is a good thing for anyone to do. And so when he told God how the Israelites felt, God said, "I have promised to take care of my people, and I will do it. Tell them not to worry but to trust me and believe". But the poor Israelites were being treated so harshly they couldn't see any hope anywhere. And then things began to happen!

For a whole week the Egyptians had to go thirsty, for they couldn't find a drop of water that was clear. God had changed all the water so that it looked bloody. Then there were frogs everywhere—frogs in their beds, frogs in their food, frogs in their clothes, frogs everywhere!

But the strange part of it was that the king's magicians could turn the water into blood and make frogs appear everywhere. So when Moses told Pharaoh that his God had brought these plagues upon the land, Pharaoh did not believe him. The next thing that happened, however, was too hard for the king's magicians to do. Moses took his rod and struck the dust and the dust turned to lice—lice everywhere where dust had been, on the people and on the animals! When the magicians could not equal Moses in power, they said to the king, "This is the finger of God".

Then God, through Moses, brought all kinds of plagues on the Egyptians, one after another—boils, hail, locusts, etc. And when Pharaoh got so nervous he couldn't stand it any longer, he told Moses to ask God to forgive him. But as soon as the Lord forgave him, he was as stubborn and mean as ever, just like some people today.

One time for three days it was dark as night all the time. How would you feel if when morning came and you wanted to get up and run and play in the sunshine, there shouldn't be any sunshine, only night, night, night, for three long days? But the queer part of it was the Israelites had sunshine and could go about as usual. Only in the Egyptians' houses was it dark, so dark they could "feel" it, as we say sometimes.

But the worst thing of all happened after this, all because the king would not listen to God. One morning when the Egyptians awoke, the oldest child in every house was dead, from the poorest and lowliest even to the king's palace. But God had told the Israelites just what to do, and they listened to God. They were to kill a lamb and sprinkle the blood on their door posts, and all those who obeyed were "passed over", that is, their oldest child was not found dead.

Oh, what sorrow there was in the Egyptians' homes, all the mothers weeping for their children! This was enough for Pharaoh, at last. He begged Moses to leave the country and take the Israelites with him, and the Egyptians even gave them part of their jewels of silver and gold and some of their finest clothes.

You can all see, my dears, that if the Israelites had not listened to God and sprinkled the blood of the lamb on their door posts, they also would have found their oldest child dead, wouldn't they? You know, God has certain things He wants us to do, too, and as soon as we learn what those things are, we must obey God, if we want to enjoy life now and live in His kingdom also.—M. G.

# With Our Sunday Schools

LESSON 3.—July 17, 1932

## THE PASSOVER

Exodus 11:1 to 12:36

Devotional Reading: Psalm 63:1-7

### GOLDEN TEXT

Christ our passover is sacrificed for us.—1 Corinthians 5:7.

#### A STUDY OF THE SUBJECT

**Topic: The Passover.**

**Basic Truth:** "Our passover also hath been sacrificed, even Christ."—1 Cor. 5:7, A. R. V.

**I. The Lord's Passover.** It was said to be "the Lord's passover" (Ex. 12:11), inasmuch as the Lord "passed over" the houses of the Israelites which were marked with blood, and the lives of the firstborn within them were preserved. The preservation of life, like the gift of life, is entirely in the hands of God. Whatever disposal He may make of it is of necessity just, for He is its Creator, its original Source, and all life belongs to Him. It was wholly an act of grace on His part to "pass over" the firstborn of Israel, even though He required certain "works" to be observed.

**II. An Act of Faith.** The observance of the passover was an act of faith on the part of Israel. It signified that they believed God would keep His word. Had they said, "Yes, we believe God", yet refused to manifest their faith by observing the ordinance of the passover, their confession of faith would have been false. Deliverance depended as much upon their action as it did upon God. He had said that He would preserve their firstborn providing they killed the lamb and marked their houses with the blood. Had God, after making that conditional promise, saved those who failed to comply with His requirements as to works, He would have proved Himself unworthy of their faith. So it is with baptism. It, too, is an act of faith. Jesus has said, "He that believeth and is baptized shall be saved."—Mark 16:16. To expect salvation without complying with the requirement of baptism is to disbelieve the Lord Jesus Christ.

**III. A Glorious Reality.** The passover was a preservation of the firstborn of Israel from literal death. Faith in God, indicated by their works in the offering of the sacrifice and marking of the door posts, brought life to them. Christ, our Passover, provides a preservation from death equally real with that granted to the firstborn of Israel. It, too, is promised to God's "firstborn", who acknowledge their faith in Christ by the symbol of baptism. They will be preserved from the death that awaits the unrepentant and the sinner. Life eternal will come to them.

#### PRACTICAL APPLICATIONS

The passover provided a means of escape from the ensuing destruction. It was the means God provided for safety. To some it possibly seemed foolish and useless. It was like the gospel of Christ. "The preaching of the cross is to them that perish foolishness."

**Warning:** God gave warning of the ap-

proach of death. He never brings or allows judgment for sin to come upon the human family without first warning. He warns and at the same time provides a way of escape. This was true of the last plague; it is true of sin today. God has and is warning sinners today of the approaching judgment and the final doom that awaits those who refuse the way of escape. The blood of Christ will shield us from the day of destruction when all whose names are not written in the Lamb's book of life shall be cast into the lake of fire.

**Obedient in Detail:** In carrying out the passover service there were certain ceremonies that had to be carried out very definitely to the letter. They must comply to all God's requirements in detail. Such service develops respect and reverence. The way of salvation requires such detailed obedience. Just anything in any way will not do. Discuss the value of formal service.—C. E. R.

#### THE GOLDEN TEXT

"Christ our passover is sacrificed for us".

The slaying of the lamb, together with the sprinkling of the blood and staying behind the blood, saved the firstborn of the Israelites on that night the death angel went through the land of Egypt, the home having the blood, being passed over by the destroyer. Had the Israelites not obeyed, there would have been no salvation on that terrible night.

Christ, our Passover as the lamb was for the Israelites, was slain that we might live; that is, IF we, as Israel did, obey the voice of God, put on Christ, believe on His name, and accept Him as our Savior. It is just as necessary that we obey the commands of God as it was that the Israelites did just as they were told to save their firstborn. In fact, it really means more to us, for the sacrifice of the Lamb saved them only in this life; while Christ, our Passover, gives us eternal life.—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### The Meaning of the Passover

Christ is our passover Lamb. It would seem, therefore, that there must be some sense in which we must keep the passover. The passover lamb for Israel had to measure up to certain requirements. These requirements were met by Christ. Those who would have the destroying angel of death pass over their homes met certain requirements. A. They must have the blood of the lamb properly displayed on the outside of the house. B. They must remain within the house until called forth by God. C. They must feed upon the lamb. D. They must put all leaven out of their houses.

If the passover is to be of any value to us, we must meet the same conditions as they are applied under the antitype. A. We are the house of God. If we accept the blood of our passover Lamb, we will be delivered from the doom of death. Col. 1:13, 14. B. We must remain (continue) in the house of God. The promise is to "him that endureth unto the end". C. We must feed upon the Lamb. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever."—John 6:51-58. (Note: The Hebrews used the expression "eat and drink" with reference to knowledge. No idiom was more common in the days of our Lord.) D. Paul tells us that we, too, must put all leaven out of our houses. Read 1 Cor. 5:7-8. If we desire to have the destroying angel of the second death pass over us, we must meet the requirements of the antitypical passover.

—H. A. S.

#### INTERMEDIATE CLASS

**Topic: A Memorial Feast.**

You know, the home that God had promised to Abraham, Isaac, and Jacob, and their descendants was the land of Palestine. But because of a famine Jacob and his family had to leave Palestine and settle in Egypt. Many long years had they lived in Egypt, and as time went on, the ruler was not good to them as the Pharaoh of Joseph's time had been, and they became slaves. But God was on their side, and He planned to get them away from the Egyptians and lead them back to their own land once more. By this time, of course, Jacob and his children were dead, but there were many more who were relatives of theirs who wanted to get back to Palestine.

Did the Egyptians want them to go? Read Exodus 5, at home, and learn how they were treated when they asked permission to leave. You all know the story of the terrible plagues that God brought upon the Egyptians because they were so stubborn. Surely, they must have realized that the God of the Hebrews was a God of power and also of love. For He was punishing the wicked Egyptians, but He did not forget His own people suffering as slaves. The lesson today tells us of the last great punishment God brought upon these people. Tell the story of it. The blood of the lamb that was killed was a signal for the death angel to "pass over" the house where it was found sprinkled on the door. But they must obey very carefully all God's directions.

Is there a Lamb who has been slain for us and whose blood will save us? Read 1 Corinthians 5:7; 1 Peter 1:19. Let us study God's instructions for us and obey.—M. G.

## AMONG THE CHURCHES

### CONFERENCE DATES

Indiana Bible School and Conference at North Salem,	July 5 to 19
General and Illinois Conference and Bible School, at Oregon,	August 2 to 14
Southwestern Nebraska Conference at Holbrook,	August 13 to 21
Iowa Conference and Bible School at Waterloo,	August 20 to 28
Eastern Nebraska Conference at Omaha,	August 28 to September 4
Virginia Conference and Bible School at Maurertown,	August 25 to Sept. 4

### NEWS FROM ELDORADO

Sr. Chas. A. Harris of Duquoin, Ill., spent the last week end at the home of Bro. and Sr. Overton and incidentally was also a visitor at church services. She returned home Tuesday morning. We were glad for your visit, Sr. Harris. Come again.

Bro. Marshall Wiggins holds his head a little higher these days. There's a reason! On June tenth a seven and three-quarters pound boy came to stay at his place. His name is James Randall.

### TWO BAPTIZED AT PLUM RIVER

Surely the gospel is still the power of God unto salvation to those that believe. We are all made to rejoice because two more have taken their stand for Christ and the gospel.

On Monday, June 20, at one o'clock a number of friends and brethren gathered on the banks of Plum River and after a short devotional service Homer Switzer of Mt. Carroll and Jerome Mummert of Lanark, Ill., were buried by baptism into Jesus Christ. We pray that God will bless and keep them until our Master returns to gather to Himself all the faithful.

Pray for the work at Plum River that others may soon see the gospel light and accept.  
C. E. Lapp.

### REJOICING AND SORROW AT SAINT CLOUD

Sunday last was a day of rejoicing. After the morning service I drove to Mora for the three o'clock service on the banks of a river near Bro. Howard's farm. Bro. V. R. Thoms and wife were there. I preached to a large attendance followed by baptism. Lois Randall, daughter of Ernest Randall, was buried in Christian baptism. Bro. Thoms preached there at the morning service and then in the evening. The day ended sadly. After arriving home for the evening service we heard the news that Bro. and Sr. Skinner's boy had been drowned. May the God of mercy comfort them in their hour of grief. And may God bless Sr. Lois in her new life is our prayer.

May we remember these words, "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."—John 14:1-2. "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.

A. E. Hoskins.

### THE NEWLY BAPTIZED AT RIPLEY

Following are the names of those who were baptized during the meetings recently held at Ripley by Bros. Austin and Lapp.

Mrs. Permelia Lewis; Mrs. Maggie Bray; Mrs. Ethel Bullard; Herbert Bullard; Mrs. Mary Fuqua; Dean Fuqua; Mrs. Dorothy Hendricks; Mrs. Opal Riley; William Lindsay; Herman Lewis; Mrs. Pauline Meyers; Mary Long; Wayne Laning; Francis Howell; Helen McClary; James Barcleff; Lora Hodges; Mildred Dole; Esther Laning; Maxine Wells. The one who placed her membership here is Mrs. S. E. Hodges.

Tessa Laning, Sec.

### GRAND RAPIDS, MICHIGAN

Over the conference week end we were glad to entertain brothers and sisters from Kalamazoo and Coates Grove. Bro. A. K. Richardson was not able to be present, and missed the first Michigan Conference in fifty-two consecutive years. Bro. Eddie Coates, Sr. Rilla Richardson and other faithful old standbys were also sorely missed.

We take pleasure in announcing another member of the Grand Rapids church—Mrs. Fred Brandou, whose husband was baptized June 19. These additions of the month complete five couples, parents in young life.

Just now final plans are being made for a service at Coates Grove on Sunday night, July 3. The orchestra and other musical members are going along.

The ideal weather which has prevailed explains why the many thousands seek Michigan resorts each summer.

Our Tuesday night class from now on will meet at the church, and beginning July 5 will take a series of lessons on the resurrection.  
F. E. Siple, Pastor.

### COMMUNICATION

Sweetwater, Texas, June 25, 1932.

Dear Bro. Marsh: I am unable to attend General Conference, which I had intended to do. I hope and trust that the spirit of our heavenly Father shall direct every movement and prompt every motive in the General Conference work. Let us strive and pray for a stronger love, with a more united effort for service in the Master's cause, for these are days when this is certainly needful.

Yours in hope,

E. O. Stewart.

### INDIANA REPORT FOR JUNE

Sermons: Pleasant View, 2; Culver, 2; Rensselaer, 2; Plymouth, 1; North Salem, 1; Burr Oak, 1; Hillisburg, 2; Dana, N. C., 1. Baptisms, 1; funerals, 1.

Money received: Pleasant View, \$21.50; Rensselaer, \$30.00; North Salem, \$1.50; Plymouth, \$15.00; Burr Oak, \$10.00. Hillisburg, \$18.25. Expense, \$1500. Due from Conference Board for past months, \$11.05; for June, \$18.75; total, \$29.80.

On our last visit to Rensselaer we had the pleasure of baptizing Sr. Louise Halstead. We gladly welcome her into the church.

J. H. Anderson.

### HELPING FUND

Mrs. Eva H. M. Fletcher	\$20.00
Fannie S. Knight	2.00
<b>Total</b>	<b>\$22.00</b>

### MARSHALL, ILLINOIS

Bro. Conner filled his regular appointment here the fourth Sunday and gave us some fine sermons. Nice crowds attended each service.

The Sunday school and Berean work are going along in nice shape, with good interest manifested at all times. The church is laboring under somewhat of a handicap, due to the fact that more than half the members live from five to twenty miles distant from the church, which makes it rather difficult for them to attend regularly, especially when the roads are bad. In spite of this fact, however, the attendance and interest continue to be well above the average.

The Berean class meets each Sunday night and at the present time various chapters in the Bible are being studied. We have finished Book Two and thought it would be profitable to select different parts of Scripture and study them in unison.

We have many things to be thankful for in spite of the depression, and we pray that God's guidance and help will continue to be manifested in all our undertakings.

Harry Goekler.

### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB and N. B. I.

Ida Vogel; Mr. and Mrs. Jos. H. Williams; Mrs. Eva H. M. Fletcher; Helen M. Chisholm; Mr. and Mrs. H. S. Bell; Dorothy Magaw; Dorothy Krogh; Ida F. Orem; Mrs. Ray Maysilles; Mrs. Julia Ordnung; Elizabeth Ordnung; Mrs. E. L. Griffin; Hilda Fetters; Mr. and Mrs. Enos Elton; Adult Class of Golden Rule Sunday School; Golden Rule Sunday School; Intermediate Girls' Class, Cleveland, Ohio; Esther Holmes; W. J. Halls; Mrs. H. C. Starbuck; Mrs. Marjorie Mogle; Marian R. Richards; Mary E. Carter; Mr. and Mrs. G. E. Marsh; Arlen Marsh; Mr. and Mrs. B. F. Cook; Almeda Wertz.

### TRAINING SCHOOL CONTRIBUTIONS

Ida F. Orem	\$10.00
Maurertown (Va.) Sunday School	3.33
Olive B. Wood	3.00
<b>Total</b>	<b>\$16.33</b>

### WALLACE ANDREW SKINNER

We were saddened by the sudden death of Wallace, son of Mr. and Mrs. Walter Skinner, 908 13th Ave., N. Death came by drowning in the river on Sunday afternoon, June 26. Wallace was born on Dec. 14, 1920. To mourn his death, besides a host of friends, are his mother, father, and two sisters, Lola and Beulah. His sister Lola tried desperately to save his life and almost lost her own in the attempt. He now lies in mother earth awaiting the call of Jesus, in that day when all tears shall be forever wiped away. Jesus is our only hope; may we anchor all on Him who gave His life on the cross for our redemption. Funeral services were held in the church, Elder T. M. Savage officiating.

We pray for their sorrowing hours and that all of God's people will be true and faithful till the dawning of a new day, the coming of our blessed Savior. God bless them is our prayer.

A. E. Hoskins, Pastor.

ETHEL EMMA THOMAS

Ethel Emma Thomas, beloved wife of Herman J. Thomas, was found dead in her home at Port Huron, Mich., on June 15, 1932, when her husband returned at midnight from his day's work at the Grand Trunk depot. Immediate and thorough effort in her behalf soon revealed that no human aid could be of avail. She was the youngest of three daughters—Mary, Ruby, and Ethel—born to Samuel and Martha Chase at Martin, Mich., her birth dating July 14, 1880.

The deceased was married to Herman J. Thomas on July 21, 1903. To this marriage were born three children: Russel, who died October 5, 1909; Martha, now Mrs. Thurl Coughenor, of South Bend, Indiana; and Murray, a member of the U. S. navy, and at the time of his mother's death enroute from the Panama Canal to San Pedro, California, aboard the U. S. S. Utah.

Early in life the deceased was baptized in the name of her Lord and Savior, uniting with the Church of God first at Rensselaer, Indiana, afterward at Argos, Indiana.

Being a railroad station agent her husband's employment made necessary several changes of abode. At the time of Sr. Thomas' death their residence was in Port Huron, Michigan, where she felt they had the most pleasant home of life. Her sudden and unexpected death was a stunning blow to all her loved ones. Besides her grief-stricken husband, daughter and daughter's family, and son, there mourns her death her one sister and family, Dr. and Mrs. C. A. Bartholomew and daughter Louise; the family of her deceased sister, Mrs. F. L. Austin; her husband's brother and sisters and their respective families; besides many other relatives and a host of friends. The funeral services were conducted from the home of her daughter in South Bend to the Argos Church of God. Burial was made in the family lot in the Argos cemetery.

And so through fifty-two years another life has threaded its course from the cradle to the grave. Its hopes and disappointments, its gains and losses, its achievements and failures have all been noted by Him who judgeth righteously. To Him alone we all look for comfort and aid, awaiting His call and His resurrection power.

F. L. Austin.

HERALD RECEIPTS

Helen Porter; A. J. Grubbs; Mrs. Sarah Austin; Mrs. Olive B. Wood; Lucille LeCrone; H. S. Bell; Mrs. Margaret Allen.

A NEW EDITION BAPTISMAL CERTIFICATES

A new edition of our attractive Baptismal Certificates is now available at the following reduced prices.

In each instance the price includes postage.

Each 15¢; 6 for 50¢; 12 for \$1.00; 25 for \$1.75.

NATIONAL BIBLE INSTITUTION Oregon, Illinois

INDIANA CONFERENCE BUSINESS MEETING

The business meeting of the Indiana Conference will be held at North Salem church on July 18, at 2 p. m. All churches are urged to see that delegates are appointed and sent to this meeting.

Bible school will convene on Tuesday, July 3, and we hope to see a good representation from over the state. Plan to attend all or a goodly part of this school. Bro. Patrick will be on hand, D. V., to assist our own state workers.

F. A. Stilson, President.

THE RESTITUTION HERALD

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The RESTITUTION HERALD advocates: the near return 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 to be 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.

ATTENTION, CONFERENCES!

The General Conference of the Church of God will convene (D. V.) at Oregon, Illinois, from August 2, 1932, to August 14, 1932, inclusive. It would be well for state conference boards to take into early consideration the appointment of a delegate or delegates to represent the membership of the several states. Churches unassociated with state conferences are also urged to take action for the appointment of delegates. Matters of unusual importance will be presented for the consideration and action of the brotherhood at this meeting. The counsel and support of the Church of God everywhere is needed in the furtherance of our mutual effort.

(Signed) G. Eldred Marsh, Secretary

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

BETWEEN YOU AND ME—

Sr. Eva Fletcher of Kalamazoo, Mich., a loyal supporter and generous contributor to the N. B. I., is visiting relatives in Ontario.

Bro. John Denchfield has been holding services at Eden Valley, Minn., each Sunday morning, at Hector in the afternoon and at Lester Prairie in the evening. It's a good thing he has taken a helpmeet.

The article by Mrs. Lyle Doan, "Prayer in the Sunday School," is another of the papers read as special features at Grand Rapids, along with the regular program. Sr. Doan is one of the many able teachers there. Her article contains commendable thought. Be sure to read it.

Bro. Harry Goekler speaks morning and evening on the second Sunday each month at his home church at Marshall, Ill., and a number of non-members are attending regularly. We trust that God will bless his efforts.

Bro. and Sr. F. L. Austin and Sr. Leila Whitehead of Chicago, spent the past two weeks at Minocqua, Wis., and West Branch, Mich., visiting relatives and friends. Bro. Austin preached several times while at Minocqua.

The midweek Bible study class and the Berean society of Blair and Kennard, Nebr., recently presented their pastor, Sr. Lucille LeCrone, with a copy of the Emphatic Diaglott as a birthday gift. Several from there, including Sr. LeCrone, are planning to attend General Conference. We hope many others will decide to join the party.

The secret is out at last! The wedding bells have rung for Bro. John Denchfield, pastor at Eden Valley, Minn., and Sr. Cleora Randall, of St. Cloud, the nuptials occurring last Sunday afternoon. Bro. Hoskins, no doubt, will tell us all about it next week.

Readers will notice harmony of thought running through several articles in this issue, beginning with that most forceful front page article by Bro. Hammond of Los Angeles. May the truths sown by the several writers sink deeply into our hearts and bring forth harvest a hundredfold on the day of our Master's return.

Sr. Fanny S. Knight of Sunnyvale, Calif., has long been a member of The Restitution Herald family, over twenty years in fact. Now that her eyes are failing she is compelled to forego the pleasure of reading it. But she sends two dollars for the paper to be sent to another to be read and enjoyed as she has. She says that she hopes The Herald will continue sending out the bright light of the gospel till our blessed Savior comes. Thank you, Sr. Knight.

A husband and wife of Indiana, loyal supporters of the N. B. I., in sending a contribution recently write that they "enjoy giving to the Lord of their meager earnings. Times are so depressed that it seems as if every penny we receive could be spent for essential things. We have deprived ourselves of much, but if financial conditions grow worse, we will lose all we have of material things anyway, and so we are taking joy in giving while we can." The "taking joy" is what brings joy to all our hearts.

## OBSTRUCTING ORNAMENTS

By Richard Le Crone

LET US imagine for a moment that we are in need of a lamp for our home. We have been suffering because of a lack of light, and we have decided that the situation must be remedied. Accordingly, we take with us the price of a good lamp and take ourselves to the furniture store to select one. There are several lamps on display at the store, and it is not easy to choose. But we finally decide upon one highly decorated and very ornamental lamp as a desirable addition to our home. We had decided that we must have a good lamp, and this one is very beautiful, and so we gladly pay a rather high price for it and take it home. We are well satisfied with our purchase, and we proudly place it in a prominent place where all may see. "No more stumbling around in the dark for us", we say.

As evening falls and darkness begins to creep over the face of the earth, we eagerly go to the lamp in order that we might have light in our home. Imagine our despair when we discover that the lamp is so covered with useless ornaments that very little or no light can shine through. True, the lamp itself is very beautiful, but it was not primarily as an ornament that we wanted it. What we desired was a light that would reveal to us the objects in the room where it was placed. We had intended to work and eat and study by its light. In short, we had intended that it should light our very lives and direct our every action, and now it turns out to be merely a beautiful but useless ornament.

The only course left for us is either to remove the ornaments altogether or to arrange them in such a way that they will not obstruct the light. This proves to be quite a task, but we are rewarded by a strong light which makes everything clearly visible and enables us to go with confidence about our various activities.

While teaching a multitude of His followers upon the mount, Christ used these words: "Ye are the light of the world. A city this is set on a hill can not be hid. 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."

As we thoughtfully contemplate these words, we become more and more impressed with this thought. Christ pays very little attention to the kind of a candle that is to be used. He does not designate whether it is to be a pink or a blue candle. Neither does He tell us whether it shall be long or short, slender or thick. The important thing seems to be that the candle shall be lighted and that the light shall not be obstructed. It is placed upon a candlestick, not that all may see and admire the candle, but that it may give light to all that are in the house and be a guide for their activities. Be the bushel ever so artistically decorated and beautiful, be it ever so useful in its own way, the

instant that it obstructs the light of the candle it becomes a menace and should be removed.

When we remember that Jesus always spoke in parables and that these words were spoken to those who had accepted Him, we begin to see in them a deeper meaning for us. As Christians it becomes our duty to become a light to those round about us and to reveal to them, not our own excellencies as in the case of the ornamental lamp, but the truths of God and the Gospel of Salvation. When we aspire to a higher position in the church, the desire of the true Christian is not that through his elevated position more people might see and admire him, but that he might be enabled to send his beam of knowledge a little further into the darkness of ignorance and disbelief. Our purpose is not to reveal ourselves that we might be honored but to reveal Christ, in order that those yet in darkness may have the light and may order their lives by the light of His gospel.

As Christians, then, it becomes our duty to look at ourselves closely in order to discern whether or not we are carrying about with us influences which obstruct our light or ornaments which draw attention to ourselves rather than to Jesus.

It would be possible to continue indefinitely in this vein, but with this suggestion we may each carry the thought out for ourselves. The obstructions may be a multitude, and each of us has his own particular problems. Mine may be an ungoverned temper, or a desire for fame. Yours may be a love of beautiful clothing, or you may have surrounded yourself with so many luxuries or social graces that the light is dimmed or cannot shine through at all.

The mirror which Paul held up to the Jews might well be held up before the Christians of today. "Behold, thou art called a Jew (Christian), and retest in the law (gospel), and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God?"—Romans 2:17-23.

—o—

"CHURCH habits are built like other habits—by doing things in the right way every time, and permitting no deviation. Regularity and punctuality at Sunday school classes mean much in the life of a child. *Go regularly and be on time!* Most of us are able to get to weddings and parties and the circus on time. Why is it so hard to get to church and school before the services begin? Let's help our children to the idea that religious services are worth attending—and worthy of the respect of prompt attendance."

# THE RESTITUTION HERALD

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NUMBER 41

## BEYOND THE CROSS

*By H. V. Reed*

Weary and worn with trials sore,  
We come by faith and hope to Thee;  
'Tis Thy command; we doubt no more,  
"Take up thy cross and follow Me."

At times the night seems dark and drear;  
Alone we walk life's desert way;  
Thy promised rest our hearts doth cheer,  
Assurance blest of coming day.

Our weakness only makes us strong,  
But strength comes only from our Lord;  
His love, our shield, protects from wrong,  
Supported by His gracious Word.

With patience, then, we'll bear the cross,  
Await His blessings coming down;  
Earth's fires will burn away the dross,  
Beyond the cross, we'll gain the crown.

—*Christian Hymnal.*

# EDITORIAL

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G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions."*—Psalm 51:1.

## The Editor's Prayer

**M**OST merciful and righteous God of our fathers, with deepest gratitude we acknowledge Thy goodness unto us and unto our country. We feel that Thou hast blessed us far beyond our deserts, for we have grievously sinned against Thee. Therefore do we humbly thank Thee for the bountiful kindness Thou hast bestowed, and we pray in the name of our Lord that Thou wilt continue to look upon us with pity and with pardon. Help us, we beseech Thee, that we may be more faithful unto Thee in the future than we have been in the past, in carrying to the discouraged world the glad tidings of the coming kingdom of our Lord. Amen.

## The Kingdom of God

**A**MONG those things which are most surely believed among us, first in point of importance, is the *gospel of the kingdom of God*. That we are justified in assigning to this glorious theme preeminence over all other articles of our faith is evident from the Scriptures. For we find the gospel of the kingdom to have been the central thought in the teaching of our Lord and of His apostles, the one great subject of John the Baptist, and the hope and inspiration of the entire early church.

Further, the kingdom of God, with its future establishment upon the earth, its conquests and its achievements, was not only the splendid theme of our Lord and of His Spirit-guided followers of the past, but it was also the crowning glory of the Old Testament prophecy and revelation.

The reason why the coming of the kingdom is emphasized throughout the Bible becomes clearly apparent when we realize the fact that all of the rich promises of God concerning the future, both in their individual and in their national phases, will find fulfillment in the world-wide empire of Jehovah.

Do we long for complete and final conquest of sin in our members? It will be brought to pass when Jesus comes to establish His kingdom. For He will then change our vile bodies and fashion them like unto His glorious body (Phil. 3:21) in which there is no sin, that we may reign with Him in righteousness!

Do we groan today under the pain and weakness of mortality, "waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23)? When the King comes this corruptible shall put on incorruption, and this mortal shall put on immortality (1 Cor. 15:54)!

Are there some who rest in the dreamless sleep of death whom you long to meet again? Those who sleep in Him will the King bring with Him when He comes (1 Thess. 4:14), for He will call them forth to reign with Him upon His throne (Rev. 3:21)!

Does the horror of war inspire you with a fervent desire and prayer for universal peace? When the Prince of Peace shall come and reign from sea to sea and from the river unto the ends of the earth (Psa. 72:8), the nations shall learn war no more (Isa. 2:4)!

The sufferings of the poor, perhaps, move you to sympathy, and you long for the ability and the means to relieve them of their distresses. Under the prosperous rulership of Jesus Christ, the needy will be delivered "when he crieth; the poor also, and him that hath no helper" (Psa. 72:12)!

"Man's injustice unto man", because of his failure and his inability to judge righteously between man and man, arouses a desire within you that true justice might prevail. The all-wise Judge who will preside in the assizes of the kingdom of God "shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth" (Isa. 11:3, 4)!

The frequent changes of government, with the uncertainty as to prosperity and peace which such changes engender constantly in the mind, cause men to long for an endless administration to be maintained throughout the entire earth. When our prayer is answered, "Thy kingdom come", and the kingdoms of this world are become the kingdoms of our Lord and of His Christ, He shall reign forever and ever (Rev. 11:15), and the greed and the graft, the fluctuation and the change, that mark all human governments shall end for evermore!

Thus the kingdom of God on the earth, the literal reign of Jehovah through His Son Jesus Christ over all kindreds and tongues and peoples and nations in the world, shall fulfill, and more than fulfill, the deepest longings of the human heart for life and peace, prosperity and happiness for all eternity!



# MONOTHEISM AND POLYTHEISM

By J. G. Haupt

HAVING been urged by a number of friends, I will attempt to give something of a sketch of the terms given in the heading above. Monotheism is belief in one God only. Polytheism refers to the many forms of idolatry in which there was faith in a number of iron, stone, or other so-called gods. The Jewish people throughout their Old Testament career, throughout the New Testament period, and on to the present day have always been firm believers in monotheism.

In the creation God, the One God, was the Author of all that is described in the birth, in the genesis, of all things. God breathed the breath of life and man became a living being. It is true that we find God saying, "Let us make man in our image." We have no indication, however, that this signified plurality of number. The King of England says, "We, King of Great Britain, Ireland, etc., do ordain and command our loyal subjects to do this or that." Yet it is only the one king who ordains and orders. This is plurality of royalty.

Customarily the editor of papers and magazines uses the plural form in editorials. This is plurality of editorship without reference to the number of persons that may occupy the editorial chair. God speaks freely of Himself in the early books of the Bible and in all the Prophets. There is no sign that the Jewish people made a mistake when they called upon God as their Father. Christian people of the New Testament have followed in the same line.

Early in the Old Testament, immediately after the disobedience of Adam and Eve, in what seems to me a very clear allegory, God promised that the "seed of the woman" should bruise the head of sin. This "seed of the woman" is clearly identified with the Messiah later promised and described. Noah is described as the Preacher of right. Noah doubtless frequently raised the finger of caution and preached the telling words, "Do Right." Noah always spoke for the one God. We have no reason to think that any other law was prescribed by God until the Mosaic Covenant required an enlargement of the demands of God.

Messiah is mentioned in Deuteronomy 9:25, 26. In the New Testament the Messiah is referred to as Messiah and under the word Christ, which has exactly the same meaning. It is found in John 1:41 and 4:25. Hence the Jew who had faith in the Messiah can be said to have faith in the Christ. Hence a Messiah-believer is a Christ-believer. It is not a far jump to say that a Christ-believer is a Christian. It may be necessary to prove to the Jewish believer that the Christ is the Son of Mary, named Jesus. I believe that the task of proving that Jesus is the Christ, the Messiah, the Son of the Living God, is not very difficult. The testimony of the Holy Word in very many places, seems to be sure proof that the Messiah, the Christ, has left no doubt behind Him.

The Greek theology had innumerable places for idol gods. When the Apostle Paul was in Athens he remarked that the Athenians were very religious. The eyes of Athens had on a number of occasions been turned to the east of the Mediterranean Sea, to the Red Sea, and other points from which they had heard wonderful tales of the doings of a strange God whom they did not know. Paul found in Athens an altar inscribed to the unknown God. This unknown God had caused manna to fall as the Children of Israel were crossing the desert. This unknown God had led these same Israelites through the Red Sea. Possibly other notices of the doings of this God had reached them. The Athenians believed in polytheism. All the nations that had been mentioned in the Old Testament, aside from the followers of Abraham, had been polytheists. Throughout the Bible, believers in the one God were cautioned against falling into idolatry.

In the New Testament we find the statement of Jesus that He and the Father were one. Of course this did not mean that they were one person. There are many direct statements in which the Bible shows that the Father and the Son were distinct from each other, even though they were in perfect agreement in faith and purpose. Jesus says, "My father is greater than I". The apostles express grace from God, the Father, and His Son, Jesus Christ, on a number of occasions. God was distinct from the Son, though always in agreement with Him.

The churches that have been uniformly monotheistic are the Jewish church and the Church of God mentioned by the Apostle Paul quite a number of times in his epistles,

*Continued on back page*



*Job 12:2*

*SAYEST thou not, O Abidah, "My name is Abidah, which meaneth Father of knowledge!" Verily I say unto thee, thy mouth is like a strong wind, and thou speakest great swelling words of vanity. Behold, the more empty the drum the greater the noise it maketh! Knowest thou not that the wisdom of the world is foolishness with God? Thou hast declared in the congregation of the saints that man cometh from the brute. Where wast thou when God laid the foundations of the earth? Declare, if thou hast so much understanding, that we may know by what authority thou dost speak. Men from monkeys! Were all men like unto thee, O Abidah, perchance we might believe thy words.*

## MOMENT BY MOMENT

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Dying with Jesus, by death reckoned mine;  
 Living with Jesus, a new life divine;  
 Looking to Jesus till glory doth shine,  
 Moment by moment, O Lord, I am Thine.

Never a trial that He is not there,  
 Never a burden that He doth not bear,  
 Never a sorrow that He doth not share,  
 Moment by moment, I'm under His care.

Never a heartache, and never a groan,  
 Never a tear-drop, and never a moan,  
 Never a danger, but there on the throne,  
 Moment by moment He thinks of His own.

Never a weakness He doth not feel,  
 Never a sickness He doth not heal;  
 Moment by moment, in woe or in weal.  
 Jesus, my Savior, abides with me still.

—D. W. Whittle.

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## THE CROWNING DAY

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By George B. Alldridge

*“Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.”—1 Cor. 9:25.*

THE MOST intensive dramatic incident recorded in history, sacred or profane, is found in John 19:2-5: “And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate said unto them, BEHOLD THE MAN!”

Why was Jesus thus robed and crowned? Because He was faithful to the truth, which cost Him His life. Profane history records another crown, known as the Iron Crown of the Lombards. Gibbon, in his *Decline and Fall of the Roman Empire*, says, “The memory of Theodolinda is dear to the Catholic church. She converted her husband from the Arian heresy, and many of his subjects adopted the Catholic faith. Her merits were recognized by the Roman pontiff Gregory, who is said to have presented to her the celebrated Iron Crown of the Lombards, which is preserved in the cathedral of Monza.” A footnote says, “It derives its name from the circle of iron, incrustated in the interior, which is supposed to have been forged out of one of the nails of the cross. It is composed of a kind of pointed

collar in gold of about from two and three-quarters to three inches wide and loaded with sapphires, emeralds, rubies, and other precious stones, uncut, interspersed with flowers of gold.”

How truly this reveals the appreciation of false religious systems toward Truth and Error. Truth receives a crown of thorns; Error is emblazoned upon the brow of a woman in a crown of gold and jewels. France placed a woman as the Goddess of Reason, divested of all apparel, upon the high altar of Notre Dame, during her bloody revolution.

Today in the city of Dublin over a million people are assembled in and around Phenix Park to participate with the papal delegate, Cardinal Lorenzo, in offering a bloodless sacrifice for themselves and the world. Archbishop Bourne in an interview regarding the mass, said, “The adorable sacrament of our altar proclaims aloud to the world our unswerving belief in the central mystery of our religion—the fact that our Lord and Savior Jesus Christ, true God and true Man, ever offers Himself (as offered by our priests) as a sacrifice upon the altar of our churches, and unceasingly dwells in our tabernacles.”

What is the sense of the following words if our Catholic friends' doctrine of the mass is true? “Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. . . . 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. 9:25-28.

In my mind I try to picture Jesus, robed and crowned as He stood before that religious mob crying for His life, and the scene of high dignitaries of the Catholic church robed before their altar, offering up to God His Son as a sacrifice, ignoring the fact that as a human being He was offered a sacrifice for sin once and for all.

God, too, has a crowning day, when He will bestow upon all those who like His Son now are wearing the crown of thorns, despised and often treated with ignominy because of their stand for truth and righteousness. First, then, let me quote the well-known verses, “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.”

In Revelation 22:12 we read, “And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.”

John Spencer many years ago wrote very interestingly upon this question. I will try to quote him exactly. He said: “Many were the sorts of crowns which were in use amongst the Roman victors; at first, *corona civica*, a crown made of oaken boughs which was given by the Romans to him that saved the life of any citizen in battle against his enemies. Secondly, *obsidionalis*, which was of grass, given to him that delivered a town or city from siege. Thirdly,

*muralis*, which was of gold, given to him that first sealed the wall of any town or castle. Fourthly, *castralis*, which was likewise of gold, given to him that first entered the camp of the enemy. Fifthly, *navalis* and that also of gold; given to him that first boarded the ship of an enemy. Sixthly, *ovalis* (and that of myrtle) which was given to those captains that subdued any town or city, or that won any field easily, without blood. Seventhly, *triumphalis*, which was of laurel, given to the chief general or consul who after some signal victory, came home triumphing.

“These, with many others, as imperial, regal, and princely crowns (rather garlands or coronets than crowns), are not to be compared to the crown of glory which God hath prepared for those that love Him. Who is able to express the glory of it; or to what glorious thing shall it be likened? If I had the tongue of men and angels I should be unable to decipher it as it worthily deserveth. It is not only a crown of glory, but hath divers other titles of pre-eminency given unto it, of which all shall be true partakers that are godly; a crown of righteousness by the imputation of Christ’s righteousness; a crown of life, because those that have it shall be made capable of life eternal; a crown of stars because they that receive it shall shine as stars forever and ever.”

How searching the Word of God is! James says, “Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.” Now the question that arises in my mind is: Do I consider it a blessing to be tempted? It seems to be the only way to win the crown.

David in Psalm 139:23, 24, says, “Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.” Suppose we make this our daily prayer, and God answers it (for He surely will), then how will we meet it? How beautifully Psalm 19 opens up! But as we read down we note that God, while the writer is trying to reveal Him, in turn reveals Himself. So he concludes, “Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.”

“Presumptuous sins” is a far cry from “The heavens declare the glory of God.” Dear brethren, it takes a fearful fight to overcome sin. Listen to these words: “Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.” Notice how obtaining the crown is coupled up with overcoming.

Listen to this: “Fear none of those 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.”

Somebody has said that to sin is to miss the mark. Well, I ask, what is the mark that we are missing if we are sinning? Here it is, “All have sinned and come short of the glory of God.”

Paul says, “What? know ye not that your body is the temple of the Holy Spirit 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.” So then to win a crown and be among that number who will acclaim Him Lord of All, we must glorify Him now, for He has bought us with His own precious blood.

Spirit of purity and grace,  
Our weakness pitying see;  
O make our hearts Thy dwelling place,  
And worthier of Thee.

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## HOW ABOUT IT?

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**A**M I really and truly interested in my church? am I earnestly striving to help my church to the best of my ability to carry on its God-given work and reach its goal? or do I only think I am doing this?

What is the outsider’s opinion of me? What impression am I making on him? Am I leading him to believe that I am a sincere Christian, or do I only think I am?

Am I a regular church-goer? If other people did not go to church more than I do, would there be need of services every Sunday? Can I truly say, “Lord, I have loved the habitation of Thy house,” or do I only think I do?

What kind of example am I giving the members of my family? Do I practice Christian virtues also within the walls of my home, or do I live up to my Christian profession only before strangers? Am I a consistent Christian, or do I only think I am?

What encouragement am I giving my pastor? Am I helping him in his work, or am I hindering him? Am I a member of the church only to receive, or am I also trying to give? Is my church really better off because of me, or do I only think so? Am I an asset or a liability, which?

Am I giving to the Lord as He has prospered me? Do I give to His kingdom in proportion to my earnings? Honestly, now, would the Lord be able to call me a cheerful and liberal giver? Do I contribute to my home church and to missions as I ought, or do I only think I do? If I should have before me in a heap all that I gave to the Lord in the past twelve months and in another heap all that I gave away for unnecessary things, would I be able to tell God without a blush that I had given Him all I could? In short, have I done my duty in giving, or do I only think I have?

Do I really care for my poor fellow men who are sitting in darkness and the shadow of death? Am I ready to bring sacrifices that they may hear the gospel of Jesus, which has brought light and salvation to me, or do I only think I do? Am I actually telling the truth when I say that my heart is longing to see Christ’s kingdom grow and expand, or do I only think I do?

Am I a worth while church member, or do I only think I am? Am I a member of whom my church can be proud? Am I as good as I think I am, or do I only think so? Ask yourself these questions and ponder well your answers to them.—*Adapted.*

## CHRISTIAN BAPTISM

By Harry A. Sheets

THE CHURCH of God believes and teaches that baptism is essential to salvation. We take the commandments of Christ and the apostles as our authority. Let us herein quote from the Holy Scriptures to prove our position.

Jesus appeared to His disciples seven different times after His resurrection. On one of these occasions He gave the following command: "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. Ten days after this command was given, the Holy Spirit came upon the twelve and Peter preached that great sermon that caused three thousand to repent of their sins and ask how they might escape the wrath of God. Peter's answer 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". "And the Lord added to the church daily such as should be saved"—Acts 2:38, 47.

Cornelius, "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always" (Acts 10:2), was instructed by God in a vision to send for Peter, for, said God, "he shall tell thee what thou oughtest to do". Peter came in response to the call; he preached unto them until the Holy Ghost came upon Cornelius and his household, then "he commanded them to be baptized in the name of the Lord" (Acts 10). That baptism was the one thing Cornelius lacked is evident from the manner in which God accepted Peter's work. God never again directed him to send for someone that would direct him as to what to do.

Paul compares baptism to a burial and then adds: "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. "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."—Gal. 3:27, 29.

Jesus says that in the mouth of two or three witnesses every word may be established (Matt. 18:16). We have given the witness of Jesus, Peter, and Paul. We will not take more space to prove the necessity for baptism but will pass on to a consideration of the form of baptism.

Baptism is administered by the churches of our day by pouring, sprinkling, or immersion. We believe that there is but one correct form of baptism. Paul said: "There is one Lord, one faith, one baptism". Is it not evident from his words that there is but one true baptism and that the others are merely accepted as Christian? The earnest Bible student will want to know which is the one and only acceptable form.

A correct understanding of the term "baptism" will aid us in our search for the truth. The Greek word *bapto*

(baptize) means: "To dip, immerse" (See Luke 16:24; John 13:26; Rev. 19:13). "*Baptismos* (baptism) an act of dipping or immersion"—Bagster's Greek Lexicon. "*Baptizo*, to dip in or under water"—Liddell and Scott Greek Lexicon.

Strong, the author of Strong's Concordance, in his book *Systematic Theology* (Page 522) states: "*Baptizo*, to dip, to immerse, to sink. There is no evidence that Luke and Paul and the other writers of the New Testament put upon this verb meanings not recognized by the Greeks. Conant has examples drawn from writers in almost every department of literature and science; from poets, rhetoricians, philosophers, critics, historians, geographers; from writers on husbandry, on medicine, on natural history, on grammar, on theology; from almost every form and style of composition, romance, epistles, orations, fables, odes, epigrams, sermons, narratives; from writers from various nations and religions, Pagan, Jew, and Christian, belonging to many countries and through a long succession of ages. In all, the word has retained its ground-meaning without change. From the earliest age of Greek literature down to its close, a period of nearly two thousand years, not an example has been found in which the word has any other meaning. There is no instance in which it signifies to make a partial application of water by affusion (pouring) or sprinkling, or to cleanse, to purify, apart from the literal act of immersion as the means of cleansing or purifying".

We advise each reader to re-read the above paragraph to make sure that you get the full force of its meaning.

Dean Stanley, Queen Elizabeth's Pastor, in his address at Eaton College, March, 1879, on "Historical Aspects of American Churches", speaks of immersion as "the primitive apostolical, and, till the thirteenth century, the universal, mode of baptism, which is still retained throughout the eastern churches, and which is still in our own church as positively enjoined in theory as it is universally neglected in practice".

A little earlier in the same year Dean Stanley, writing in the *Nineteenth Century Magazine* (Oct. 1879) states, "The change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word".

"In respect to the form of baptism, it was, in conformity with the original institution and the original import of the symbol, performed by immersion, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same". *Neander, Church History*.

"At first all baptism was by immersion, and some denominations still hold to the mode, but the method of sprinkling and pouring is now in use in most Protestant churches." *The World Book, Vol. 1, page 586*.

"In the primitive church the ordinary mode of baptism was by immersion". *The New International Encyclopedia, Vol. 2, page 643*.

We have given the above from man's writings and records. Let us now turn to God's Word. The King James version states that John baptized "with water", but the Greek states that he baptized "in water". This last state-

ment harmonizes with the other statements regarding John's baptism. John baptized in the river Jordan because there was "much water there". John 3:23. He baptized the people in the river. Mark 1:5. Jesus was baptized "in Jordan" and "came up out of the water." Matthew and Mark. Philip took the eunuch "down into the water and baptized him". Acts 8:35.

It is commonly reasoned that Peter could not have baptized three thousand persons on the day of Pentecost if immersion were used. The record does not state that he did all of the baptizing. There were one hundred twenty persons that received the Holy Ghost that day. If only half of that number assisted with the baptizing there would be but fifty persons to be baptized by each. Not a big task.

The word "sprinkle" (Greek—*rhantizo*— not *baptizo*) occurs four times in the New Testament, Heb. 9:13, 19, 21; 10:22. In not one of these instances is it used of, or connected in any way with, baptism.

We agree with Dean Stanley that to accept sprinkling or pouring as baptism is to change the very meaning of the word.—*Gospel Searchlight*.

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### "THIS SAME JESUS"

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"This same Jesus," on whose loving breast  
 In tenderness and trust John leaned his head;  
 Who wept in sympathy with human woe,  
 Though He had power to raise the mortal dead;  
 The Jesus who with sad, forgiving eyes,  
 Looking on Peter, saw him turn away  
 With bitter tears, to seek the dark of night;  
 This is the Jesus who will come some day.

"This same Jesus," who from Andrew's hands  
 Took loaves and fishes, broke and multiplied  
 To feed five thousand waiting, hungry ones,  
 Till they were filled, refreshed, and satisfied—  
 The Jesus who once lifted children up  
 And blessed them; who rebuked proud men,  
 Their selfishness, hypocrisy, and sin;  
 This is the Jesus who will come again.

"This same Jesus," who upon the cross  
 Laid down His life to ransom you and me;  
 The Saviour, whom, not having seen, we love  
 And trust until at last His face we see;  
 The Jesus who is caring for His own,  
 And when our work is done, will call us home;  
 Whose last word was a promise to the world;  
 He shall yet keep that promise: He will come!

"This same Jesus," not another one,  
 No unknown stranger whom we need to fear;  
 The Christ whose presence long has been our stay;  
 This is the Jesus who is drawing near.

—Annie Johnson Flint.

### THE VALUE OF A BOOK

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TODAY we are inviting your attention to a wonderful Book. Such has been its imprint on society that it is referred to by those acquainted with it as—The Book. Modern would-be wise men have suggested that humanity has placed too much reliance upon the teachings of this Book. Such critics are usually men who themselves have studied but little of the work they are so ready to criticise.

If this Book, the Bible, had not throughout its entire history exercised an influence for good, we might have little reason to defend its claims. The fact, so indisputable to all, that the Bible has placed an indelible stamp upon the worth while attempts of history, makes us eager for every opportunity to set forth its fundamental teachings.

We often erroneously conceive of the Bible as reigning supreme in the church. The fact is that the Bible is supreme in the world of literature. There was no book of fiction ever published in any year that was popular enough to anywhere near approach the publication and sales of the Old Book for the same year. In fact it takes scores of the so-called "best sellers" to duplicate the publication of the Bible for any one year. Not only in the field of literature but in the fields of art and music do we feel the powerful influence of that wonderful Book.

The most beautiful of our artists' productions and the most impressive music of the great producers have found their setting and their theme within the pages of the Bible. More important than any of this, however, is the influence of the Book on human life. In these days of great understanding we may attempt to reduce the conversion of men and women to terms of psychology. It does not matter what our scientific explanation of conversion may be, the fact remains that the simple story of the Bible has exerted a tremendous influence for good upon the lives of countless thousands of people. It has been said that the Bible has changed the man of the world as no other influence has.

If all of this be true of the past what shall we say of the present? Has the Book outlived its usefulness? No! While it may be laid away in the busy whirl of present day affairs, it still contains the only message of hope that man may have. It offers him contentment in the present life, and sets forth a hope for eternity. In the midst of despair and loneliness we may look to the "old, old story," and still find peace and comfort there. We shall find after all the wisdom of the world has filled our ears, that "all the sages said is in the Book our mothers read."

A man without a hope today is miserable. The man with a hope in God as he has discovered it in the Bible may sing in the face of all his present difficulties, "I'm the child of a King." Depression, darkness, despair, discouragement, and all else that may come are made easier to bear by a trust in providence, and a love supreme that is born in the soul through acquaintance with God, advocated by the Book of the ages—the Bible.

—The World's Crisis.

## WE SHALL BE LIKE HIM

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We shall be like Him, oh, beautiful thought!  
Well may our souls with rapture be wrought.  
After the sorrows, the woe, and the tears.  
We shall be like Him when Jesus appears.

After the conflict in peace to sit down,  
After the cross to be wreathed with the crown,  
After the dust and the soil of the way,  
With Him and like Him forever to stay.

Never shall sin with the trail of its shame  
Shadow love's sunlight, nor chill its clear flame;  
Savior, oft grieved in the house of Thy friends,  
Ne'er will we wound Thee when earth's frail life ends.

Master, alas! Thee we've often denied—  
When the world scorned we have shrunk from Thy side;  
Yet, blessed Jesus, Thou knowest Thy love.  
Pardon and help us with grace from above.

When Thou appearest, oh, rapturous thought!  
Well may our souls into rapture be wrought;  
We shall be like Thee when time is all o'er,  
Wound Thee, deny Thee, offend Thee no more.

—Unknown.

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## THE PROBLEM OF GOVERNMENTS BOTH HUMAN AND DIVINE

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By N. H. Geiselman

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*Continued from last week*

WE SPEAK of America as the "land of the free and the home of the brave". But is there freedom here, when thirteen million of our people today are at starvation? when the governor of Pennsylvania says there are one million in his state alone in hunger and want? Hunger and want stalk on every hand. What is the matter? Has the earth failed to give us seed time and harvest? No, indeed! Has man shunned or become unwilling to earn his bread? No, indeed! Men and women are only too willing to work at almost any price that they and theirs may be fed. Who of us, then, is not ashamed of conditions in our own country, all besmeared with oil scandal and a thousand legislative acts in the interest of big business, even to the disparagement of the slavery of common toil.

Picture in your own minds the millions of common toilers, swarming from tenement houses, half clad and half fed, going from early morning to dewy eve working at the forge, the sweat shop, on the farm, in the factories, at the mill, in the mines, on land, sea, and in the air, and our war-

ring nations making, from the bone and sinew of these honest sons of toil, not millions but billions of dollars, that the conquest of the nations might go on. No matter about the doughboys, with dethroned reason and shell shock, with mangled bodies and lost limbs! No matter about the lonely and weeping widows and orphan children! The conquest of the nations must go on.

When the late President Harding sent his message to the buddies at the Buddy Celebration in Baltimore, he complimented them for their valor in the late war, praised them to the highest, and said we would always need soldiers to fight our battles for us; that to talk of disarmament was futile. As much as to say that war is perpetual! God forbid that such should ever be true.

After the last war, our rulers told us that we had enough of war. No wonder, when ten million lives were sacrificed at a cost, to the warring nations engaged, of three hundred and thirty-seven billion dollars, a sum incomprehensible. Let us try to get some conception of this vast sum of money. The Chicago Evening Post published an article saying that if we paid twenty thousand dollars every hour since the birth of Christ to the present day, it would not pay this debt. They burned nine million dollars every hour, two hundred and fifteen million dollars per day, in this war.

What this world needs is peace, peace now and forever, hence the League of Nations and peace pacts sponsored by men, will not avail. I myself join heart and soul with our rulers in saying we have had enough of war. It is put upon record that from 1496 B. C. to 1862 A. D. we had three thousand three hundred thirty-one years of war, or to make it more comprehensible, to every year of peace we had thirteen years of war.

In 1922, Lloyd George, England's greatest statesman since the days of Gladstone, addressing the Free Church of England said, "If the churches allow another war, they might just as well close their doors forever." I do not think that advisable. My suggestion would be to open their doors as wide as possible and let the religion of Jesus Christ come in; teach the fatherhood of God and the brotherhood of man so that all men might be regarded equal before the law. For in God's sight there is no respecter of persons, and "as ye would that men should do unto you, do ye also unto them."

If the churches of today could catch the spirit of the early disciples as given in Act 3:41-44, and live it, then we might hope that all that believed would be together and have all things common. We read of the early church: "And they continued daily with one accord, and did eat their meat with gladness and singleness of heart." If the churches were in this attitude before God and toward their fellow man, then we could hope for much power from them in the world.

Let me send forth a prediction right here, that while Japan and China are at war, it will be but a decade until the whole world will be plunged into the greatest war of all history, the last struggle of the nations under Satanic rule. The devil is deceiving the nations today as of old, with the false philosophy that to insure peace we

must prepare for war, and as a consequence the nations are preparing for war as never before.

Daniel the Prophet foresaw this time. Jesus, while on earth, confirmed the words of Daniel with this distinction, that there will be a time of trouble such as never has been since there was a nation, or ever will be again, and except these days be shortened there will be no flesh left upon the earth. But for the elect's sake, those days shall be shortened. The elect church, endowed with divine nature and with divine power, will take the chaotic condition of the world and bring order and harmony out of it. The church redeemed will become a body politic, with the Christ its living Head, and jointly they will execute divine law in the interest of a perishing world.

Never in the history of civilization has there been such preparation for war as now. To illustrate, France paid on her back debt forty-four million dollars in 1931, but has pulled her nation for four hundred thirty-two million dollars for the incoming war. In other words, she has pulled her nation for three hundred eighty-eight million dollars more in 1931, than she paid on her back debt. Italy is straining every nerve in her preparation for war. It does not take much of a philosopher to understand the purpose of the visit made to President Hoover by that Italian dignity, and the private counsel held with him.

Italy, more than one year ago, began barricading her coast against France, even to the stringing of barbed wire. When France found this out, she began with an army of men barricading her coast against Italy, and when this barricading is completed, she will be ready to match gun to gun with the Italians. The Italians know the sympathy between France and our country. Well do we remember the support we had from France when the thirteen colonies were fighting for their liberty from the British yoke. Our government is not forgetful of the help rendered to them at such a critical time. So when Germany was about to take France in the late war, our government responded to the call of France and kept them from German rule.

The visit of the Italian to Hoover reminds me of the story of a man who on crossing a bridge, did not see a bear approaching from the opposite side until they met in the middle of the bridge. Frightened, the man cried out to his God that if He could not help him, to please not help the bear. So the mission of the Italian dignity was to request of our government that if we could not help Italy, please do not help France.

*To be continued*

## THINGS WERE WORSE

PEOPLE are complaining these days of depression about the price of labor and of products. In Clark's Commentary we read that in 1351 the price of labor was regulated in Great Britain by Parliament so that "corn weeders and haymakers received, without meat or drink or other courtesy, one penny per day." In 1314 the pay of a chaplain was a penny and a half a day. In 1336 a pig could be bought for a penny.

## WHAT IS ARMAGEDDON?

*By E. A. Boothman*

**D**URING the World War, the term "Armageddon" was used repeatedly by newspaper and magazine writers, referring to the great World War. Frequently the question was asked, "Is this the Armageddon?" Because so many nations were engaged in that war, many had the impression that it was the great Armageddon of Bible prophecy.

Although the World War was the greatest titanic struggle this world has ever seen, it was not the "Armageddon", and to call it such was a great mistake. The World War was fought in Europe. The Armageddon will be fought in Palestine, in close connection with the second coming of Christ. It is referred to in the Bible as the great battle of the day of God.

Although this word "Armageddon" has become a prominent one in recent years, many who use the term have not the slightest knowledge of its real meaning. In seeking an answer to the question, "What is Armageddon?" we must consult the Bible. For "Armageddon" is wholly a Bible term, and only once is it used in the Bible, Revelation 16:16, although there are many references to it. Verse fourteen tells us, "They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Verse sixteen says, "And he gathered them together into a place called in the Hebrew tongue Armageddon (or height of Megiddo)."

Here we are told that the kings of the earth and of the whole world will be gathered together in that great day of God Almighty, at Armageddon under the sixth plague, and west of the Euphrates river. "And the water thereof was dried up, that the way of the kings of the east might be prepared" (the power that controls the territory of the Euphrates).

Joel locates the Armageddon at the valley of Jehoshaphat, near Jerusalem, in these words, "I will gather all nations, and will bring them down into the valley of Jehoshaphat. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about." Joel 3:2, 12. Verses nine, ten, and eleven tell us that the heathen are gathered there for a great battle.

Ezekiel locates the Armageddon as being in Palestine, on the mountains of Israel, chapter 38. China, Japan, and India, with all their hosts will be there, for they are the heathen kings of the east. Russia with her hordes, Europe, with all her military strength, America with all her forces will be there. It will be the great titanic struggle of the world for mastery, of which the World War was only a squabble. It is the great and terrible day of God, the great battle of God Almighty, a fulfillment of Revelation 19:11-21. Please read carefully. At this time a great



voice from the throne of God says, "It is done." There were voices and thunders and lightnings; and there was a great earthquake, "such as was not since men were upon the earth." "And every island fled away, and the mountains were not found." Rev. 16:17, 20. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Rev. 6:14. Such is the Armageddon of Bible prophecy.

It would be foolish to attempt to announce the exact date of Armageddon, but we may know when it is near, for the Bible plainly declares that "this generation shall not pass away till all be fulfilled." Never were such preparations being made for war as at the present time. The standing armies of the world today are greater than before the World War. Peace pacts and treaties have no force. Only a spark from some unknown quarter will set the world on fire any time, and the Armageddon will take place that will close this world's history.

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## OUR YOUNG PEOPLE

THE HOPE THAT PURIFIES

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**E**VERY one of us needs an incentive to do right. We are not good merely because it is in our natures to be so. Rather, the reverse is true. We all find ourselves frequently doing the very things which we abhor, the things which we declared we would not do.

How easy it is to "follow the leader"! We all like to be approved by our own special circle of friends. When we find ourselves in harmony with the group, we feel a warm glow of pleasure in our inmost hearts. Often a question comes up for discussion on which we must differ if we would be true to our own ideals. How easy it is just to remain silent, giving our apparent sanction to the conclusions of the majority!

To each one of you, my dear young readers, there will often come the opportunity to concur in the opinion of your friends, or to take a definite stand alone. It takes real courage beside which physical bravery pales into insignificance. But when a vital principle is involved, the results will justify the needful effort every time.

Young people of the Church of God, to you is given one of the greatest incentives to do what you know to be noble and upright at all times. The truth that is dearest to our hearts of all the truths which we believe and teach is, no doubt, that of the nearness of the return of our Master. True, that is now the hope of many other organizations also, but it has been our own special belief always.

Over and over again from beginning to end of the New Testament we find the certainty of His second advent reiterated. Certain occurrences are connected up with that fact, events which we see coming to pass daily. All of which makes us realize that His coming is imminent.

Throughout the epistles, particularly, do we find this to be true.

When one we love dearly has been away for a long time, we make many preparations for his return. Our eager hearts anticipate every thought and desire. Every plan is worked out contingent upon his approval, and we set about improving ourselves in such ways as will fulfill his expectation of us.

Jesus the Christ, whom we all love better than any earthly friend, is returning from His long journey at any time now. It may be today we will hear His step; it may be tomorrow. He will have with Him some wonderful gifts for His own. And His own will be the ones who have made themselves ready for His return. They are the ones who will share in the joy and glory of His coming.

Let us read from God's Book and find out, if we can, what our returning Master expects of us. Paul tells Titus 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."

In other words, our daily acts will all be performed with the thought uppermost in mind of our Master's return. Not that we must go about with long faces; for Paul doesn't mean that when he uses the word "soberly"; but calmly and gravely choosing the things of life that have a lasting value. In many places Paul exhorts us to walk worthy of God who has called us "into his kingdom and glory".

If we can get a vision of the brevity and unimportance of the things of this life as compared to the things which God has prepared for those that love Him, we will lose the thought that the preparations we must make for our Master's return are irksome, and we will desire above all else to be worthy of His smile of approval.

Imagine the scene when the words of John become reality: "Beloved, now are we the sons of God, but 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." No earthly pleasure can be compared to it.

May each of you, my dear young readers, having this hope in you, purify yourself even as He is pure.—*M. G.*

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## THE GOSPEL ACCORDING TO YOU

Not making a living, but making a life;  
 What you are, but not what you gain in the strife;  
 Your life is a book, written red from your veins;  
 What you are, and not what you say, remains.

What life of the Christ are you writing, my friend,  
 A gospel to last till the centuries end?  
 Your gospel of Christ is already begun;  
 Then how shall the rest of the sweet story run?  
 The greatest of all of His questions will be,

"Does your life show the fact that you lived it for Me?"

—*Anon.*

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HE THAT DOETH GOOD IS OF GOD: BUT HE THAT DOETH EVIL HATH NOT SEEN GOD.—3 JOHN 11.

### FAITH AND WORKS

WHILE on my way to Bloomington, Indiana, recently, with a group of team mates, we suddenly rounded a sharp curve, and this message flashed into view—"Jesus Lives".

The message was printed on the front of an old but still inhabited shack. What, dear reader, would be your impression if you should be suddenly faced with this great truth while you were contemplating some of your possible worldly triumphs? I will give you my impressions in the order in which they occurred.

At first I was greatly annoyed at being roused from my rosy daydreams, and my first thought was, "That old hermit must be a fanatic"; then, "I wonder if the inhabitants still believe that or if they are just too lazy to erase it"; and, "Do they live up to it?".

We had scarcely passed the little cabin before a reaction set in, and I decided that the hermit had been right, that the inhabitants were still faithful, and that even though they failed to live up to those two words they had far more courage than I should have had, had the positions been reversed.

I would not have had the courage to fling that challenge to the busy throngs of amusement seekers, and I decided that I would never again scoff at a man who had shown himself braver than I.

There are two major ways of confessing Christ, and of these the first in numbers of followers is by word of mouth; while the action that is quite as necessary and far more effective to the outside world is sadly neglected.

The "Christian" of the present day has been a notable failure in proving his religion by his works. By works I do not mean that one has to perform miracles. Miracles were permitted for the purpose of confirming the Word and are not effective in the present age.

While lip confession is necessary, one can prove more to the world by living one's religion than by telling it. As the Apostle James once said, "Show me thy faith without thy works and I will show thee my faith by my works" (James 2:18). In fact, inestimable damage is done to the cause because "Christians" who are willing to tell their religion refuse to live it also.

In regard to living one's religion, if ours is a living Savior we will have no fear of the future; we will rejoice in our afflictions; and we will gladly obey such commandments as, "Thou shalt love thy neighbour as thyself."—Galatians 5:14.

What a world of meaning there is in the two words "Jesus Lives"! Our Savior is living and is able to save us. If we truly believe that our Savior lives, we should live in such a manner as to demonstrate our faith to the world.

We can teach those new in the faith and even those that are still in the world by the example we set. (Titus 2:3, 4.) Let us strive to do this, remembering always that "if we believe Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

We must not neglect faith, but let us cease our neglect of that equally important factor in gaining eternal life—works.

—Edgar Harvey, Kokomo, Indiana.

Our country!—'tis a glorious land!

With broad arms stretch'd from shore to shore,  
The proud Pacific chafes her strand,

She hears the dark Atlantic roar;  
And nurtur'd on her ample breast,

How many a goodly prospect lies  
In Nature's wildest grandeur drest,

Enamell'd with the loveliest dyes.

Great God! We thank thee for this home—

This bounteous birthland of the free;

Where wanderers from afar may come,

And breathe the air of liberty!—

Still may her flowers untrampled spring,

Her harvests wave, her cities rise;

And yet, till Time shall fold his wing,

Remain Earth's loveliest Paradise!

—William Jewett Pabodie.

"GREATNESS is to take the common things of life and walk truly among men. Happiness is a great love and much serving."—Henry Drummond.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*"The Lord is my strength and song, and he is become my salvation."*

### AT THE RED SEA

LET US picture to ourselves Moses leading a vast throng of people, all who were able carrying a bundle of some kind, out into a wilderness with which they were unfamiliar. It was no little task, was it? Even though they were being taken away from the hardest life imaginable, yet they began to complain almost at once. For, as they looked back, they saw the dreadful Egyptians with Pharaoh at their head, following them with the horses and chariots of the army.

It could mean but one thing. Pharaoh and his soldiers were bent on their destruction. Moses had led them out of Egypt merely to die in the wilderness. So little faith did they have in the God of heaven!

Here they were—the deep sea before them, Pharaoh and his army behind, and the wilderness all around. No wonder terror struck deeply into their hearts! Then Moses spoke those wonderful words: "Stand still, and see the salvation of the Lord."

Raising his rod, Moses, through the power given him by God, caused the waters to pile up on either side, and a dry path appeared through the sea. The cloud by which God had led the Israelites, was now lifted and it followed them, hiding them from the Egyptians.

With Moses leading, the Israelites stepped into the dry path with the waters piled like mountains on either side, and reached the other shore in safety. The Egyptians, of course, tried to do likewise, but when they were in the midst of the sea, down came the walls of water, and they were all drowned.

Surely, we think, the Israelites must have known that God was leading them and would care for them at all times! And for a time they did, for we read that "the people feared the Lord, and believed".

When they found themselves safely on the other shore and the Egyptians perished in the waters, they sang a song of thanksgiving and praise to God. You will find that song in Exodus 15. It shows the joy that was in their hearts because of God's deliverance.

But just three days later they began to complain again. However, do you know, I believe the Israelites were no different than we are today? God cares for us and shows us so plainly sometimes that He is leading us, and yet as soon as we meet with some little difficulty we begin to be

afraid and try to figure out for ourselves just what we will do, instead of simply trusting Him.

As we read these stories of Israel from week to week, let's find out, if we can, just how they apply to us and let's trust and follow God in our own lives.—*M. G.*

### EYES THAT SEE

THE wise man of the kingdom invited Tom, Ned, and Robert to visit the castle so he could choose a playmate for the prince.

When they came, the wise man said, "I'm sorry the prince can't play as usual. He's resting. You may play in one of the large rooms."

So the three boys played in a beautiful room.

When ready to go home, the wise man asked, "What did you see and do?"

"I saw beautiful pictures, gold coins in a wonderful magic box, and a hobbyhorse that canters. I played mostly with the hobbyhorse," said Tom.

"I saw the most interesting games and puzzles all made of silver. I built a store with the blocks and worked three puzzles," replied Ned.

"I saw a little boy on a ragged bed in the corner. He was asleep, and I fanned him to keep him cool," answered Robert.

The next day a letter came to Robert asking him to come every day to play with the prince. "For," said the letter, "you had eyes to see the prince even though he was asleep."

Your eyes see what you want them to see. "What a funny nose she has," said one boy of the new teacher.

"But what beautiful eyes," said another.

"His clothes are old," said Howard of the new boy next door.

"Yes," said Oliver, "but how kind he is to his brother and sister, and how his dog loves him."

Train your eyes to look beneath the clothes your little friends wear and see their hearts.—*Selected.*

"One day a little incense cone Peter set alight;  
And warmly burned the little point,  
Quite steadily and bright.

"The smoke seemed rising straight to heaven,  
Quite quickly in the air;  
And Peter thought, 'That's just the way  
I guess it is with prayer.' "

# With Our Sunday Schools

LESSON 4.—July 24, 1932

## THE DELIVERANCE AT THE RED SEA

Exodus 13:17 to 15:21

Devotional Reading: Psalm 37:1-7

### GOLDEN TEXT

The Lord is my strength and song, and he is become my salvation.—Exodus 15:2.

#### A STUDY OF THE SUBJECT

**Topic: The Deliverance at the Red Sea.**

**Basic Truth:** "By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned."

**Outline:** I. Faith-building Obstacles. II. "Stand Still!" III. "Go Forward!"

**I. Faith-building Obstacles.** The children of Israel had reached an impasse affording no possibility of further advance. From the rear the armed host of Egypt was approaching, while before them lay the waters of the Red Sea. Without an unconditional surrender, they could not go back. In front was the impassable flood. No human help would avail. But one recourse remained—an appeal to Jehovah their God! They could say as David later cried, "Thou hast beset me behind and before, and laid thine hand upon me . . . If I . . . dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."—Psa. 139:5, 9, 10. To realize the futility of their own efforts and then to witness the success of God gave them confidence in Him.

**II. "Stand Still!"** To remain "Serene and resolute and still, And calm, and self-possessed," as Longfellow expresses it, under a situation filled with critical danger, indicates a faith in God both full and steadfast. One can bear the burden of anxiety and fear easier if he is able to exert himself in an effort to provide relief. But to simply "stand still" is both a test of faith and a test of fortitude.

**III. "Go Forward!"** When the moment came to advance at the command of God against the obvious danger of the sea and Moses lifted his hand holding the rod and stretched it out over the waters, with what breathless interest Israel must have watched the result! The church today is facing a very similar situation. We are surrounded by enemies on every hand. Declining in influence, dying out in numbers, weakened by the faithlessness of its own members, it seems both useless and impossible for the church of God to attempt to "go forward". Yet just as God opened the way before Israel in the hour of its greatest need, so will He also open the way before us if we will but "stand still" for Him to give the word to advance.

#### PRACTICAL APPLICATIONS

The lesson relates a wonderful deliverance of the children of Israel from their enemies by the power of God. Israel was helpless in their own strength. Their extremity was God's opportunity. No human power could deliver them from the trap in which they were. From

a human standpoint they were hopelessly lost.

**The Lord Shall Fight for You:** When the Lord fights for a person, victory is sure. No matter how great the odds, defeat will never come to the individual who has the Lord on his side. "If God be for us, who can be against us?" Apparent defeat can soon be turned into victory by the power of God. Israel's experience as a nation has been the experience of many an individual.

**Go Forward:** Moses told the children of Israel to "stand still", but God charged them to "go forward". Until they came to the Red Sea, Israel had been walking according to sight; they must now proceed by faith. We should never stand still; if we are unable to walk by sight, we must continue by faith. The Christian journey is a walk of faith.

#### Go Forward

—faith never stands still;  
—forgetting those things which are behind;  
—God will lead the way.—C. E. R.

#### THE GOLDEN TEXT

"The Lord is my strength and song, and he is become my salvation".—Exodus 15:2.

After crossing the Red Sea, Moses and the Israelites realized that it was God who had delivered them. They were so happy that they sang the words found in Exodus 15:1-21. Without the strength given by God, Moses would have been helpless before the Israelites at the Red Sea. God truly at that time was his Strength and the Salvation of all who crossed the sea. Moses acknowledged it.

David, in Psalm 118:14, uses these same words of our text; Isaiah also uses them in 12:2. Whether or not they were quoted from Moses I do not know, but without doubt both David and Isaiah realized from whence their strength came. Today those who rely on the Father are often given strength for their work; otherwise they would fall beneath the load. Without His help we would be helpless; we depend on Him for salvation.—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### How God Helps His People

God won't help anyone that won't try to help himself. This fact is illustrated in the life of Israel time and again. God will tell His people what He wants them to do; then He expects them to make the next move before He will act again. In Egypt God directed Israel to kill the passover lamb and display the blood. They did their part, and He saved them. Next He commanded to move forward as He would direct, and they would be free from their masters. They did as directed and were on their way to freedom. God guided to the Red Sea. The cloud and pillar of fire did

not halt, but Israel did. God said, "Go forward"; but Moses said: "Stand still and see the salvation of the Lord".—Ex. 14:13, 15. Because Israel had already acted once, God came to their rescue.

The above fact is also illustrated by the events of Pentecost. God, through His spirit, spoke to the Jews by Peter. They responded by asking: "What shall we do?" God's second move was: "Repent and be baptized . . . The same day there was added unto them about three thousand souls. . ." If we would have salvation we must take the same steps as did the Jews on Pentecost. God made the first move by causing the gospel to be preached to us. We must repent and be baptized. God then remits our sins and makes us new creatures; but we must rise to "walk (not sit) in newness of life".—Rom. 6:4.

God not only makes the first move, but He makes the last one, the final one being the giving of the blessing. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations."—Rev. 2:26-27.—H. A. S.

#### INTERMEDIATE CLASS

**Topic: How Israel Won Freedom.**

Study the map again so that the location of the different countries will be perfectly clear to you—Palestine, Egypt, the wilderness and desert. Find also the Red Sea and the place where the Israelites had to cross. It is vacation time now, and you should have more time to put upon your Sunday school lessons. Draw a map showing these places and the line of march of the Israelites, and take it to class on Sunday to surprise your teacher. You will learn a great deal from it.

We imagine the Israelites must have been very happy when they finally got away from the terrible Egyptians. Were they? Read Exodus 14:11, 12. What was Moses' answer? Vv. 13, 14. Did they find a great bridge over the Red Sea when they reached it? How did they reach the opposite shore? What were their feelings as they stood on the other side and realized that except for God's help they would have drowned as did the Egyptians? V. 31. No wonder they sang that beautiful song found in Exodus 15. It must have been a mighty sound going up from the hearts of that great multitude. Learn v. 13. In Revelation 15:3, 4, we read that the song of Moses and the Lamb will be sung sometime in the future by a vast throng, clothed in white garments, no doubt, to show they have conquered sin. That will also be wonderful music.

As we study from week to week let us see whether the Israelites always remembered to thank God for their freedom.—M. G.

## AMONG THE CHURCHES

### CONFERENCE DATES

Indiana Bible School and Conference  
at North Salem, July 5 to 19  
General and Illinois Conference and  
Bible School, at Oregon, August 2 to 14  
Southwestern Nebraska Conference  
at Holbrook, August 13 to 21  
Iowa Conference and Bible School at  
Waterloo, August 20 to 28  
Eastern Nebraska Conference at  
Omaha, August 28 to September 4  
Virginia Conference and Bible School  
at Maurertown, August 25 to Sept. 4

### DIXON, ILLINOIS

The Church of God Sunday school will hold its annual picnic on Thursday, July 14, at Lawrence Park, Sterling. All members and friends are invited to attend. Cars will leave the Dixon church at 1:15. Supper will be served at six o'clock.

### SERVICES AT PLUM RIVER (ILL.)

Bro. C. E. Lapp will keep his regular appointment with the brethren at the Renner church, near Lanark and Mt. Carroll, next Sunday, July 17. All members and friends are urged to be present and benefit by these services.

### GRAND RAPIDS, MICHIGAN

More than forty of our number on July 3 motored the forty miles through rain to help us put on the evening service at Coats Grove. The orchestra did itself noble, as well as those who rendered other musical numbers. Bro. Eddie Coats, pioneer of the faith for many years, was unable to be at church, but was looking pretty well at the old home.

Bro. A. K. Richardson, of Wayland, another pioneer of the faith, has been suffering painfully from "trench foot", but is reported better.

Our daily vacation Bible school is now in progress, to continue till July 22, and to be followed by the Sunday school picnic on the 23rd.

During the quarter just opened a special feature is to be carried out each Sunday. July 3 was "Teachers Sunday", and at the closing assembly the superintendent introduced each teacher before the school, with a few remarks. The committee has worked out some interesting plans which we trust will prove profitable.

F. E. Siple, Pastor.

### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB and N. B. I.

Samuel J. Smith; C. E. Lapp; Vivian Magaw; Opal Robbins; Mrs. W. L. Robbins; Dollie Mae Robbins; Ruchie Alexander; T. M. Savage, Sr.; W. M. Bowers; Mr. and Mrs. Arthur Gilbey; Mrs. J. H. Adams; Frances Pierce; Conrad Dickle; Ida Jeffrey; Mr. and Mrs. D. W. Kirkpatrick; Lillian A. Greiner; Mrs. Ada Updike; Leota B. Hanson; Florence Hanson; Mrs. Arra Hanson; Mr. and Mrs. Eugene Howard; Harriet Reed; Albert Siple; Ella Siple; Silas M. Claypool; Diana Murphy; Mr. and Mrs. Wm. Huffer; Mrs. A. M. Siple; Leona Marsh; Leila E. Whitehead; Mr. and Mrs. F. L. Austin; W. A. Reid; Frances Wynne; Harvey Krog.

### FONTHILL - NIAGARA FALLS

Sr. Absalom Hoover, Selkirk, Ont., has been confined to her bed for several weeks and is very weak at this writing. Bro. Hoover is also quite feeble. They are in their eighty-fourth year, and we pray the Father to grant them peace and comfort in their declining days.

Commencing Sunday, July 10, the schedule of our church services will be changed so as to give both churches morning services. The preaching service at the Falls' church will be held at 10:00 o'clock and the Fonthill service at 11:45. The Sunday school will follow the Falls sermon and precede the sermon at Fonthill. This schedule will be given a trial during the summer months.

Last Sunday evening the pastor exchanged pulpits with the pastor of the Fonthill United Church. The Baptists have arranged for him to supply one of their pulpits on Sunday afternoon in absence of their regular speaker. This cooperation is finding a very favorable response with the townspeople.

Several of our various members are taking part in their respective family reunions. Some of them are of immense size.

After spending several days among the Fonthill membership, Sr. Dashwood returned to her home in Dunneville, Ont.

At our morning service at the Falls' church last Sunday Rena Fletcher was baptized into the all-saving name of our Lord Jesus. Rena is devoting herself to her Master in early youth and we commit and commend her to the care of Him who notes the sparrow's fall. Her address is Ridgeville, Ont.

### NEWS FROM ELDORADO, ILLINOIS

Bro. C. E. Lapp arrived here on June 22; accompanying him were Gerald and Ednah Cooper of Ripley. We had Bible study at the church on Friday evening, June 24, preaching, June 25, and two services on Sunday, June 26. We had the pleasure of hearing Bro. Cooper preach two sermons while he was with us. Our hearts were made to rejoice for one so young to stand for Jesus. We again had Bible class on the 30th, with a full class of about 35. To make it more interesting Mrs. Leota Hanson and Ella McDonald drove over for services on Sunday, June 3rd.

The best and most interesting was the fact that two dear ones came forward, confessed faith in Christ, and they with a crowd of people drove from service at church to the water at Elba and were baptized into Christ by Bro. Lapp. We were made to rejoice to see this young couple, Earl Davis and Lorene his wife, start this new life together. May God bless and keep them faithful and true till Christ comes.

From the water we all went to the Randall Davenport home for dinner, prepared by his wife in honor of Randall's birthday. (We wouldn't dare say how old he is.) At the church at 3:30 we observed the Lord's supper and had services at eight o'clock, making one full day.

We had Bible class again on Wednesday evening, July 15. During all these services Sr. Ednah Cooper helped with the music, gave several special numbers that were appreciated by all.

In the Master's service,  
Mrs. Fred Shain.

### WEDDING BELLS

#### SWARTZ - STADDEN

A very pretty church wedding of interest to both sides of Cleveland was solemnized at the Lakewood Christian Church at 4 p. m., June 18, when Miss Ethel P. Stadden became the bride of Mr. J. Don Swartz. The ceremony was performed by Rev. L. E. Conner, who for twenty years was pastor of this church, and has married all the Stadden young people, of which Ethel is the last. He was assisted by Rev. H. B. McCormick, pastor of the Lakewood church, and former pastor of the groom. The happy couple then departed on a motor trip through the south and east.

These two young people are among our most active workers. The bride for years has taught in the Sunday school, sung in the choir, and been active in Berean and church work. She has become well known to most of the readers of this page, through some one of these several channels of work. The groom is perhaps not quite so well known on the east side, having only recently been with us, but we predict he will be, for he also has established a good reputation among his friends in Lakewood, where he has been active in choir and other church work.

Both Don and Ethel are of sterling character, and universally esteemed and loved by those who know them. We could only wish that all young couples starting out in life could do so, as they are, united in faith, and firmly determined to make theirs a Christian home! It is a pleasure to wish for them the highest happiness life can hold.—Golden Rule News.

#### PIERCE - GAYMAN

At the home of the bride's parents, Mr. and Mrs. Jacob Gayman, 907 E. Milton St., South Bend, Ind., Horace G. Pierce and Wilma Fern Gayman were united in marriage on May 14, 1932, by Bro. J. H. Anderson. Both of these estimable young people are members of the Church of God at South Bend. They are at home at 1820 S. Columbia St.

#### DENCHFIELD - RANDALL

A beautiful wedding took place at the Church of God at St. Cloud, on Sunday, July 3, at 2:30 p. m. John Denchfield, pastor of the Church of God at Eden Valley and son of Mr. and Mrs. A. E. Denchfield of this city, exchanged vows with Miss Cleora Randall, daughter of Mr. and Mrs. A. H. Randall. The ceremony of matrimony was read by A. E. Hoskins, pastor of the church.

The church was prettily decorated with an arch of maple leaves, banked with flowers and ferns. Mrs. Roy Palmer at the piano played the wedding march. The bridal party was ushered in by two little sisters of the bride and groom, Lucille Denchfield and Rowena Randall. Gordon Randall was best man. Miss Ellen Denchfield was bridesmaid, and little Alice May Hoskins was ring bearer. The father of the bride escorted her to be given in marriage.

After the bridal party had marched in, Mrs. E. P. Hoskins sang, "O Promise Me", with Miss Margaret Hilbert accompanist. When

the vows were exchanged she sang, "I Love You Truly", Mrs. Palmer playing the recessional.

A wedding lunch was served in the church basement to immediate relatives. Bro. and Sr. Denchfield will make their home in Eden Valley where Bro. Denchfield is doing a splendid work. We pray God will use them both in the preaching of the blessed truth of the gospel. May the Lord bless them that their happy unity of lives will bring joy and comfort to others.

A. E. Hoskins.

PIFER - BOYER

On Tuesday evening, July 5, Miss Emilie Boyer became the wife of Mr. John H. Pifer. Sr. Pifer is the daughter of one of our earlier ministers. Her father helped to establish the Church of God at Maurertown, Virginia. She, herself, is one of our loyal, devoted, and consecrated women. She has been an "Angel of Mercy" in many homes in times of sickness and distress. Her generosity and Christian love is known farther than she is. We would feel a deep loss, indeed, if she were to leave us, but she is moving nearer to the church than ever, for which we are thankful to the Father in heaven.

Mr. Pifer is not so well known to us, but all reports to reach us speak of the high regard and esteem in which he is held in the community in which he resides. His pleasant smile and genial disposition have already won a place in our hearts.

We pray God's blessing upon these two, and may the home they establish be one in which His name shall be honored and revered at all times.

Harry A. Sheets.

BETWEEN YOU AND ME—

Sr. Wm. Huffer, of Michigantown, Ind., is just now convalescing from a serious illness.

Bro. Richard LeCrone, who has completed the course of study for the ministry in the N. B. I. Training school, is one of the teachers in the Indiana Bible School now in session at North Salem.

Sr. Leona Marsh, of Fort Wayne, Ind., her brothers, John and wife of Chicago, Orland, and family of Mt. Morris, Ill., were all welcome visitors at services at Oregon Sunday morning, July 3. They are relatives of Bro. Marsh, pastor at Oregon.

Among other references given in the obituary of Bro. R. A. Humphreys' son, in The Herald of June 14, we omitted that of Colossians 1:24. Though he gave us permission to use our judgment in the use of them, Bro. Humphreys desires that we call your attention to this text, as he feels it particularly applicable. Much sorrow has come to them because of their son's sad death.

Sr. Lucy B. Groat, of Hanford, Calif., in sending her remittance for The Herald and to the Dollar-A-Month Club, says that she thinks often of the pleasant associations of last summer at General Conference and that she received an added interest in the work of the N. B. I. because of her attendance at conference. We wish she could be present this year also, as well as many who are distantly located from headquarters.

Our readers will anticipate with interest next week's issue of The Herald. Among other articles of value it will contain a copy of the Confession of Faith in use in the Geneva, Illinois, church in 1868. We are indebted to Bro. Austin for this interesting manuscript.

"The Crowning Day", by Bro. Alldridge in this issue was suggested to his mind after hearing Bro. Conner speak on the same theme at his recent visit to Cleveland. Bro. Alldridge suggests that Bro. Conner be requested to repeat the sermon at General Conference.

The article by Bro. Sheets in this number is the first of three articles on baptism which he is writing for his church bulletin. We will give our readers the others after they appear in Gospel Searchlight.

Word has just been received of the death of Sr. Barnebee of Chicago, who was among the early members of the Church of God in northern Illinois. Obituary will appear next week.

The article, "What Is Armageddon?" was clipped from a weekly local paper by Sr. C. H. Nye of North Anson, Maine, and sent to us by her. She says they could not get along without The Herald and they think it grows better continually. Thank you, Sr. Nye, and we pray that God will continue to bless the sowing of His precious seed through these pages.

General Conference Representation

EXTRACT from the Constitution and By-Laws:

VIII. (13) 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 certified by the proper officer to the Secretary of the General

Conference before the session at which their votes shall be cast. (As amended August 12, 1926.)

The General Conference,  
G. Eldred Marsh, Secretary.  
Oregon, Illinois:

This is to certify that ..... have been appointed delegate.... to represent the ..... church conference at the General Conference to be held at Oregon, Illinois, August 2 to 14, 1932. The ..... church conference has ..... members which the above delegate is authorized to represent.

(Signed)

..... Chairman  
..... Secretary

Dated, July ....., 1932.  
Names and addresses of members follow:

## MONOTHEISM AND POLYTHEISM

*Continued from page 643*

notably in 1 Corinthians 1:3, 2 Corinthians 1:1, in a number of the other epistles. The Apostle John wrote to the same Church of God; so did Luke in the Acts. Peter in his two epistles holds to the same faith.

Indeed, throughout the New Testament, after the day of Pentecost, the Church of God holds a prominent place. Jesus said to His apostles, especially to Peter, that He would build His church upon the foundation that Peter had announced, that He was the Christ, the Messiah, the Son of the living God. The churches of Christ are Christian churches. When Jesus finishes His work as the High Priest in the heavens, He is to deliver to the Father all things that God has placed in His hands. Then the Church of Christ, all Christian churches, will become the Church of God and will last forever.

I remember quite distinctly when Alexander Campbell and others founded the Disciples' Church. Somewhat later this church became what is generally known as the Christian Church. Not long ago a minister of this church told me that Alexander Campbell in his writings showed clearly that he believed in one God only, just as the Unitarian Church. However, the latter is quite inclined to be either skeptic, or agnostic.

Many individual members of a number of our churches are quite strongly of the belief that there is but one God and that Jesus Christ is His only begotten Son. No one who has been led to believe in an untruth need fear, however, that the Judge of all things will lay it up against him if he repents and decides to follow the truth. The Apostle Paul is very clear in stating that if we have been led to believe in error unintentionally we may repent and be fully forgiven. We should all teach truth as soon as we find it.

In the eighth chapter of Acts a very fine lesson is given us in the case of the prime minister to Queen Candace of Ethiopia (Abyssinia on the Red Sea in Eastern Africa, with a small piece in Arabia on the western edge of Arabia in Asia). This man stood next to the queen in the government of their land. He had gone all the way to Jerusalem to attend the passover feast. His fervency of belief is shown not only by the difficult task involved in the very long journey, but he had with him the Jewish Scriptures which he was devotedly reading when Philip appeared at his side. When Philip appeared to the eunuch, the latter was on his return journey toward his own land. He was then reading a difficult passage in Isaiah. Speaking of the Messiah, the wording was that like a sheep He was led to the slaughter and as a lamb before his shearers is dumb, or speechless, so He opened not His mouth. Philip asked him, "Understandest thou what thou readest?"

The eunuch replied in the negative, "How can I understand unless someone who knows will instruct me?" Philip, beginning at the same scripture, Isaiah 56:3, taught him about the Messiah or Christ.

There is no doubt that Philip made very plain to this Jewish officer of Ethiopia a full story of the promises concerning that Messiah and of His life and death. Among other things Philip taught the need of baptism, for coming to the water on their way (Philip was now riding with the eunuch in his chariot), the latter said, "Lo, here is water. What doth hinder me to be baptized?"

Philip's reply was, "If thou believest with all thy heart, thou mayest." Then both went into the stream, and Philip baptized him. The eunuch continued his journey to his homeland, and the faith of Ethiopia in the future shows that the lesson had borne abundant fruit.

We have written before of the false insertion into 1 John 5 and Maatthew 28. It should be added that all "three-God" followers for years after the writings of the monk who made these false additions were found, possibly after his death, those who were later called Dunkards obeyed fully the faith that they had gained from their leader. Both branches of the Dunkard Church baptized by three immersions, once in the name of the Father, once in the name of the Son, once in the name of the Holy Ghost. Virtually all that use this language are imitators of the Dunkard belief, even if they do not immerse.

The writings of the early church fathers during the middle ages give us very much light. The first mention of these three immersions for one baptism is that they baptized thus to show the three days that Jesus was in the tomb. The next mention, possibly a hundred years later, was that they baptized in that way to show God the Father, God the Son, God the Holy Ghost. A very fine Bible study may be made here by earnest readers of the Holy Scriptures.

The writer is a blind man. It would afford him great satisfaction if interested readers would write him their thoughts or get young Bereans to write for them. The writer would regard this as a very worthy piece of missionary work. Any notation of errors or supposed errors will be welcome. Address him at Natchitoches, Louisiana.

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### "FOR IN THEE DO I PUT MY TRUST"

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*Arranged over fifty years ago by George Phare*

1. I prevented the *Dawning* of the morning, and cried: I hoped in thy word.—Psalm 119:147.
2. My voice shalt thou hear in the *Morning*, O Lord; in the *Morning* will I direct my *prayer* unto thee, and will look up.—Psalm 5:3.
3. At *Noon*, will I pray, and cry aloud: and he shall hear my voice.—Psalm 55:17.
4. My tongue also shall *talk* of thy righteousness *All the Day* long.—Psalm 71:24.
5. Let my prayer be set forth before thee as incense; and the lifting up of my hands as the *Evening* sacrifice.—Psalm 141:2.
6. At *Midnight* I will rise to *give thanks* unto thee.—Psalm 119:62.



# THE RESTITUTION HERALD

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## THE MAJESTY OF GOD

*By Lyman Booth*

*“The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself; the world also is stablished, that it can not be moved.”—Psalm 93:1. “The heavens declare the glory of God; and the firmament sheweth his handywork.”—Psalm 19:1.*

How infinitely great is our God; how good and pure are His ways! How frail and weak are we, how helpless, destitute, and needy! His throne has stood through the eternal years. The eternal past is present with Him. To Him there is nothing new, neither old. He is the everlasting God, and His thoughts in all His works move smoothly on, while ours are vainly disturbed and vexed with trifling causes. He is clothed with divine majesty and girt with almighty power. Throughout unnumbered years His hand has guided this earth, the sun, the moon, and the stars in their several courses without any commotion or mishap. They move with the utmost regularity in their appointed orbits.

How often do His mighty thunders fill our minds with fright! The mighty billows of the ocean beat wildly against the shore, leaving death and ruin in their path; and the devastating tornado sweeps wildly across the country, leaving desolation and waste behind. All are mighty, but mightier is He whose voice the lightning, wind, and waves obey, and whose hand restrains their destructive power.

Of all the inspired penmen, none wrote more fully concerning the power, wisdom, and majesty of God than the Psalmist. We read at various places in his book, “The Lord reigneth, he is clothed with majesty. Honour and majesty are before him: strength and beauty are in his sanctuary. The voice of the Lord is powerful; the voice of the Lord is full of majesty.”

In recognition of these excellencies David says, “Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment”. The remaining portion of this Psalm (104) is devoted to telling of the wonderful works of God, till we come to verses 33 and 34 in

which he says, “I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord.”

In Psalm 19 we read, “The heavens declare the glory of God; and the firmament sheweth his handywork.” To show the frailty of man as compared with the Father, David says, “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?” How great is the Being who has created all things in heaven and earth, and how weak is man who can not create a single object!

While man cannot create, he can investigate and search into the limitless realms of creation. There is no science better fitted to cultivate the powers of the imagination and to encourage one in the pursuit of a knowledge of the wonderful works of God than astronomy. It is the most ancient of all sciences. The study of the starry heavens is doubtless as old as man, and, therefore, many of its discoveries date back of all authentic records, amid the dim mysteries of tradition. It possesses the beauty of poetry and the exactness of geometry.

One of the most sublime spectacles in the whole realm of nature is the great dome of the sky filled with glittering stars of varied colors and brilliancy. Some have a vivid light, perpetually changing and twinkling; while others are more constant and shine tranquilly upon us. In the presence of such wondrous beauty the most tender sentiments of the heart are awakened; a feeling of awe and profound reverence for God comes over us and arouses the better nature within us.

*Continued on page 663*

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*“Bring ye all the tithes into the storehouse, . . . saith the Lord of hosts.”—Malachi 3:10.*

## The Editor's Prayer

OUR FATHER, we approach Thee with grateful hearts as we remember the many blessings Thou hast given unto us in the past and the gracious manner in which Thou art providing for all of our needs of the present. Help us, we pray, that we may show our appreciation of what Thou hast done for us by dividing with others less fortunate than ourselves these rich outpourings of divine favor. May we look upon the pressing needs of others as an opportunity for praising Thee for Thy goodness by showing unto them something of the grace which Thou has bestowed upon us. Help us, our Father, to realize also that the time for such service is short, that our Lord is coming soon to reckon with us concerning the use we have made of our time and talents, and that our reward will depend upon what we have done here and now. Amen.

## The Gospel and the Times

THE Program Committee of the General Conference and the Illinois State Conference working in conjunction have suggested as the keynote of the coming annual gathering the phrase appearing at the head of this editorial: *The Gospel and the Times*. The various speakers will be invited to devote special attention to the times in which we live and endeavor to point out the way in which the gospel as taught by the Church of God meets every need of mankind, both as to the present and the future.

This slogan is suggested as applicable more to the speakers on the evening program than to the other sessions of the conferences.

It is the desire of the joint-committee that the speakers be as widely representative as possible and that the subjects presented be spiritually uplifting and prophetically inspiring. In these times of discouragement it is important that the faith and hope of the body be made strong by increased knowledge of the Word of God. Consequently, we need the leadership of our most spiritual minds and the instruction of our most able students of the Bible to direct us in our Christian growth.

Come, and bring with you the fruitage of your years of earnest biblical research. If you cannot possibly be with us in person call upon the Father to bless and guide us throughout the meeting to His own name's honor and glory.

## Our Financial Obligation

ON PAGE six hundred seventy-two of this issue you will read with interest the statement of the president and business manager of the National Bible Institution, Brother L. E. Conner, concerning the financial condition of our work at this time. After taking into careful consideration the world-wide depression through which we are passing, with the consequent reduction of contributions to our cause, we feel that the manager, the board, and the entire brotherhood should rejoice in the Lord for the manner in which He has assisted us in carrying the load thus far.

Now that we have gone this far and succeeded in maintaining every department of the work in full, we must not under any circumstances permit it to die out under the present crisis in world affairs.

Some of the most successful evangelistic work in the history of the Church of God has been carried on during the past year, and THE RESTITUTION HERALD and the National Bible Institution have contributed not a little to these splendid achievements.

The editorial and the publication staff of the paper have put forth every effort in their power to make THE HERALD more useful and informative with each issue. Whether we have succeeded in doing this we leave to your judgment. Hundreds of letters from all parts of the country attest the widespread approval of the brethren of our united endeavors along these lines.

But we must remember this: While the subscription price of THE HERALD is but two dollars a year, the actual cost of its publication is nearly four dollars per annum. The difference between the subscription price and the cost of printing and mailing must be made up from the funds contributed to the National Bible Institution. The paper thus becomes in reality a missionary enterprise carried on by the voluntary donations of our generous brethren and friends.

We feel sure that as headquarters has shown a real intention to cut all expenses to the lowest possible extent, to dispense with all unnecessary departments, and to continue to sacrifice the time and money of the individual members of the board as has been done so freely during the past year, the brethren of the Church of God will put their united efforts behind the work of the General Conference that it may be carried on successfully until the Master comes!

## CONFESSION OF FAITH

*Thinking that some may be much interested in the Articles of Faith which some of our early churches developed from their studies of the Scriptures, the following Confession of Faith, which was in use in the Geneva, Illinois, church in 1868 when Benjamin Wilson was pastor, and to which all candidates for baptism were expected to subscribe, is copied and presented to Herald readers. It reads as follows:*

*To the Congregation of Disciples of Jesus Christ assembling at Geneva, Illinois:*

**D**EAR Friends: Having for some time been engaged in examining the teachings of God's Word, we now respectfully present the following as a synopsis of our Faith:

I We believe that there is but "one God, even the Father, who is above all, and through all, and in all them that believe; and one Lord Jesus Christ by whom are all things." —Eph. 4:6; 1 Cor. 8:6.

II We believe that the Scriptures are of Divine origin, and that the Prophets, Jesus, and the Apostles, spoke by the inspiration of the Spirit of God. 2 Tim. 3:16.

III We believe that on account of the disobedience of Adam, all mankind are rendered mortal, and placed under the law of sin and death. Gen.3:19; Rom. 5:12; 1 Cor. 15:21.

IV We believe that God in His mercy has provided a way by which man may be delivered from the law of sin and death, and attain to life and incorruptibility through Jesus Christ.

V We believe that a partial unfolding of this way of life is found in the promises which God made to Abraham, Isaac, and Jacob, to whom He gave by promise, and to their seed, the whole land of Canaan, for an everlasting inheritance; and that in them, and in their seed should all the families of the earth be blessed, and that this promised seed is Christ. Gen. 12:2, 3, 7; 13:15-17; 15:18-21; 18:7, 8; 26:2, 4; 18:12, 14; Gal.3:16.

VI We believe that a further development of the plan of redemption is contained in the promises which God made to David, concerning his seed, "which should be of his sons", who should sit upon his throne forever. 2 Sam.8:12-14; 1 Chron. 17:11-15.

VII We believe that this promised seed is Jesus the Anointed; who being begotten by the Holy Spirit, was born of Mary, who was of the Royal line of David; and hence Jesus is the Son of David and of God. Matt. 1:8-20; Luke 1:26-76; Matt. 3:17.

VIII We believe that this Jesus when He had finished the work which the Father gave Him to do, "was taken, and by wicked hands was crucified and slain"; that His death was accepted by God as a sacrifice for the sins of the world; that He was buried, and rose again from the dead, for the justification, and pardon of all who believe the things concerning Him. And that, having been with His Disciples for the space of forty days "speaking of the things

pertaining to the Kingdom of God", He was parted from them and carried up into Heaven, where God hath highly exalted Him, and given Him a name "which is above every name," and has given to Him "all power both in heaven and on earth." John 17:4; Isa. 53:5-7; Gal. 1:4; 1 Cor. 15:3; Heb. 2:9; 9:9-26; Matt. 27:59-66; 28:5, 6; Luke 24:50; Acts 2:33; Matt. 28:19; Phil. 2:9.

IX We believe that whilst Jesus is in the Heavens, He is acting as High Priest and Mediator between God and His people. Heb. 7:1; 1 Tim.2:5.

X We believe that this same Jesus who is gone into Heaven, will return when "the times of the Gentiles are fulfilled"; and that His return will be signalized by the resurrection to life of the sleeping Saints, who will be changed from a corruptible to an incorruptible state; and the living ones from a mortal to an immortal state. Acts 1:11; 3:20, 21; 1 Thess. 4:13-17; 1 Cor. 15:51-56.

XI We believe that Jesus is appointed the Judge of the living and the dead, and will "give reward to His servants the Prophets, and to the Saints, and to all that fear His name both small and great"; and will appoint them as rulers in His Kingdom; whilst the "wicked will He punish with everlasting destruction from the presence of the Lord, and from the glory of His power". 1 Pet. 2:5; Acts 10:42; Rev. 11:18; 2 Thess. 1:9.

XII We believe that Jesus at His return, will "assemble the outcasts of Israel, and gather together the dispersed of

*Continued on page 666*



1 Corinthians 3:16, 17

*KNOW ye not, O Abidah, that ye are the temple of the living God, and that the gates thereof are never closed? Behold, the multitude doth harken unto the words that come from this thy temple both by day and night, and judgest the God that ye worship by the words which they hear thee speak? When thou enterest into thy closet (careful to shut the door behind thee, but forgetful to close the window that all may hear!), lo thy neighbors shall hear thy prayers and glorify thy name. But, verily, I say unto thee, O Abidah my son, they do also harken diligently unto thee when thou dost call unto thy children in tones of anger that fright the birds and set the dogs baying in the street, and then do they shake their heads and say, "Lo, if of such is the kingdom of heaven, then carest I not to be there!"*

## THE GREATEST OF THESE

What though ten thousand wait upon my word,  
Content that in my accents flows the voice of God;  
What though they see beyond the present truth I preach,  
And feel eternal verity in faith;  
What though almighty thunders speak through me  
Of peace, and love, and life;  
Still am I worse than useless in His cause,  
If in my soul abides not charity.

And though all mysteries and hidden truth  
Before my searching eyes should come to light;  
Though knowledge of the ages past  
Or aeons yet to come should to my mind  
Become, at last, revealed;  
Yet should I miss the truth that is all Truth,  
If, somehow, in the years of quest  
I have not learned to love.

And though between my soul and God  
There lies no doubt;  
Though I may trust the wisdom of His choice,  
And know that safely in His care  
Are all my days;  
Though I may be content to walk with Him  
Beyond the farthest isles my flesh can see;  
Yet if I do not love,  
Yet if within my soul of souls there is no fire  
That burns the selfishness and dross of earth away,  
Still is my faith a thing of little worth,  
And I, a stranger to my God.

—James Asa Johnson.

## STEWARDS OF TIME

**T**O do its work adequately the church needs some time from every member. We are stewards of our time. A man in good health, with a successful business on his hands, was recently elected to a church office which he was perfectly capable of filling. When notified of his election to the office, he responded with the statement, "I cannot accept it. I have not the time to do the work." He agreed, however, to survey his daily life, and when it was found that he gave nine hours a week to automobile pleasure riding and spent four hours a week on golf, he amended his first statement and accepted the office, because he realized as a Christian he owed God a share of his time. Everyone has twenty-four hours to every day. The question is will each be a good steward of his time and give God enough of it to make the church to which he belongs at least as successful as his business. If each member did that the church would be more successful, for it has Christ for its Head.

—Adapted.

## THE MINISTERIAL CONFERENCE

**T**HE following topics have been suggested for consideration at the forthcoming Ministerial Conference to be held in connection with the General Conference. An effort is being made to have those who are specially qualified or experienced in various departments of church activity to act as leaders of the discussions.

The time to be devoted to this work will be determined by those in attendance after the gathering has assembled and organized. There is no significance in the order of the program here suggested, as it may be changed to suit the desires of the various participants.

Topics for consideration: "Personal Work in the Church and Sunday School"; "Formality and Ritual: Advantages and Disadvantages"; "Vitalizing the Prayer Meeting"; "Pre-baptismal Bible Classes"; "The Radio in Religious Work"; "The Local Church Paper and THE RESTITUTION HERALD"; "The Choosing of Sermon Topics"; "Pastoral Evangelism"; "Coordinating All Departments of Church Work"; and "Cultivating a Spirit of Reverence".

By reducing the time for the discussion of each theme, (which can be done if each speaker will study his subject in advance with the thought of condensation); many other equally important problems connected with practical church methods may be profitably taken up.

A portion of the time of each ministerial session may, as was suggested in a previous announcement, be utilized in the study of doctrinal questions of a more or less debatable nature. These, too, should be carefully prepared in advance to avoid misunderstanding.

This Ministerial Conference, while held during the General Conference of the Church of God, is not limited to those who are active supporters of the General Conference. All ministers who desire to attend and take part in this gathering are cordially invited to do so. Pray for its success.

G. Eldred Marsh, Secretary.

## ATTEND CHURCH

**S**OME ONE says, "Why should I go to church? I know more now than does the one who tries to preach. And so it would mean nothing to me." Suppose we admit that all you say is true, it still would not excuse you for refusing to attend church. There is often a blessing received by those who attend church, even though the preacher does not do one bit of teaching. Christianity and the worship of God do not consist wholly either in teaching or in being taught. The truths of the gospel glow with light and warmth and joy just by being retold. So we beg you, attend your church, no matter how far your knowledge may exceed the knowledge of the one whom God has appointed to preach. Your presence at church may be of great benefit to some one else.

## THE WICKED WILL NOT SEEK GOD

By Samuel E. Haney

*"Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble? The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined. For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth. The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts. His ways are always grievous; thy judgments are far above out of his sight: as for his enemies, he puffeth at them. He hath said in his heart, I shall not be moved; for I shall never be in adversity".—Psalm 10:1-6.*

ONE OF the many unique attributes of God is His independence of time of which Paul reminds us thus, "God calleth those things which be not as though they were".—Rom. 4:17. How clearly the above confirms this fact; for prophecy, until an incipient stage of its fulfillment be observed, is merely conjecture even with the alert Bible student who recognizes by current events the unfolding of God's plan as set forth in His Word regardless of junctional periods.

In round numbers we find in the above lengthy quotation prophecies that precede their fulfillment twenty-eight generations prior to the first advent, plus nineteen centuries until their fulfillment at the second advent. Yet, no scholar today can better describe the ungodly, depraved state into which the human race has gravitated—sin in its innumerable forms causing mankind to collectively pay the penalty, viz, "The way of transgressors is hard . . . for the wages of sin is death".—Prov. 13:15; Rom. 6:23. Thus the race is in the same predicament that it was in Noah's day—facing extinction; the exception, too, being similar, namely, those who are in the antitypical Ark, Christ Jesus.

As the gospel has been preached by press and tongue in all nations, men to some extent have had their attention called to God's attributes and plans of salvation through His Son Jesus Christ. Besides, as Paul explains, "Whatever is to be known of God is plain to them; God himself has made it plain—for ever since the world was created, his invisible nature, his everlasting power and divine being, have been quite perceptible in what he has made. So they have excuse. Though they knew God, they have not glorified him as God nor given thanks to him; they have turned to futile speculations till their ignorant minds grew dark".—Rom. 1:19-21, Moffatt.

On account of ignorance caused by a disregard of their Creator, Paul says, "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 ('doomed', Moffatt) who believe not the truth, but had pleasure in unrighteousness."—2 Thess. 2:12.

Isaiah, in 30:28, 30, 2645 years ago, prophesied similarly to Paul of these times and conditions. "His breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err. And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones".

We shall now dissect the six verses of our text, using Dr. Moffatt's rendering for the purpose of comparing their respective phases with that of peoples and conditions of our day and generation. Verse one: "Why art thou standing so far off, O Eternal, hiding thyself in desperate hours?" How well this voices the sentiment of unregenerate Christians (?) whose number runs into millions! They fail to understand why an omnipotent God, whose chief trait is love, does not intervene and bring peace and prosperity out of this chaotic condition which is causing some to question the existence of a supreme Being, others to become vindictive at His apparent indolence, and many a little later, to blaspheme Him (Rev. 16:9, 11, 21) for what they will conclude to be His injustice.

Verse two: "The ungodly ('lawless one', Roth.—'wicked', A. V.) are haughty and harry the downtrodden ('persecute the poor', A. V.)—may they be snared in their own scheme!" The "ungodly" is not so stigmatized for the violation of man-made national and other laws, but for the transgression of God's law. Hence, from God's viewpoint, they are lawless and wicked. Such culprits (as God sees them) are commonly considered exemplary characters as they are seen in the various phases of this world's affairs, particularly the major parts they take in gigantic business and the world's marts. The fact that God correctly classifies them is becoming so apparent as to make it superfluous to waste time and space on further comment. Rotherham's rendering of the last clause of this verse reads, "Let them be caught in the plots which they have devised". One needs only to read Revelation 18 to learn how they are soon to be "snared".

Verse three: "The ungodly boasts of his rapacity ('over the longing of his soul', Roth); the plunderer disowns, despises ('hath blasphemed', Roth.) the Eternal". A full definition of the noun "rapacity" should be sufficient explanation of what is meant in this third verse, namely, given to plunder, or rapine; extortionate grasping, subsisting on prey seized with violence; taking of property by superior force—predatory acts which have become more or less legalized; all of which in a measure serves to explain the masses' inexorable plight, which now verges on the brink of oppression and revolution. The ungodly despises the Author of the Mosaic law—a law that would soon eliminate the distress of all nations and peoples.

Verse four: "He (the ungodly) thinks, in his inso-

*Continued on page 666*

## THE WORD BECAME FLESH

By J. G. Haupt

JOHN introduces his book with these words: "In the beginning was the Word, and the Word was with God". The fourteenth verse of the same chapter tells us that the "Word was made flesh." In plain language we would say that in the beginning God spoke; God directed the works of His hands. The Greek word chosen in John to represent what is translated "Word" is the Greek word *logos*. We find this *logos* frequently as a suffix to words of Greek or Latin origin. It is then written *logy*. We have thus the very frequent word, theology. This would be the *logos* of the *theos* or the systematic treatment concerning God. Directly from *logos* we have our English word, logic. *Logos* is frequently rendered science or philosophy. Psychology is the science or the philosophy or the logic of the mind. So theology is the science, the philosophy or the logic of the Diety.

Going back to Genesis, we gather that God was the Organizer, the Planner, of all things found in the universe. The word *logos* thus represents the plans of God. These plans were all God's. They were in the beginning and remained with God throughout the ages.

The Hebrew word *bara*, pronounced baw-raw and accented on the second syllable, primarily meant, and throughout the Old Testament continued to mean, to bring to light, to cause to see, to select, to choose, with other similar meanings. In the beginning God caused light to be seen. This was indeed the work of God's first day. (Genesis 1:3.)

In succession God caused all other things to appear. When the waters were gathered in clouds above the earth, there was darkness; when rains descended upon the earth and the clouds disappeared, in succession the sun, the moon and the stars made their appearances. This was God's fourth day. The first life that God brought into existence was vegetable or plant life. The first animal life consisted of simple ocean animals. In succession there appeared other water animals. Members of the lizard family, many of them huge, were perhaps the next in order. Petrofactions of early ages show us many wonderful forms of lizard life.

We hasten to the sixth day when mammalian life came into existence. The last of mammalian life, during the later part of God's sixth day, was the human family. Scholars are divided as to whether Adam was the first individual of the human family or whether Adam was the first man (the Hebrew word Adam meaning man). If there were pre-Adamites, then Cain's finding of a wife in the land of Nod is made plain. This would help to explain the temptation of Eve, as she could easily have been led into temptation in other lands than Eden-land or Paradise, which God had given to Adam and Eve for a home.

From Adam to Moses God's great law was "Right". Noah was especially the preacher of right. Any opposition

to Noah's teaching was wrong. Without ceasing Noah continued to teach right. But the world was full of wickedness, and Noah succeeded to keep his own family only in the right path, for only four men and four women were saved from the flood. The human beings to whom Noah spoke were called spirits (breathing ones) in the New Testament where it says, "spirits in prison" (1 Peter 3:19). Of the whole human family that were thus in the prison house of sin, only eight were saved.

Of the descendants of Noah, Abraham was selected to start God's family in a new land. This land was Canaan, to which Abraham and family, accompanied by the family of his nephew, Lot, wandered from Ur of the Chaldees. Some day we will aim to draw a most valuable and interesting lesson from the lives of Abraham, Isaac, Jacob, and his descendants up to the very end of time.

A most important relationship that Jesus bore to Abraham is referred to by Jesus in Luke 16:22, where, according to the original, Jesus said, "Higher than Abraham was conceptionally I am." The King James translators, in 1610, omitted all references to the adverb, conceptionally. The translators of that body made many a mistake, often apparently intentionally.

Jesus, the only begotten Son of God, was begotten by the *holy pneuma* of God. This was by the holy breath of God. God breathed upon Mary, His holy breath and she became the mother of the Christ child. The angel Gabriel, in Nazareth informed Mary of this holy inbreathing by God Himself. In Bethlehem occurred the birth, as so feelingly told in the Holy Word. The Christian churches of the world refer to the former as the miraculous conception or the immaculate conception. To my mind both terms are equally expressive of the Bible thought. The Emphatic New Testament gives the very best Greek text, giving such variations as are found in the leading manuscripts, this work giving a literal, word-for-word English translation. It was written and printed by Benjamin Wilson, a most critical student of the Bible, especially of the Greek of the New Testament. This author gained his education in England, came to the United States perhaps a century ago, settled near Chicago in Illinois, and there pursued his labors. He made a return trip to England for Greek and English type suitable for his purpose, and himself set the type and conducted the printing of his monumental work. Being in two languages it is commonly known as the Diaglott.

### ROW, SAIL, OR STEAM?

"THERE are three kinds of Christians: First, rowboat Christians. They have to be pushed wherever they go. Second, sailboat Christians. They always go with the wind. Third, steamboat Christians. They make up their minds where they ought to go, and then they go there, regardless of wind or weather. Which kind are you?"

## THE MAJESTY OF GOD

*Continued from front page*

We are humbled as we look upon their infinite number, and we vainly strive to comprehend their wondrous distances and enormous size, some of which are thousands of times larger than our earth. Many are the eager questions that crowd upon us. What are they? Are they worlds like our own, and do living, thinking beings dwell upon them? Are they scattered promiscuously through infinite space, or is there a law of order that controls them? Many similar questions present themselves to an inquiring mind. Some have been answered; others await solution. In due time we may be given vision strong enough to read the mysterious scroll of the heavens.

Though these heavenly bodies were ordained to give light upon the earth and to mark the "seasons, days, and years," we never see them. They are so far away that we see only the light they send forth, not their surface. The most powerful telescope fails to reveal a single disk. There is a streak of fleecy whiteness extending diagonally across the heavens called "the milky way", composed of multitudes of suns so far removed from us that their light mingles, and we see only a ribbon of twilight across the heavens.

All things are God's by virtue of His having created them—the heavens and all things therein, the earth and the people, the cattle upon a thousand hills, the forests and the plains, the silver and the gold, the precious stones—all are the works of His hands, and we may see His majesty therein. But that which is richer still is the gospel message of love which reveals the rich store of His grace, that message which lends hope and cheer to bless every nation and every people, when His kingdom shall fill the earth and His eternal glory shall shine over all.

When errors affright us and nations tremble, we should not be dismayed for He is our strength, our joy, our rest. Though He may shake heaven and earth with terrible and frightful alarms, and nation against nation strive in deadly combat, we know that beyond the stormy struggle a calm will follow. Erring man with his feeble powers never can define God's attributes nor comprehend His nature.

Of His infinite wisdom, goodness, and power only enough has been revealed to show the path that leads to bliss and overflowing gladness. To attain unto such happiness we have only to seek to know and do His will. His promises fill my heart with joy and attune my lips with praise. He is the source of my every delight, my portion, and my all. The blessings of His grace are neither few nor small. His throne is built upon justice, and His truth and grace are given to prepare us for a home in His house of many mansions. How pleasant is the way for those who walk beneath His guiding eye! They shall rejoice, knowing that His power will highly exalt them.

The blue ethereal firmament, all spangled with glittering gems of light, proclaims His majesty. From day to day the burning sun displays His mighty power and gives to every land the proof of His almighty hand. When the

evening shades of night draw near, the silvery moon whispers to the sleeping world the story of her birth, and the twinkling stars together with all the heavenly host confirm the same sweet story to a slumbering people. While the celestial host moves in solemn silence round our terrestrial abode, no voice in thunder tones is heard, but "reason in silence whispers, the hand that made us is divine."

That the "heavens declare the glory of God", is easily understood when we contemplate the number of clusters or constellations, some of which are composed of many hundreds of stars, differing in size and brilliancy. The Hyades, is a beautiful cluster in the head of Taurus, the brightest one being Aldebaran, a fiery red star of the first magnitude. Then there are the Pleiades or the Seven Sisters, which is the most conspicuous group in the heavens. Although it is composed of many stars, only six are visible to the naked eye.

In Job 38:31, the Lord asked Job if he could bind the sweet influences of Pleiades, or loose the bands of Orion. Amos speaks of them also: "Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name".

The number of stars is unknown to man. We are told there are millions of them. The wonders of the heavens are beyond calculation. Our sun is a sea of fire. Flames sweep over its surface faster than the earth travels in its orbit. Astronomers claim they sometimes shoot out eighty thousand miles and then disappear in ten minutes. Such tremendous convulsions far surpass all terrestrial phenomena.

We need not look aloft to see all of God's marvelous works; they are all about us, on land and in the sea and air. Well might one who has but a limited knowledge of the wonders of heaven and earth exclaim with Paul, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"—Romans 11:33. Job says, "Which doeth great things and unsearchable; marvelous things without number."

A limited knowledge of these wondrous things should inspire the deepest reverence and the most fervent emotions of love for a Being so wise and powerful. He has created all things and given us our being, together with the promise of seeing as we are seen and knowing even as we are known, when He shall arise "to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom", when He shall crown His beloved Son King of kings and enthrone Him in regal splendor and beauty.

○

An angel paused in his upward flight,  
With a seed of love and truth and light,  
And cried: "O where shall it be sown  
That it be most fruitful when it is grown?"  
The Savior heard and said, as He smiled,  
"Plant it for Me in the heart of a child."  
—Selected.



## IN THE SUNSET OF LIFE

Tell me about the Master!

I am weary and worn tonight;  
The day lies behind me in shadow,  
And only the evening is light,  
Light with a radiant glory,  
That lingers about the west;  
But my heart is aweary, aweary,  
And longs like a child for rest.

Tell me about the Master!

Of the hills He in loneliness trod,  
When the tears and the blood of His anguish  
Dropped down on Judea's sod.  
For to me life's seventy milestones  
But a sorrowful journey mark;  
Rough lies the hill-country behind me;  
The mountains before me are dark.

Tell me about the Master!

Of the wrongs He freely forgave,  
Of His mercy and tender compassions,  
Of His love that is mighty to save;  
For my heart is aweary, aweary  
Of the woes and temptations of life,  
Of the error that stalks in the noonday,  
Of falsehood and malice and strife.

Yet I know that whatever of sorrow,

Or pain, or temptations befall,  
The infinite Master has suffered,  
And knoweth and pitieth all.  
So tell me the sweet old story,  
That falls on each wound like balm;  
And the heart that was bruised and broken  
Grows patient and strong and calm.

—*Author unknown.*

## WHEN THE SUN SWINGS NORTH

*By Arlen Marsh*

**P**ORCHES are crowded of an evening. Farmers pause to rest sweating horses or to mop their dust-streaked faces as they sit the saddles of tractors. Children—and their parents, too—seek the comforts and the sunburn of the modern version of the ole swimmin' hole. Flannels and plus-fours and sweaters of riotous hue appear in endless procession on court and course. Young men hand their last remaining dollars to ubiquitous gas-station attendants in exchange for a fluid designed to aid them, their girls, and their rackets cars in proving that "highways are happy ways." Such things result when the sun swings north.

As the mighty star that constitutes the center of our universe moves farther and farther beyond the imaginary line that marks the Tropic of Cancer, it becomes increasingly difficult for the average citizen to attend upon the eloquence or otherwise of his minister. Even when mythical Helios begins to draw his giant charge to the south once more, the religious lassitude he brought with him persists. "God's in His temple; all's right with the world." So man doesn't have to be there, at least until next winter when there's no place else to go.

This is the spirit that brings rejoicing to the heart of the hot dog man and despair to the heart of the pastor. While highways jam and accidents increase, pews become ever more vacant. Announcements such as, "Come in the morning and have the rest of the day for yourself," come to be more and more frequent in the columns devoted to church notices. And they are taken at their word. The people do, if they go to church at all.

No excuse for decreased church work is provided when the sun swings north. It was under the most adverse conditions that Paul and Peter and their confreres labored most ardently. That a congregation of insignificant size attends the evening service is no reason for discontinuing that service. Some of the greatest evangelists of history have done their most effective work with audiences of one. This is no time to close the church to permit the enjoyment of beach and golf and tennis and car. Now is the time to work.

If the service isn't interesting, make it so. Lack of listeners depresses the best speakers. Strangers seldom go to a church that is not attended by its own members. Baptism is the purchase of stock in an eternal corporation. Dividends cannot be earned without the direction of the stockholders. Every Christian, not merely the minister, is responsible for the life or death of his neighbors. To this extent is he his brother's keeper.

This is an unusually fortuitous year for successful hot weather labor. Moribund commerce leaves many too penniless or too frightened to spend money on luxurious revelries, either by day or night. At such a period in his life man is inclined to agree with a Solomon whose wisdom he had questioned that "by humility and the fear of the Lord are riches, and honour, and life."—Proverbs 22:4. It is easier now than in previous summers to keep the church from resembling Nicholson's "Port of Missing Men." Poverty or fear almost always brings the religious instincts of men to the surface.

So the time when the days are long and the mercury runs high is not for rest. Catering to the wishes of those who are, perhaps unconsciously, "lovers of pleasure more than lovers of God" should not be tolerated. Churches, open morning and evening, are a standing advertisement of a Christian membership. Work should be doubled as the temperature doubles when the sun swings north.

"FREQUENT prayer is to the Christian as winding is to the clock. How many Christians run down!"

## THE PROBLEM OF GOVERNMENTS BOTH HUMAN AND DIVINE

By N. H. Geiselman

Concluded

AFTER making twenty speeches in Virginia, I returned to Baltimore. After resting the night, I made a morning call at the home of N. D. Smith an ex-senator from Memphis, Tennessee. After the compliments of the morning, he asked me what I thought of the president's message to the buddies. I answered that it was very much to be regretted that the heads of our nations, who claim to be Christian nations, cannot see that they are burdening the common people with the burdens of war, that if the burdens are not lifted, it will plunge our world into a state of revolution to be followed by anarchy. The nations of the earth have been following a false philosophy, gathered from a heathen king, that to insure peace we must prepare for war. And when they have made these preparations, they are so depraved in their natures, that they wish to try them out on their brother man to see if they can kill with them or not.

If it were possible under human legislation to redeem a people from barbarism and endue them with divine love and good will, with long life and untiring energy (this energy turned into the agricultural interest of our world), with every modern device to stimulate growth and production, so that there might be homes for all, food for all, and poverty for none, then we might hope for permanent peace under human legislation. But inasmuch as we are not expecting that condition to prevail under the reign of sin and death, we are not looking to the clanking of arms to bring in such a condition.

Some weeks ago I was to speak here in Tampa on the four manifestations of Elijah's prophecy as it relates to the ending of the age in which we now live. The Prophet Elijah was a double type, a type of Christ and a type of the church, and in his dealing with Ahab and Jezebel, he represents the awful experience the church has gone through in her pilgrimage. Ahab represented the civil government, while Jezebel represented a wicked ecclesiastical power. After being almost exhausted and about to die, a servant of the Lord came with a cake and a cruse of water, and after being strengthened with the meal of the cake and refreshed with the water, Elijah was told to get on the mountain and prophesy what should happen to the nations. This fourfold prophecy of Elijah relates to the trouble that will take place at the end of this age.

The first event was a great wind, which will spring up and blow down the mountain and rend some of the stones in the valley. Mountains in prophecy represent governments, while wind represents war. This had its fulfillment from 1914 to 1918. But God was not in the wind. The second event was an earthquake, which means a period of revolution now pending, which will overthrow the present systems

of government, as indicated in Revelation. Every mountain was moved out of its place, letting in the still more serious condition, the reign of anarchy or battle of Armageddon.

Oh, how sad our hearts are made as we anticipate the last and final struggle of the nations under the deception of Satan. Oh, how our very hearts long for the kingdom of God, for under that new government, every look will be a look of love, gratitude will glow in every bosom and swell in every song. Then with golden harp we can praise Him, while the kings of the earth will be glad to cast their crowns in one golden heap to do homage at His feet. Under the new government we will see a world redeemed from the bondage of sin and death. In the place where kings reigned in their arrogance and splendor, we will see thrones mingled with common dust. Where once an aristocracy of idleness fattened upon the lives and liberties of the slavery of common toil under an unjust and plutocratic system of legislation, we will see these unjust systems driven from off the face of the earth, and man made free indeed. Thus made free under divine government, he will receive a free man's reward.

As we anticipate this divine institution, we are made to rejoice to know that there will not be a slave either to sin or to the avarice of our fellow man. For the forces of nature will be harnessed and controlled by divine arrangement, so that they will perform the tiresome tasks that have been performed by the slavery of common toil. Then the angel's song at Bethlehem will meet its fulfillment, with exultant praise, "Peace on earth and good will to man". As these beautiful words go forth from lip to lip they will meet the same response in every heart, until the very angels join the redeemed in the happy anthems of eternal praise, and heaven and earth fills our world with the words of life and song.

Under the new government, when its administration shall have been completed, there will not be an exile in all the land; all will be at home. Not a felon in a single cell, because there will be no thieves there! Not a cripple anywhere, for the lame shall be made to walk and the tongue of the stammerer will be made to speak plainly! No beggar with outstretched hand crying for bread, but a people redeemed, made comely and fair, perfect in body, perfect in mind, perfect in character! The energies of this redeemed world will be turned to the interest of God and man, until the very earth shall be canopied with love unfeigned and love unfeigned.

### TO JERUSALEM BY AIR

AN AIR station has been built at Ramleh in Palestine between Jaffa and Jerusalem. According to *Public Opinion*, "The existence of these new facilities mean that Jerusalem—that 'Holy City'—supreme in the world's reverence—is now connected by airway not only with Britain, but also with Africa from Cairo to the Cape, to Iraq, Persia, and India."

## THE WICKED WILL NOT SEEK GOD

*Continued from page 661*

lence, God never punishes; his thoughts amount to this, There is no God at all ('will not enquire', Roth.)". This accurately describes the mental and spiritual attitude of those who primarily make mammon their protecting god of this life—the only life they are seriously interested in. Only the hideous cold hand of approaching death will break the enchanted spell and cause the victim to "enquire". But, O, too late! The brain has become phlegmatic with fever, pain, delirium! The enemy of life completes his task—death!

Verse five: "The dealings of thy justice high are far beyond his sight. Life for him is always stable; he laughs at any who opposes him". This position is not confined to mammon worshipers only, but has become the common trait of all unregenerate humans irrespective of their commendatory talks and acts. One needs but to broach them on any phase of the Bible to see how irksome God and His Word are to them. They will evade (usually discourteously) taking any interest in the subject; and in the future will strive to avoid further annoyance by advocates of "such old-fashioned nonsense". To them the religion of Jesus Christ is a huge joke that usually makes the suppression of laughter a trying task.

Verse six: "Thinking he can never fail, never come to grief". Rotherham's rendering: "He hath said in his heart, I shall not be shaken from generation to generation shall I be in no misfortune". Thus David describes the supercilious state of mind of those to whom Jesus refers: "For whosoever will ('wants to', Moffatt) save his life shall lose it: and whosoever will lose (make virtually negligible) his life for my sake shall find it".—Matt. 16:24-26. "For what hope has a godless man when God demands his soul"?—Job 27:8, Moffatt.

John differentiates thus, "We know that we are children of God, and that the whole world lies in the power of the evil one".—1 John 5:19, Weymouth. Dr. Weymouth's summary of this verse is very interesting. "The whole race of man is 'in Adam' as a federal head, and all believers are 'in Christ'. He is the atmosphere they breathe and the sunshine that illumines their path. On the other hand, as to 'the world', the unbelievers, those who reject Christ—their vine, their federal head, the air they breathe, the light that illumines their path, is Satan. 'In the Evil one' they are and repose, being well content, humbly and torpidly submissive to his rule!"

A question for the writer and the readers to take seriously is, With us is it spiritual light terminating in everlasting life, or is it spiritual darkness terminating in everlasting death?

Psalm 95:7-10, referred to in Hebrews 3, is a type which is now being anti-typed. A great deal of water has flown under the bridge since God dwelt with fleshy Israel, but God

is no respecter of time. We are told to seek for this light and God's spirit—they do not come spontaneously.

Finally, do we possess the spirit of discernment, enabling us to rightly compare scripture with scripture and current events with prophecy? If not, we should "seek" and it will be "freely" given us (1 Cor. 2:14; Rom. 8:32; Matt. 7:8-12).

## CONFESSION OF FAITH

*Continued from page 659*

Judah, from the far corners of the earth", and establish them in the land promised to Abraham, as the subjects of His Kingdom, with Jerusalem as its capital; and that the Kingdom will increase until it has absorbed all nations into it. Isa. 11:12; Jer. 3:17, 18; Rev. 11:15.

XIII We believe that Jesus will then be the Prince of Peace; that the nations will "beat their swords into plowshares, and their spears into pruninghooks; nations shall not rise up against nation, neither shall they learn war any more." And that over this peaceful renovated earth, Jesus and His glorified Saints will reign for one thousand years. That "at the name of Jesus every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father". "For He must reign until He has put all enemies under His feet." "Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father." "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. 15:24-28.

XIV We believe that the appointed means by which men may obtain remission of sins, become children of God, and heirs with Abraham and Christ, is through a belief "of the things concerning the Kingdom of God and the name of Jesus Christ", (as briefly developed in the foregoing synopsis) repentance, (by which we understand reformation of life) and immersion in water for the remission of sins, "into the name of the Father, and of the Son, and of the Holy Spirit." For, says the Apostle Paul; "Know you not that so many of us as were baptized into Jesus Christ, were baptized into His 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." Then, by a "patient continuance in well-doing, seeking for glory, honor, and immortality." Gal. 3:26, 29; Acts 8:12; 2:28; Mark 6:13-16; Matt. 28:19; Rom. 2:7; 6:3, 4.

XV We believe that it is the duty of all who have taken upon them the name of Christ, to meet regularly on the first day of the week, to attend to the breaking of the memorial loaf, and the drinking of the memorial cup, and the teachings, exhortations, prayers, songs of praise, etc. Acts 2:42; 1 Cor. 11:23-29; Eph. 4:11-16.

We therefore, desire immersion at your hands, that as faithful soldiers of Christ, we may "fight the good fight of faith, and lay hold on eternal life".

(Signed)

# National Berean Department

Genniel Carpenter, Editor, Oregon, Illinois

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### IS THE BIBLE SUFFICIENT FOR OUR NEEDS?

**D**URING the past few years there has been a tendency among many people to modernize the Bible. The result has been that instead of conforming their lives to the teachings of the Bible, they conform the Bible to fit their own teachings. Parts of the Bible, they claim, are too old-fashioned to use in this day of progress and intelligence. The Bible was sufficient for the older generation, but today we have outgrown its teachings.

This is a sad error to fall into, and, if the churches of this country are to maintain their vitality and growth, this idea must be eradicated. When the members of a church feel that the Holy Scriptures no longer fill a need in their lives, then that church will soon lose all its spiritual strength.

It is true that conditions have changed greatly during the past twenty-five years, but this does not nullify the teachings of the Bible. The same commands, the same precepts, the same promises that our fathers and mothers followed so faithfully in the past are just as applicable today. They hold the same power and hope as ever.

Sir Walter Scott, when dying, asked his friend Lockhart to read to him; and, looking at the twenty thousand volumes covering the walls of the costly library in which the great man was lying, he said, "What book would you like?" "Need you ask?" said Sir Walter. "There is but one." And so Lockhart read to him from that one book—the Bible—the words of eternal life.

Yes, dear friends, the Bible has the words of eternal life today just as plainly as it had them fifty years ago. It gives the same comfort and joy now as it did then. Let us never feel that the teachings of Jesus and His apostles are losing their value to us. Remember the ringing words of Paul in Hebrews 13:8, "Jesus Christ the same yesterday, and to day and for ever."—Harry Goekler, Marshall, Illinois.

### HINTS FOR THE SUMMER

Most Berean societies have completed *Senior Book II* and now are faced with the problem of providing lessons to fill the months before the publishing of *Book III*, "God's Kingdom". The necessity has produced a number of novel

methods of maintaining interest.

Rockford Bereans have completed a study of Revelation, a thing much too difficult for the average group to attempt but highly interesting for advanced Bible classes. Before each lesson they devote five minutes to a quiz on biblical subjects the answers of which have been prepared previously by assigned members of the society.

In Oregon the Bereans have had several song and special musical services and are now in the midst of a series of three lessons given up to a question box on social problems. Can a Christian engage in politics? Can he attend Sunday picnics? Is card playing a sin in the privacy of one's own home? Unusual interest has been developed in these and similar queries.

Other classes are replacing the finished books with the excellent lesson outlines published in 1921 and 1923 (now selling for ten cents the copy). Still others are going back to "The Gospel Plan" (*Senior Book I*) for the benefit of newcomers. Repetition is always profitable, for it brings to light new viewpoints and more mature thought; and it fixes the theme of the lesson in the student's mind.

At each Dixon meeting a paper is read by some member who has made a study of a problem in scriptural interpretation, of a special assigned biblical topic, or of a peculiar local situation that may require remedying or improving. Such a system could be nothing but profitable.

Whether or not the local Berean society is confronted with the question of securing lessons, it will be to its advantage to employ one or more of these innovations. Classes that habitually are discontinued for July and August never fully succeed. By the time the old members have re-formed the habit of attending it is again time to drop the work. During the summer doldrums it is vital that interest be maintained.—Arlen Marsh.

THE Blair, Nebraska, Berean society elected officers on July 3, 1932, as follows:

President, Russell Johns, Blair; Vice President, Miss Dorothy Krogh, Blair; Secretary-Treasurer, Miss Lucille LeCrone, Kennard.

We have three members from the Training School at Oregon, so we have quite interesting classes.

Doris White, Secretary.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*"Every good gift and every perfect gift cometh down from the Father".*

### THE GIVING OF THE MANNA

THE children of Israel had just sung that beautiful song of gladness because God had led them through the Red Sea unharmed. Now they were on the other side of the sea, with their faces turned away from the cruel toil of Egypt toward the land of promise, the land of plenty, and the land of peace.

We read that they had come to Elim, "where were twelve wells of water, and threescore and ten palm trees". God must have led them to the very choicest place, for, you know, all about them were only wilderness, desert, and waste land. This refreshing spot should have given them strength and courage to go on into the trials that lay before them until they should reach Canaan.

But no! at once they began to think of Egypt and wish they were back there where at least they had plenty to eat. We would think that if they stopped to think of how God had taken them through the deep sea safely and had destroyed the soldiers following them, they wouldn't think for a moment that God would let them starve.

Why had God led them out of Egypt, if not to show to the nations round about that He was a God of power, a God of mercy, and a God of truth? A little thing like something to eat couldn't hinder a God such as He is, even though the land they were traveling through was a barren land, a land where nothing could grow!

How many of you little folks know how God fed them? Yes, that is right, by sending them manna each day. You know, the word manna is a queer word. When the children saw it on the ground they said in Hebrew, "What is that?" And the word for, "what is that?" is *manna*. And so that is what they called it after that.

They gathered it each day, ground it up fine, and made bread from it. And it tasted like wafers made with honey. It must have been pretty good, don't you think? God told them to gather each morning just enough for the day, no more, and on the sixth day they were to gather enough for the Sabbath also, because God didn't send any on the seventh day.

You know, I think that God gave them such careful directions to keep them from being selfish. If they gathered more than they needed, it spoiled, and then every one knew who the greedy ones were. And some even went out

on the Sabbath morning to look for it, but true to God's word, there was none.

In the prayer which Jesus taught His disciples to offer, we say, "Give us this day our daily bread." Or, "Give us day by day our daily bread". That is just what He did for the Israelites. And if we have enough for each day as it comes along, we will have enough for all the days, won't we?

I wonder how many of you know how long God fed His children with manna. Moses tells us for forty years or, "until they came to a land inhabited." After that they didn't need it.

God watches over us just as lovingly even though we do complain so many times. But think how much happier it must make Him when instead of fussing and fretting, we lift up our hearts to Him in gratitude and love. Let's look for things to thank Him for. How many can you find?

—M. G.

### VACATION DAYS

Betty thinks vacation days  
Should be for Mother, too.  
So she helps her all she can;  
Is that the way you do?

There is lots of time for play,  
After work is done.  
Time to have a party,  
And lots of fun.

Just to say, "I love you,"  
And then forget all day  
How your mother's working,  
Is that a loving way?

Betty is the nicest girl,  
Unselfish, don't you say?  
Why not be a bit like her,  
And help along today?

Betty says vacation days  
Should be for Mother, too.  
And I'm sure that now you will  
Prove her words are true.

—Anna M. Movius.

# With Our Sunday Schools

LESSON 5.—July 31, 1932

## THE GIVING OF THE MANNA

Exodus 16

Devotional Reading: John 6:32-40

### GOLDEN TEXT

Every good gift and every perfect gift is from above, and cometh down from the Father of lights.—James 1:17.

#### A STUDY OF THE SUBJECT

##### Topic: Bread From Heaven.

**Basic Truth:** "My God will fully supply all your need, according to his glorious wealth by Christ Jesus."—Philippians 4:19, Diag.

**I. God, the Source of Supply.** Paul declares that God is the source of all things, both material and spiritual; that "he giveth to all life, and breath, and all things", and needs nothing which the hands of man can supply. Acts 17:25. From the mighty orbs of the heavens to the tiniest creatures of the earth, all belong to God by right of creation. The resources of the universe are His and at His command. The very laws of nature are God-made, and subject to His will. Nothing is impossible with Him, because all things are of Him.

**II. Material and Spiritual Needs.** The nature of man is both material and spiritual, and his needs are consequently dual. The reality of God as a personal Being, having an interest in the welfare of His people, was revealed to Israel during the wilderness journey. Their entire dependence upon Him was demonstrated time and time again. They were driven to prayer and led to worship by the distresses through which they passed and the way in which God relieved them by providing for their needs. God led them through material channels into the region of the spiritual.

**III. The Bread From Heaven.** It was not until Israel realized their own dying condition, that they could not provide bread, the means of perpetuating their lives, by their own efforts, that they were led to appeal to God for it. It is not until men learn they do not possess a deathless nature in themselves and that they can do nothing by their own efforts to save their lives, that they are driven to God for salvation. "To whom shall we go? thou hast the words of eternal life."—John 6:68. Peter realized there was no other possibility of deliverance from sin and death outside of the "way" provided by God in the person of His Son. Jesus is, indeed, "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."

#### PRACTICAL APPLICATIONS

**Bread From Heaven:** God supplies our every need. He knows what we have need of before we ask Him. He cares for the sparrows and will much more care for His people. The food which God gave the children of Israel, David called "angel's food" and "corn from heaven," and they ate it for forty years or until they came to a land inhabited. God was the Giver of this food, and to Him all

thanks were due. Our food, yea, all things worth while come from God, and to Him should every person give thanks.

**Six Days of Labor:** Israel was to labor for six days; on the seventh day they were to do no servile work, but were to rest and worship. They needed a day of rest; they needed a day for worship. Their physical and spiritual natures required one day out of seven for a building up. Today we need a day for rest and worship. Many get the rest, but neglect the worship.

##### One Day

—a week should be devoted to worship;  
—a week is needed for rest;  
—set aside to God should not be used for servile work.—C. E. R.

#### THE GOLDEN TEXT

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights."—James 1:17.

The manna was a gift direct from God to the Israelites, but they had to use it according to His directions. When they did not, it either spoiled or they found none. We are just as dependent on the Father as were the Israelites in the wilderness. We could not make even a blade of grass grow without the gift of the sunshine and the rain. In fact, all good things come from God. The air we breathe, the food we eat, and the clothes that we wear directly or indirectly come from God.

Not all Christians receive the same gifts. Some have one ability, others another, and we are told to covet the best gifts. Each should use the gift he receives to the very best of his ability. Then there are other gifts greater than these. This life itself is a gift, and we should live to the glory of God; but the greatest of all gifts is that of eternal life, as we find in Romans 6:23, "The gift of God is eternal life through Jesus Christ our Lord."  
—L. A. R.

#### YOUNG PEOPLE AND ADULT

God used Israel in varied situations to teach them and us some forceful and beautiful lessons. These lessons have been faithfully recorded for us that we might profit thereby. See Rom. 15:4. Most of God's instructions for us have to do with that portion of our lives between our liberation from our master, sin, and our final entrance into the promises. Hence many of the most beautiful lessons for us from the experiences of Israel are taken from that period of time between their liberation from Egyptian taskmasters and their final entrance into the land of promise. Read 1 Cor. 10:1-11.

An Israelite going forth in the early morning to gather his day's supply of food knew beyond any doubt that God was the Giver. Today we see the work of God less distinctly, and too often we fail to praise and thank Him for His daily gifts. Many would say: "Did I not obtain this by my own labors?" We can plant and water, but we must remember that it is God that gives the increase. Jesus recognized this fact when He taught in His sample prayer, "Give us this day our daily bread". The daily food and pleasures that we enjoy are gifts from God. God has said: "If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof."—Psa. 50:12. All things are His. He is the Giver of every good and perfect gift. We should return our thanks to Him. We are merely His stewards. True, He doesn't give to each one equally, but He gives to all. To one He gives ten talents, to another five, and to another one. We are told to "occupy" (use) these talents until Christ comes. Let each one thank God for His daily gifts.—H. A. S.

#### INTERMEDIATE CLASS

##### Topic: God's Daily Gifts.

The cruel Egyptians are far behind on the other side of the Red Sea, where they can no longer drive the Israelites to heavy labor. The Israelites are traveling through a barren land with Moses as their leader and God over all. Was their God a God of power? What should have made the Israelites know that? Though they could not find food growing on all sides of them, ought they to have realized that God could supply that food? Imagine yourselves out there in that wilderness. How would you think you were going to find food? Would you have faith enough in God to believe that He would send it to you? Be very honest in your answer. What really did happen? How long were they fed thus?

What directions did God give them in regard to gathering this food? Ex. 16:16-27. Did it really happen as God said it would if they disobeyed? How much did Jesus teach us to pray for, as concerns our food? Is it right for us to ask God for enough to last us all our lives? If we have enough for each day's needs as the days come, we will have enough for all our lives, won't we? Is having enough to eat the most important thing in life? What else do we need? Does God give us these things? How does He give them to us?

Do you really believe He gives these good things to us? Well, then, in return we ought to love and serve Him truly and faithfully all our lives, oughtn't we?—M. G.



# AMONG THE CHURCHES

## CONFERENCE DATES

**General and Illinois Conference and Bible School, at Oregon, August 2 to 14**  
**Southwestern Nebraska Conference at Holbrook, August 13 to 21**  
**Iowa Conference and Bible School at Waterloo, August 23 to 28**  
**Eastern Nebraska Conference at Omaha, August 28 to September 4**  
**Virginia Conference and Bible School at Maurertown, August 25 to Sept. 4**

## GENERAL AND ILLINOIS CONFERENCE AND BIBLE SCHOOL

All those who desire private rooms reserved in advance during Conference please write at once to Elizabeth Ordnung, Oregon, Ill., who will fill your needs promptly. We are also glad to tell you that Sr. Anna Smith will again be head cook, which assures the very best meals at the lowest possible cost.

## IMPROVEMENT AT ELDORADO

The Eldorado brethren are rejoicing over the arrival of a piano for their church. This is the gift of Bro. C. E. Lapp, who says he didn't buy it with his own money, but with the Lord's. He is a tither, you know, and this demonstrates what can be done when one faithfully and systematically sets aside one-tenth of his income for the Lord. Bro. Lapp will conduct the usual services at Eldorado over July 23 and 24.

## COMING ARTICLES

Next week's issue gives promise of several good numbers. Bro. Austin has returned with "Notes and Queries", which is good news to many. Bro. Alldridge appears with an article which is most pertinent to the times, "The Crowning Day". And then there is an article by that ever interesting writer, Sr. Lottie Young, which will appeal to all readers.

## GRAND RAPIDS, MICHIGAN.

July 10 was Superintendent's Sunday at our school. Bro. Townsend was given a seat of honor while the assistant presided. At the close of the service the pastor gave a few remarks recounting the past and the occasion when he baptized the Superintendent several years ago, together with the wonderful work in Sunday school which has been accomplished in the past seven years. We have never known a more earnest and capable superintendent anywhere.

Our daily vacation Bible school is proceeding wonderfully, with an attendance averaging about 95.

On a recent week end a pleasant call was enjoyed from Mr. and Mrs. Howard Nagle of South Bend. Mrs. Nagle will be remembered by many as June Romine.

Services are being held at the Dutton church next Sunday night, July 4, at eight o'clock. All who can come are urged to be present.  
 F. E. Siple, Pastor.

## N. B. I. CONTRIBUTIONS

Lottie E. Young	\$12.50
Mrs. Mae Mick	2.00
Burr Oak Sunday School, Culver, Ind.,	5.00
Mrs. H. H. Harrington	1.00
A Friend	5.00
<b>Total</b>	<b>\$25.50</b>

## COMMUNICATION

Dear Friends: I thought I would write you a few lines and tell you a little about our trip. We arrived at Sunnyside on June 18, after traveling 2367 miles, having no trouble but one flat tire. After we left Oregon, Ill., on May 26, we went to Lanark, Ill., and spent the night with Mr. Grisso, whose family used to live in Sunnyside. The next morning we bade Clarence and our friends good-bye and started on our long journey, trusting in our loving heavenly Father for protection. We stayed that night at Ames, Iowa, at a camp ground and next morning at 6:15 we were on our way. The crops all through Illinois and Iowa looked fine. We arrived at Bro. Harvey Krogh's at Blair, Nebr., at 11:15, stayed with them for dinner and arrived at Lincoln, Nebr., at 4 p. m., where my sister, Mrs. Carl Bronelle, lives. We stayed with her until Sunday morning, and then started on our journey again for Arapahoe, Nebr., where my brother, James Stedman, lives. We arrived there on Sunday afternoon. The next Sunday was the all-day meeting at Holbrook, and so we stayed with them for that. Bro. Grover Gordon preached in the morning and at 2 p. m., daughter Ida preached to them.

On Monday morning we loaded up our car again and started for Moorefield, Nebr., my old home where I spent twenty-six years of the best part of my life. Here I have two brothers, Charles and John Stedman. We first visited my brother Charles, who has been very poorly for about three years with asthma. He and his wife are very patient with this terrible disease and are trying with the help of God to overcome it. Please pray for both of them, as they are having a very trying time of it. We stayed around there until June 14, then went up to Wellfleet, where my niece, Mrs. Elmer Baxtor, lives, staying over night with them and then starting on our way once more.

The first day we went over the summit of the Rocky Mountains, something over eight thousand feet above sea level, stopped at Larma, Wyo., that night, traveling 310 miles that day. Next morning at six we were on our way again, stopping at Montpelier, Idaho, at 6:30 p. m., traveling 418 miles that day. On June 17, we left Montpelier at 7:25 a. m., arrived at Boise at 7:30 p. m., driving 389 miles through miles and miles of desert country with nothing in sight but the road and sage brush. On June 18, we left Boise at 7:00 a. m. Around Boise is some lovely country and everything looked fine because of irrigation. From there we made it home to Sunnyside, arriving here at 7:15 p. m., traveling 417 miles. We went to one of our old friends and received a very cordial welcome. The next morning we all went to Sunday school and church, feeling rather blue, homesick, and alone in the world. We wouldn't have felt so if we could have gone to our own home, but as it is rented until December 1, we will have to content ourselves some place else until then. We had a lovely trip all the way, with no bad luck to speak of and all stayed well, for which we were very thankful. Tell all my friends at the Golden Rule Home I often think of them but haven't gotten around to write to any of them yet.

May the Lord bless and keep you all in the center of His will is my prayer. Pray for us.  
 Your sister,

Mrs. Lucy Lapp.

## MRS. JOSEPHINE BARNEBEE

After many weeks of sickness and no little suffering, Mrs. Josephine Barnebee fell asleep at the home of Mr. and Mrs. Shinkle in the 5400 block, Race Ave., Chicago, on the morning of July 6, 1932. The deceased was born to Joseph and Sarah Shaw of Geneva, Illinois, on October 3, 1852, the same day being the day of her father's death.

On June 7, 1868, together with Samuel Wilson, James Wilson, Sarah Underwood, Emma Underwood, and after each had subscribed to the Confession of Faith (found on page 659 of this issue), Josephine Shaw was immersed "into the name of the Father, and of the Son, and of the Holy Spirit" in "the waters of the beautiful La Fox" at Geneva. Though under sixteen years of age when she took upon herself the name of her Lord, she engaged actively in Christian service throughout more than sixty-four years. Her steadfast zeal and constancy for her Lord and Savior have been an encouragement to all.

On March 12, 1872, at Palatine, Illinois, Sr. Shaw was united in marriage with Joseph Barnebee. To this union were born Inez Mildred, Harold Charles, and Walter Percival. Inez died in 1919. Sr. Barnebee is survived by her two sons and their families; by two sisters—Mrs. Sarah Wallace and Mrs. Lizzie Johnson; and by a host of friends and numbers of like precious faith, many of whom have labored through years in earnest effort to promote the proclamation of the gospel of salvation. Burial was made in Rose Hill.

Thus closes the life of another who for years has anticipated the soon return of our Lord Jesus Christ. Not that her hopes were in any sense blasted, in this respect, for that great event will yet take place in God's own proper time. But His coming now will be, we hope, her resurrection instead of her translation. For the answer to her oft-repeated prayer she silently awaits His return.

F. L. Austin.

## HERALD RECEIPTS

Helen Porter; Mrs. Lucy Lapp (for another); S. H. Boyer (for another); William M. Huffer; F. S. Warner; Frank S. Potter; V. L. Beed; Frank Partlow; Charles Lapp; Leona Marsh (for self and another); J. W. Macallister; Miss Elta M. Fitz; Mrs. Anna Lehman; D. W. Kirkpatrick; Mrs. Rosa McCurry; Mrs. Geo. Graves; Mrs. Ella Skeels; L. D. Decker (for self and another); Nettie B. Crundwell; Helen Porter; Elsie M. Moore.  
 Lottie E. Young (for another); John P. Long; A. Nichols; Mrs. I. E. Brown; Delos Andrew; L. A. Chaplin; Mrs. Jesse Cross; Mrs. Mary Hatten; W. E. Boyer; Mrs. Emma Scott; Floyd Kessler; Mrs. O. J. Dorsey.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

L. E. Conner; Mr. and Mrs. Chas. Netts; Lawrenceville Church, Springfield, Ohio; Sunshine Class of Lawrenceville Church; Mrs. D. F. Beck; Elsie M. Moore; Mr. and Mrs. Leland Hanson; Mrs. Mary Woodward; Mrs. Gladys French; Mary A. Eastman; Mrs. Seraphine Cleek; Jessie Donaldson; W. E. Boyer; Mr. and Mrs. M. Fetters; Mrs. Tennie Long; Mr. and Mrs. G. B. Sprinkle; Eva L. Page; Mrs. R. A. Robinson; Lottie E. Young (13 pledges).



# BETWEEN YOU AND ME—

Read very carefully Bro. Conner's appeal to you, found on the back page, and respond by planning at once to attend General Conference this year.

Sr. Lucy Lapp and family have arrived safely home at Sunnyside, Wash. Their many friends will be interested in reading of their journey.

The Diaglott, the valuable work of our own Bro. Benjamin Wilson, referred to in Bro. Haupt's article, may be purchased from the National Bible Institution, Oregon, Illinois, at \$2.50 per copy.

The "Confession of Faith" found on page 659, copied exactly at it appeared in "The Herald of the Coming Kingdom", was sent to us by Bro. Austin. It will be very much appreciated by all readers.

We are glad to note from Church of God Messenger that Bro. George Rennard, of Niagara Falls, who has been ill for so long, was able to be at church services again recently. This will be good news to his many friends.

Last Sunday morning the Oregon congregation was greatly benefited by a wonderful sermon by Bro. Marsh based on 1 Cor. 13. In the evening his theme was taken from David's query, "When shall I come and appear before God?", which was attentively received by a large representation from the churches of Oregon. Today the Sunday school members and friends are enjoying their annual picnic.

We have dedicated the poem, "In the Sunset of Life", on page 664, to some of our older brothers and sisters to whom the "sweet old story" has been dear for many years.

Bro. Ernest Gesin, a senior at the University of Arizona, is spending the vacation period with his wife and son at Clinton, Iowa, and the home folks at Oregon.

Those loyal sisters at Ripley and Sr. Vena Logsdon at Kewanee, Ill., canned 100 quarts of fruit for use at the Conference and Bible School at Oregon and sent it up with Bro. Lapp on his return from there last week. Besides the executive board of the Illinois Conference, those in attendance at these meetings, we know, will send them a hearty vote of thanks for this appetizing addition to the menu.

Bro. Marsh has a very interesting announcement in this number concerning the Ministerial Conference. We are hoping that a greater number of our ministers will be present this year than ever before. The times in which we live call for more thorough preparation on the part of our leaders, and the exchange of thought to be gained at this conference will be most valuable to all.

Reading Bro. Arlen Marsh's article, "When the Sun Swings North," we are reminded of the story told of one of the great preachers of the past quarter century. Astride his stumbling horse making his way through a blinding snowstorm, this minister of the gospel found an audience of only one man—a

stranger who sought to evade disclosing his identity. Impressed with the responsibility that was his of proclaiming God's Word, he preached with a fervor and conviction in keeping with a full house. And scarcely had he pronounced the final "Amen", when the congregation departed, much to the chagrin of the speaker. Years later the same earnest preacher was accosted at a railway station by one whom he recognized, because of the frequency of his photograph in the newspapers, as a prominent, sincere and energetic minister.

"Do you remember," he said, "an audience of one to whom you preached fifteen years ago in a little country church during a severe snowstorm? I am that audience and that day was the turning point of my life."

### WALL MOTTO FOR SALE

"The Call of the Church for Men" is a striking poem written by R. H. Judd, which was printed in The Herald of April 21, last year. Bro. Judd has a large stock of these poems on hand, printed on durable card for five cents each, and on ordinary paper for one cent each, of which he is anxious to dispose. Those on cardboard make a neat wall motto. If you can use some of these, it will be much appreciated by Bro. Judd. Address him at 111 Milverton Blvd., Toronto, Ontario.

### THE RESTITUTION HERALD

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National Bible Institution  
Oregon, Illinois

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## General Conference Representation

EXTRACT from the Constitution and By-Laws:

VIII. (13) 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 certified by the proper officer to the Secretary of the General

Conference before the session at which their votes shall be cast. (As amended August 12, 1926.)

The General Conference,  
G. Eldred Marsh, Secretary.  
Oregon, Illinois:

This is to certify that ..... have been appointed delegate.... to represent the ..... church conference at the General Conference to be held at Oregon, Illinois, August 2 to 14, 1932. The ..... church conference has ..... members which the above delegate is authorized to represent.

(Signed)

..... Chairman

..... Secretary

Dated, July ....., 1932.

Names and addresses of members follow

## TO OUR BROTHERHOOD

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I AM coming to you again with a statement for the National Bible Institution. I regret that conditions make this necessary, but it seems it must be. You all understand, of course, that the National Bible Institution is not a money-making enterprise. It was not organized for that purpose, nor with that in mind.

The printing plant has never paid expenses of its publications for well-known reasons. No publication of such limited circulation can do so.

The greenhouse, for the first two or three years, gave promise of being a good asset to the Institution, but soon thereafter proved to be a heavy liability.

The Training School department has been very profitable in preparing young men for the ministry—a large percentage of the pulpits of the Church of God in the United States being ably filled by members from this department. But, financially, this department has been a liability, as it was expected to be.

Golden Rule Home carries its own load and is safe, regardless of outside assistance. Its residents are in no sense paupers. They have combined their resources and are living together in comfort and security that they could not do separately. Therefore, the plea that I am now making is on the part of the other departments of the Institution.

On account of the depression, from which we all are suffering, our contributions have fallen off very much, and many subscribers have written to the office saying that, much as they regret to be without THE RESTITUTION HERALD, they are unable to continue their subscriptions. These all add to our deficit, so that if this cannot be checked or offset in some way we will be compelled to close some of these departments.

Golden Rule Home will go along on its own. As to the greenhouse, if anyone who reads this desires to secure a good greenhouse, well equipped and stocked, in a splendid district, by lease or otherwise, here is an unusual opportunity for a responsible party. It is a good business for a greenhouse man, but a poor business for a Bible institution.

We have been cutting down operating expenses until we have come close to the point where we must cease entirely and repudiate our indebtedness, unless we secure assistance from some source. This matter is up to our brotherhood and those who are interested in the work of the National Bible Institution.

In three short weeks our General Conference will convene, and I want to urge our churches who are interested in the welfare of the National Bible Institution to send to this Conference their best counselors, that they may go over this matter with us and give us their opinions as to the best course to pursue.

There will be no drive made at this meeting to raise funds, nor to ask those present to underwrite the expenses of the National Bible Institution work. The financing must be spread over a wider field than that. What we want of those attending this conference meeting is assistance and counsel in solving the problem of the best and wisest course to take, under the conditions in which we find ourselves.

It is not right to urge people to spend the time and money necessary to come and attend such a meeting and then destroy their comfort by dogging them constantly for money while they are here to keep the work going after they have gone. This has not been done heretofore, and it will not be done this time. But some have said that they would be glad to attend these meetings if assured that they would not be dogged for money while here. Therefore, you have that assurance now, if my word means anything to you.

I am urging you to come and volunteer your assistance in working out the best plan for meeting the emergency which we find ourselves now facing. The danger, in my opinion, is more acute than many who are not in close touch with the center of our operations may imagine. I am not an alarmist, but I am conservative enough to recognize danger when I see it approaching.

Some months ago I sounded a warning in the columns of THE HERALD. Since that time the depression has gradually deepened, and our situation has become correspondingly more serious. I am not complaining, criticising, or finding fault with anyone. I am simply stating the facts as to the condition and situation we are facing and asking those who are interested in the welfare of the National Bible Institution for assistance in whatever way each may be able to render such service.

One of the dangers is that many of those who are not in close touch with what is called *headquarters* are likely to pass the matter by with this thought: "Well, I am not able to do much, although I wish I could, but they will work it out some way." It is not the "much" from a few that can be expected to carry on this work, but rather the "little" from the many, and when so many of those "littles" drop out, the organized machinery is crippled and soon breaks down.

But taking more space will not make the situation more plain, nor the necessity for serious and extensive cooperation more urgent. If you are interested in the welfare of the National Bible Institution don't pass this by without giving it serious consideration, and when you have done so kindly let us hear from you, with whatever assistance, in counsel or otherwise, you may be able to render.

L. E. Conner, Manager.

# THE RESTITUTION HERALD

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## The General Conference

By G. Eldred Marsh

WHAT is the purpose of the General Conference of the Church of God and what relation does it bear to the National Bible Institution and to the state conferences affiliated with it? These are questions with which you are deeply concerned, for the enterprises involved belong to you, and it is not only your *right* but your *duty* to learn all you can about their organization, their operation, and the relation each bears to the other.

The best way for you to gain this information is to attend the General Conference in person, listen to the reports of the different departments, inspect the offices, printing plant, Golden Rule Home and greenhouse, and question as closely as you care to those who have had actual charge of the work during the past year. If you cannot do this personally, ask someone in whom you have confidence, who will be present to do it for you and bring you their report. This would put you into direct touch with every branch of our work and provide you with information which it is exceedingly difficult to inscribe intelligently on paper. *So if it is at all possible come to the General Conference* which begins a week from today at Oregon.

The purpose of the General Conference briefly stated is this: To provide the brotherhood at large with the aid which the local congregation and the state conference is not in a position to supply, i.e., a weekly paper to keep the scattered members fully informed as to general church activities, plans and announcements of the various conferences and churches; to furnish an analysis of the world news that is of prophetic significance; to publish the results of the biblical research of our best students and writers; and to assist in every way the development of those qualities of heart and life that are the most acceptable and serviceable to the Master.

In addition to providing a publication of this kind, it is the purpose of the General Conference to prepare and issue Sunday school quarterlies, tracts, and other literature, to be used in religious education within the church and for the promulgation of the truth in the world outside.

Equally valuable with the publishing department is the maintenance of Golden Rule Home for the aged and the conducting of the Bible Training School for prospective ministers. Beyond all this the General Conference affords a center of information concerning available ministers and evangelists, names and addresses of believers, location of churches of our faith, the meaning of difficult words and phrases of Scripture, (the Bible Training School having a small but excellent theological reference library from which such information is derived), and many other items of interest which it would be difficult or impossible to obtain elsewhere. Such is the service the General Conference renders to the church at large.

Regarding the relation of the General Conference to the National Bible Institution, we may describe the latter as the *active instrument* which carries out the plans and purposes conceived and ordered by the former. Technically speaking, a *conference* exists only while its members are actually *conferring*. The work which it desires to accomplish must be carried on, therefore, while the conference proper is not in session. This is the task of the National Bible Institution, to carry on between annual meetings the work of the conference.

The relation which the General Conference and its executive body, the National Bible Institution, bears to the state conferences has already been suggested. It is designed to aid in every possible way the work of local and state organizations without encroaching in the slightest degree upon their established rights and privileges.

From the beginning of its history the Church of God has adhered to the congregational form of government, and when the general work was instituted its organizers showed themselves exceedingly zealous for the rights of all local churches and conferences. Constant effort was put forth to avoid even the appearance of attempting to assume any of the duties usually performed by the earlier and more localized organizations. The General Conference conscientiously

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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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

“Go now ye that are men and serve the Lord; for that ye did desire.”—Exodus 10:11.

## The Editor's Prayer

**M**OST GRACIOUS GOD of our fathers, we would praise Thy holy name for the rich heritage of faith which has come down to us out of the past, and pray that Thou wouldst water the seed of truth that has been sown in our hearts that it may bring forth manifold more of service in this present time and in the world to come life everlasting. Be Thou with us, to lead and teach and strengthen throughout the coming conference, to the end that the work accomplished and the plans formulated may be altogether in harmony with Thy will. In Jesus' name. Amen.

## Early Illinois Conference

**A**S THE final plans for the General Conference and the Illinois State Conference mature it is interesting to recall that a similar gathering was held by our fathers in the faith eighty-two years ago and within fifty miles of where the present meeting will convene. It is encouraging to know that for more than eighty years the gospel of the kingdom and life only in Christ has been proclaimed throughout this region without intermission.

The call to the conference appears in the *Harbinger and Advocate*, edited by Joseph Marsh, under date of August 3, 1850, and reads in part as follows:

“*To the Brethren Throughout the West:* The brethren in this place, distinguished as believers in the personal and speedy coming of the Savior, being together, and having consulted on the present wants and circumstances of this precious cause, unanimously agreed that something ought, and by hearty cooperation upon Bible principle alone, something, at least, could be done for the furtherance and advancement of truth in this Western country. Hence they concluded to publish a call for a Conference in this place (Tyler, Winnebago Co., Ill.) to commence August 23, 1850, for that purpose.”

The splendid spirit of Christian service here indicated must not be permitted to die out through any indifference or lack of effort and sacrifice on the part of the present generation of believers. Illinois, Indiana, Ohio, Michigan, Minnesota, Iowa, Missouri—the entire middle west, must continue to carry forward the glad tidings of the coming kingdom until the Master comes!

## “Go Forward!”

**S**UCH was the command of Jehovah to Israel as they stood on the shore of the Red Sea. The Egyptian army was rapidly approaching from their rear; they could not retreat without submitting again to the galling fetters of slavery. The sea lay before them. Escape seemed impossible. The weakness of man said that to face the enemy was suicide; the wisdom of man declared that to advance was death. Yet at that critical moment the God of their fathers “said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward.”

The Church of God finds itself in a very similar position today. Surrounded by enemies and barriers on every side advance seems utterly impossible. This is the testing time of faith. The command of God still rings in our ears, “*Go forward!*” We must not pause; we must not stay our progress; we must not cease our advance until the Captain of our salvation issues the command to “Halt!” The message of the coming kingdom, the glad news of the returning Christ, must continue to echo over the earth!

How can we continue to do it in these dreadful times of depression? We have all that we can do to provide a bare existence for ourselves and for our families; what can we possibly do to carry on the work of the church under these circumstances?

These are very practical questions. Similar ones were asked by Israel, no doubt, as they stood gazing over the waters of the Red Sea and casting anxious glances over their shoulders at the pursuing Egyptians. This is the answer God made to their fear-prompted protests: “*Go forward!*” But how could they do so? God anticipated their question and answered it before He issued His command. “The Lord shall fight for you, and ye shall hold your peace. . . . And the angel of God . . . went before them; and the pillar of cloud . . . was a cloud and darkness to (the Egyptians), but it gave light by night to (Israel).”

As the darkness of midnight shrouded the Egyptian camp in gloom, the glory of God encompassed Israel, and in its heavenly light they saw the barrier of the sea separate into two walls of water under the uplifted hand of Moses, and Israel *pressed forward*, forward under the protecting hand of the Lord their God toward the land of promise and of hope! May we also trust to His leadership and blessing and *go forward* without fear.

## THE RESPONSIBILITY OF PARENTS

OF ALL responsibilities laid upon mankind there is none greater than that laid upon parents. It is not a request, but a command of God, that they "train up a child in the way he should go"; and the promise with it is, that "when he is old, he will not depart from it."

It has been said that, "the hand that rocks the cradle is the hand that rules the world." We infer from this quotation that home training molds and fashions the characters of the children who are to be the men and women who will make or mar the nation's destiny.

We often hear remarks such as this: "Why are the young people so shamelessly immodest?" But it is no mystery why they are so. They have been cradled in a nest of iniquity. The mother leads the way in all the immodest forms of dress. She smokes her cigarets before her innocent little children and inoculates them with a fever for gambling almost before they are born.

Mother—what a desecration to the name—leaves the children to come from school to an empty house, to seek their companions and entertainment on the street, while she wastes her time and demoralizes her own nature at bridge parties and similar social functions. The Jochebeds, Hannahs, Eunices, and Susannas are considered obsolete. Nevertheless, the influence of the sons of those mothers made impressions on the world for righteousness and true holiness which can never be effaced.

We extol the orphanages and thank God for the provision made for homeless children, but there are not orphanages enough in the land to house the poor little orphans (?) of the—shall we say—home? For H-O-M-E spells shelter, care, love, protection, provision for every spiritual and temporal need.

"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." This scripture lays a special injunction upon the parent to make spiritual provision for his family, which if he does not do, he is an outcast from God.

Parents seem to have the idea that their children are their own and that they can do as they please with them, but this thought comes wide of the mark. Your children are souls intrusted to your keeping, to be trained for eternity, for God's purpose. We would ask the modern parent: What will you say when you are brought before the Judge of all the earth and asked to answer for the souls He gave you to train as soldiers to fight for Him in the great war against sin? You, fathers and mothers, who never gather your children around the family altar and present them to God for His protection, never pray for wisdom to guide them aright, and who do not build a wall of prayer about them daily to protect them from the snares of the evil one that besets them on every hand, what will you say?

We are frequently met with this: "I wish you would tell me what I can do with my boy or my girl. My children

want to go out with other young people and I know they do things they ought not to do. I have no control over them." But when questioned as to the home training, the family altar, thanksgiving at mealtime—none of these things have been observed. Perhaps, at most, there has been a hollow prayer form, yet without even the humility of the bended knee.

The potter molds his clay while it is plastic, and so must the parent mold the character of the child when he is young and pliable and easily impressed. The most criminal act of which parents can be (yes, many are) guilty, is to take the child with an inherent bent toward iniquity and, instead of helping him to fight these sinful tendencies, he is—just to get him out of the way or to please that carnal tendency—sent to a "movie" where his mind is filled with ideas that demoralize and blacken his innocence. We have heard mothers say: "The picture shows are educational," and we agree with them. There is no other process by which you can educate your children in iniquity so quickly and so thoroughly as by the motion picture.

We asked a card-playing church member one day, what account she would give of all the time spent at the card table. She said she asked her pastor about card-playing,

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*2 Timothy 2:14-16*

*THOU wouldest consecrate thy son, O Abidah, to the work of the ministry, in that he is weak of body and indolent of mind, and thou seekest for him a life of ease and of softness. O foolish one, thou knowest not whereof thou speakest! Thinkest thou that this thy son need but to robe himself in a black coat and put a collar about his neck that maketh him to appear unto men as though he goeth backward when he goeth forward, and lo, he canst at once speak with the tongue of men and of angels? Knowest thou, O Abidah, that he who would convince gainsayers and convert sinners from the error of their ways must search the Scriptures daily and spend many nights in prayer? That he must needs be a lawyer, a doctor, and a professor of philosophy and history? That he must have all patience, sympathy, consideration, and understanding? And that no ambassador to foreign court hath greater need of diplomacy than he? Such knowledge, O Abidah, may not be attained without weariness of body and of mind!*

## A BETTER DAY

By N. H. Geiselman

We are hoping, we are praying  
For a grander, better day,  
Just beyond this time of trouble  
Where destruction holds its sway,  
For a day when selfish motives  
Shall be banished evermore,  
And a love divine and tender  
Fills the earth from shore to shore.

In the present dispensation,  
Human reason stands apart,  
And mad passion overpowering  
Wields the sceptre, rules the heart;  
And men's mortal sense of justice  
Yields to lust and worldly gain.  
In God's time and in His kingdom,  
Men will reason and be sane.

Men inspired with prophet's vision  
Spake in accent sure and true  
Of an awful time of trouble  
Which we now are going through.  
And we recognize the writing  
Of the hand upon the wall,  
And can only trust His promise,  
Till the despots surely fall.

Then the earth will shout with gladness,  
For the King has won the day,  
And will stablish love and justice;  
Sin and death will flee away.  
All the world will greet Him gladly,  
Swords to plowshares then be changed,  
And a love divine and tender,  
Flourish in and through His reign.

So we are hoping, we are praying,  
And are doing what we can  
To promote a kindly feeling,  
And to love our fellow man.  
For as when He stilled the tempest,  
And the winds obeyed His will,  
So again in accents loving,  
We shall hear His, "Peace be still".

## ONE WEEK FROM TODAY

Representative men and women, young and older, will be gathering together from all over the land from the north, east, south, and west, one week from today at Oregon, Ill., to confer together on the practical and spiritual problems of their different churches. Will you be among them?

## THE COMING JUBILEE

By George B. Alldridge

*And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possessions, and ye shall return every man unto his family.*"—Lev. 25:10.

ONE hundred and fifty-six years ago, the Continental Congress being in session, Richard Henry Lee, of Virginia, introduced his famous resolutions: "That these united colonies are, and of right ought to be, free and independent states; that they are absolved from all allegiance to the British crown; and that all political connections between them and the state of Great Britain is, and ought to be, totally dissolved. That it is expedient forthwith to take the most effectual measures for forming foreign alliances. That a plan of confederation be prepared and transmitted to the respective colonies for their consideration and approbation."

History reminds us that this matter was precipitated by the smallest of the colonies. Rhode Island, on May 4, 1776, declared herself "free from all dependence on the crown of Great Britain." How wonderfully Joel 3:10, began in these latter days to be fulfilled, "Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong."

A committee to draw up suitable resolutions reported on July 3, and after a lengthy debate on July 4th, at 2 p. m. it was adopted. The announcement was hailed with the liveliest enthusiasm. "Ring! ring!" shouted the lad stationed below to give the signal to the old bellman in the State House Tower, and he did ring until the whole city shouted for joy.

The Declaration of Independence was signed August 2, 1776, when President John Hancock said, "There must be no pulling different ways; we must all hang together", to which Franklin replied, "Yes, we must all hang together, or we shall all hang separately."

The late W. E. Gladstone said, "The Constitution of the United States of America is the most wonderful instrument ever conceived for the purpose of establishing a just and impartial government." This remarkable document (the original, I believe, is now in the Congressional Library at Washington D. C.) was signed and ratified at Philadelphia on July 9, 1778, and almost every boy and girl can recite the preamble. Any fair-minded person after an analysis of the Constitution must admit that if the citizenship of our various states would live in harmony with, and obey its spirit, we would indeed be living in a wonderful land and under the care and protection of a wise and paternal government.

Today the eyes of the world are on Lausanne. There the representatives of the Powers are assembled to consider a means of relieving the nations who are oppressed by heavy

taxation "too grievous to be borne." A witty statesman recently remarked, "Europe holds the slate, America the sponge." In other words, a frightful debt is tabulated upon the slate Europe holds. Will America use the sponge to erase it?

Listen to these words of a very wise man:

Mr. Ramsay McDonald and his colleagues are bound to express their own known view, and the unanimity of British opinion, that to wipe out reparations and debts alike would deliver all mankind from a blighting curse of the post-war world. That act, by comparison with any other single stroke conceivable would do more moral good; it would conduce more to appeasement and disarmament; it would give a quicker and surer impulse to economic recovery. But American opinion as yet is a long way from sufficient conversion. What then? It has been suggested that Britain should make a heroic gesture by the one-sided cancellation of all her claims without any guarantee of release from her liabilities. This sounds magnificent, but it is not sense.

"For one thing, we are not rich enough to do it if we would. For another thing, we dare not risk it if we could. It would be fatally misunderstood and misrepresented under the familiar conditions of a presidential campaign in the United States. Seen from the other side of the Atlantic, the heroic gesture would look like a maneuver to force America's hands. Republicans and Democrats alike would interpret our unilateral munificence to Europe as a proof of our capacity to pay America up to the hilt. It is impossible for Britain by the stroke of her own hand to cut the Gordian knot of reparations in Europe."

A writer to the press presents the side of Germany, in these words,

"Germany must affirm her absolute inability to pay. It is not a question of her willingness or not. It is a stark statement of physical impossibility. She cannot do it. One-sixth of her whole working population are unemployed. Amongst all the inhabitants of the vast metropolis of Berlin, no less than one-quarter—think of it! are in the same predicament. Whether the moratorium is formally renewed or not will make not one jot of actual difference. You cannot get blood out of a stone. No military power can extract it. Not a penny of reparations can Germany pay this year. Not a stiver will be received from her next year. No German statesman can name even an approximate date when payments might be resumed, or can honestly express any belief that they ever will be resumed."

There you have the first truth about Lausanne. This week, so far as Europe, is concerned, will see the crash of the whole crazy fabric of Versailles finance—the jerry-built skyscraper of twelve years ago.

Brethren, this looks very much that Luke 21:26, is on the eve of fulfillment, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven (government) shall be shaken."

France is hoarding up gold today, in preparation for the inevitable universal conflict she sees arising in the Orient. She holds Germany by the throat and demands that she pay her what she owes. What of the future?

Here is the way one writer sizes up the situation:

"Nothing decisive can be until the American presidential election is over and settled five months hence. Then special consultation between America and her European debtors collectively—apart from the World Economic Conference on prices and currency—will prove to be the only way out. If compromise, not cancellation, is to be the word at the end, Germany, as well as France and Britain, must make her contribution to it when better times return. No abstract contentions will help either Europe or America. The facts have got the bit between their teeth."

Now what is God's way out of all this? Under the law of Moses every fiftieth year was the year of jubilee. When Israel came into Canaan, the land was divided among them by lot according to their tribes and families. Success thereafter might increase, or adversity decrease their individual possessions as the case might be. If a man became involved in debt, he might be obliged to sell a part or even all of his property, and with his family go into servitude. But God made a bountiful provision for the unfortunate. He arranged that such adverse circumstances might not continue forever, but that all their accounts, credits and debts, must be reckoned only to the jubilee year, when all must be freed from old encumbrances, to make a fresh start for the next term of fifty years.

In Acts 3:20, 21, I read, "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."

Restitution? Strong says, "To restore again." Lev. 27:24 reads, "In the year of the jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong."

Jesus says, Matt. 13:38, "The field is the world." To whom does the world belong?

Psalms 24:1 says, "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein".

Who gave this to the Lord? Psalm 2:8 says, "Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

When will this be? Eph. 1:13-14 will answer us, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory."

So the first Adam and his family lost everything including their lives. The second Adam and His family recover everything including their lives. Now, in the great year of jubilee the antitype of the fiftieth year, everything is restored to its original Owner. And who is that? It is God Himself. And what will He do with it? The second Psalm says, "I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

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## A SURVEY

By Alta King

THE Sunday school lessons of the quarter just closed divide themselves into three groups, each related to the others.

Lesson one presents God the Creator of the natural universe. The character and status of the natural creation in man and the Creator's appraisal of it are of chief concern to us in this lesson.

Bodily man, as created on the natural plane, was of the earth earthy, of the dust. Spiritually, he had the breath of life in his nostrils, and this breath of life imbued his bodily tissues with instinctive life and action, making him a living soul creature. As a living soul creature he was naked. Naked is classed by Revelation 3:17, with wretched, poor, blind. In 2 Corinthians 5:1-4, nakedness is the opposite of the clothed condition of immortality. Imbued with instinctive life, man was naked, mortal. His bodily tissues were subject to disintegration. Imbued with instinctive life man was also foundationally selfish. In the heart of each tiny cell of his tissues lay the mighty urge toward self-preservation and self-exaltation.

Spiritually, then, man as created and imbued with the breath of life had no spirituality.

Note: The Companion Bible as quoted in the quarterly says, "Adam becomes 'naked' by losing something of Elohim's glorious likeness". But the account of man's creation says man was naked, before he chose to disobey his Creator's command. His disobedience made him conscious of his nakedness. His Creator said to him after the disobedience, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

Mentally, man in his virgin created state was ignorant of all things spiritual. Naked, he stood unashamed before his Creator, clothed with the fullness and perfection of life. He was ignorant of the difference between himself and his Creator. He was ignorant of evil, and he was ignorant of good. He was ignorant of the essential character of God, and he was ignorant of the essential character of himself.

Finally, these three phases of the natural creation—the physical, the spiritual, the mental—made man, potentially, a sinner, a transgressor of those laws of social intercourse between man and man, and between man and his Creator that the Creator had decreed in Christ before the foundation of the world. For the foundation of these laws is unselfishness, the exact opposite of man's natural state.

Over all the natural creation the Creator spread the blanket approval—"Very good". Man, of the earth earthy, naked, mortal, ignorant of all things spiritual, a potential sinner and adversary to the Creator in His creative work of the second order in Christ, was under this blanket on a common level with the rest of the natural creation.

The finite mind of man sees in God's "very good" a

state of perfection and wondrous glory. And the glory was there, in all the natural creation. In the tiniest work of nature, in the lowest of living creatures there is manifest a wisdom and power that natural man in his highest state cannot attain or comprehend. But the perfection was not there. The Creator held all the above glory as "very good". To Him it was passing, transient as the dew of the morning, or as the grass of the field. It was the glory of the ministration of condemnation and death. 2 Cor. 3:7-11. And to final death, disintegration, the natural creation must come if left to itself under the dominion of natural law.

But the Creator did not purpose to leave His "very good" work to itself under the dominion of natural law and the power of self-destruction. Lesson two presents His purpose to lift man up and out of the "very good" of the natural order of creation into the spiritual order of creation, possessing the glory of His own likeness. It presents also the natural man's response to this purpose.

The Creator's statement—"Of the tree of the knowledge of good and evil, thou shalt not eat of it", epitomized the spiritual creation. It challenged and called into action the reasoning power of the natural man. And this reasoning was true to color. Prompted and dominated by the flesh-life urge of self-preservation and self-exaltation, man resisted the idea of death. The natural mind in the character of the subtle "serpent" reasoned and reached a conclusion very plausible to man in the light of the very limited knowledge he possessed. The Creator has such knowledge, reasoned the flesh mind. Man hasn't such knowledge. If man eats of this tree and thereby gains a knowledge of good and evil, he will be as the gods.

Eve was deceived by this reasoning. The satisfaction of all the desires of natural life, which she deemed would be the result of knowing good and evil by eating of the fruit of such knowledge, seemed to her to be the status of the gods. Thus assured, she denied the word of her Creator, ate of the fruit of the tree of the knowledge of good and evil, gave of it to her husband, and he did eat. But her husband was not deceived. Plausible as the reasoning was, his more subtle mind knew that the Creator's word would hold good. He ate, not because he was deceived, but because he was a natural man of the earth earthy, and he could not receive the things of the Spirit of God. Unquickened by the Spirit of God as he was, he could not perceive and appreciate spiritual things. 2 Cor. 2:14. He chose to eat because he gave ear only to self and its immediate present, regardless of godlikeness or the surety of his Creator's word.

But eating did not result in an exalting consciousness of being as the gods. It resulted, instead, in an overpowering sense of shame. Man realized the weakness and powerlessness of nakedness to make him as the gods. He realized that preservation and exaltation of self could not come through the medium of the flesh and the promptings of the instinctive life with which it was imbued. He found that the flesh and its life worked in exactly the opposite direction.

Conscious of his own nakedness, by contrast he caught a glimpsing consciousness of his Creator's clothed state,

and he covered his nakedness, seeking to hide it from His presence, as weakness always seeks to hide from strength—until it learns by faith and love to rely on that strength and thus to draw from it.

The remaining lessons of the quarter give accounts of the Creator's calling and working with various individuals of flesh order, always with the original purpose in mind—thou shalt not eat of the tree of the knowledge of good and evil—which purpose He had decreed in Christ before the foundation of the world. As we read these accounts we know that He granted to these men such contacts with Himself and with His plans and purposes in Christ that they were brought to know, and to seek, and to imbibe a portion of His likeness in their thinking and in their attitudes toward their fellow man. We know that these contacts gave birth to the forces of faith and love in the consciousness of man, and that these forces are mighty to set aside the self-life of nakedness. We see the Creator working not only with individuals as individuals, generating within them the Spirit of life in Christ Jesus, but we see Him working in individuals to make of them a nation of kings and priests headed by Jesus in whom the Spirit of life in Christ Jesus shall have completely displaced nakedness and its life, and through whom the Spirit of life shall flow out to all people, quickening them into the life of the second order of creation, which shall not partake of the fruit of the knowledge of good and evil. In this second creation shall shine the full glory of the Creator.

"For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory which excelleth."—2 Cor. 3:9, 10.

"ONCE we realize that we are all one, working together for the good of all, that each of us finds his prosperity and salvation in the advancement of all, then the whole business as well as each individual takes a distinct step forward."

## EVERYDAY ENGLISH

*By Arlen Marsh*

"**B**UT I tell you," snapped the elder, "the way you say a thing ain't important! It's what you say. Who ever cares about the mistakes a minister makes, anyway, but a fool critic? An' as for usin' long words—who understands 'em, anyway? Ain't short ones just as good?"

"These high school students who always criticise everything don't get anything out of the best sermons our minister preaches. A lot o' difference it makes if he has some grammatical errors or 'errors in style,' as they say! What's wrong with everyday English?" and apparently well satis-

fied with his sarcasm, the man sank back in his chair, glaring ferociously the while at his nephew, who had ventured a remark on the evils of plural verbs with singular subjects.

The elder was a man of virtue. His good works had established his faith among all his neighbors in the thriving little city which was honored by his citizenship. His attendance and the attendance of his family at the local church were no less regular than the monthly pledges that he invariably paid into the treasury. But the attitude of his son, his daughter, and his nephew puzzled him. They led in young people's work; they listened with interest to the sermons; but they were complaining constantly about the rhetorical and factual flaws in the pastor's discourses.

Unfortunately this well-meaning leader held the opinion of many. He gladly gave the best he had in labor and materials, but he could not see that it was equally essential that the best English and unquestionable facts be used in what he habitually called "sermonizin'." He found no inconsistency in his wearing his best clothes at church and his denunciation of his family's demand for the best in speaking.

In the days of the building of the temple, a call went out from Solomon's throne for workers and the wherewithal to work. Israel's best artisans carved and hacked and cut the hardest marble, the most valuable gems, the finest cloth obtainable. Nothing was too good to go into the house of Jehovah. From this labor resulted a building so rich as to attract the avaricious awe of all peoples.

These efforts of the Hebrews have had their duplication in more modern times in the giant cathedrals of old Europe and the towering steel-and-concrete structures of today. Even the smaller churches are built of the best their congregations can afford. But there the duplication ceases.

That the religious leaders of the Israelites were the best educated of the people is forgotten. That the purity of the Hebrew and Aramaic of the Old Testament and the excellency of the Greek of the newer section of the Bible very seldom have been equaled is disregarded. Any kind of speaking, any kind of teaching, any kind of writing is acceptable in the church.

It is true that criticism may be carried to excess in either direction, but it is also true that an educated individual who has profited by his study finds far more pleasure and far more value in listening to a well-delivered sermon or in reading a well-written article than in mentally flinching before grammatical atrocities. This educated class is the one that is growing. It can be interested only by something that attracts it, not by repelling influence.

The plea is made that ungrammatical statements often are comprehended more easily or are more expressive than grammatical ones. If that be true, the fault lies with the speaker; for if a thing can be set down ungrammatically, it is equally easy with so facile a language as English to set it down correctly. The vocabulary of slang and mediocrity in which the average person delights is not the best, and as such it is not fit for an offering to God. Everyday English has its place, but that place is not in the church.

## "I WILL BE WITH THEE"

By Lottie E. Young

IF WE were to read a book in which a man similar to Moses was the hero, we would be likely to say, "What an improbable story! The very idea of a child born of slave parents becoming one of the greatest characters the world has produced!" The truth of the hymn which begins, "God moves in a mysterious way His wonders to perform", was surely exemplified in the career of the most greatly revered man in Jewish history.

Every child knows about the finding of the baby in the basket on the waters of the Nile, the adoption of him by possibly the wealthiest woman in the world, and his own mother caring for him for a certain time. What followed in the life of the growing boy and young man? We people of this century are apt to think the world was a pretty slow place before modern inventions were known. But the Egyptians in the time of Moses were able to do such marvelous work in many branches as has never been equaled. This son of a princess was likely given the highest advantages in the way of education, and probably studied mathematics, architecture, astronomy, medicine, chemistry, law, and philosophy, as the Bible tells us he was "instructed in all the wisdom of the Egyptians."

There was one thing, though, he had not mastered when a man, and that was the fact that he could not control his temper. There is no record in the Bible of the cause which sent this son of a powerful woman into exile, the twenty-fifth verse of the Faith Chapter alone saying, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Possibly some expression of indignation or sympathy for the terribly oppressed Hebrew slaves may have caused a scene between Moses and the reigning Pharaoh, and while his temper was still hot, he committed the terrible blunder of murdering an Egyptian, which made the break permanent between his luxurious life and the poor one of a shepherd.

God had been listening to the cries of His persecuted people and was fitting Moses to be their leader out of bondage into the land He had promised to be theirs. But a man who could not control his temper was not yet ready for that high calling, and it took forty years of solitude in the desert, of close communion with the God of Abraham, Isaac, and Jacob, before the one who had thought to reform conditions in Egypt through murder was told of the high duty before him.

Then listen to the humility of the man—"Who am I that I should bring forth the children of Israel out of Egypt?" And the various excuses he makes—"Suppose they will not believe me?" "Lord, I am not eloquent, for I am slow of speech, etc."

Then came the reproof from God—"Who hath made man's mouth?", and also the blessed promise—"Certainly, I will be with thee". And Moses no more rebelled.

Have you ever heard people say, "I'd give anything in the world if God would speak to me as He did to folks in the Bible and tell me what to do." But would they not do as Moses—find all kinds of excuses for not carrying out what God asked?

The Apostle Peter tells us, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you". But is everybody ready to lead in prayer, or offer a word of testimony as to God's lovingkindness? And how hard it is to get leaders for our young people's societies, or teachers for our Sunday schools! Listen to them—"I appreciate the honor, but really there are so many others who are better prepared." "O, no, I couldn't take a class; I'm not good enough." "Why, I'm so afraid of my own voice that I become tongue-tied in front of people."

Suppose Moses had refused to obey God? Would we not have called him a coward? Does not this disagreeable word apply to those who shirk religious work? Certainly there are abler people than we are; certainly we are not good enough; certainly we lack the qualifications for the work to which God calls us. But we forget one thing; when God calls a man He goes with him.

Moses realized his own weakness and stopped there; happily God took him by the hand and led him to look away from his own puny arm to Jehovah's all-powerful arm. Let us ever remember that a poor, *willing* tool in the hand of the Almighty can accomplish infinitely more than a talented unwilling one, and when we doubt, claim God's promise, "Certainly, I will be with thee."

## THE GLORIOUS KINGDOM

By Professor H. Lummis (Methodist)

THE modern theologian who, conceiving of the kingdom of Jesus, looks upward and views the blue sky and gold and crimson clouds and the brightness of the resplendent sun, has a charming picture, even if it is a little ethereal. But to complete its beauty, he needs the hills and valleys, flowing as of old in the land of Canaan with milk and honey; the palace towers of Jerusalem the golden; the white-robed company marching with crowns on their heads and with palms in their hands to strains of celestial music; the opening doors of the royal mansion and the broad table spread with ambrosial viands, fit for the children and the brothers and sisters of a king; and the seated guests, the patriarchs and prophets, and all the godly race. No timidity induced by skepticism within the nominal church of God, or without, shall make me minish aught of what my Father's legacy warrants me to expect. I shall see the King in His glory, and be fellow heir with Abraham. In company with the meek, I shall possess the earth. An humble and unworthy brother of Jesus Christ, I am to have the body of my humiliation made like the body of His glory.—*The Kingdom and the Church.*

## WHAT REASONS SHOULD WE USE TO LEAD OUR YOUNG PEOPLE TO JOIN THE CHURCH?

By Mrs. Beth Mosher

TEACHERS of young people in the Sunday school and the Berean society should be extremely careful in urging their pupils to "join the church." They should be very sure they are well grounded in the gospel message and have reached the years of understanding. In the first place, they should have a clear knowledge of the step they are taking, for when the Christian walk is once begun, there should be no turning back. I have known of individuals who thought that to join the church was to go through the formality of baptism, have their names placed on the local church roll, and then they would be saved.

The church, however, is not a building built with hands, but a group of people which is now being taken out for His name, "from every kindred and tongue." They are called of Jesus by the will of God to assist Him now and in the coming kingdom. They are to manifest Christ as the Son of God to the world now and prepare a group to be ready for Christ at His second coming, even as did the forerunner, John the Baptist, for the Savior's first appearing.

The church is really the training school for the kingdom. It began with the disciples and is open to all who heed the call, until this Gentile age ends. During this schooling each individual must be trained, tested, and tried. Only those who remain faithful to the end of the course are fitted for the great work that lies ahead. Such called-out ones are also called in Scripture, the *ecclesia*, the "body of Christ" and the "bride of Christ."

The purpose of joining this group is for salvation. We are all guilty of sin, either sins of omission or sins of commission, and the "wages of sin is death." If the pardoning power of God had not been exerted, we all would perish. He provided just one means of pardon—through His Son. Baptism, the figure of Christ's death, burial, and resurrection, is for the purpose of blotting out our sins of the past and starting us with a clean record. There must be knowledge, faith, and repentance to make this step effective, and then a faithful walk in the Christ-like path to the end.

Will it pay to become a Christian? The inquirer should look to the Bible and first inform himself of the obligations, privileges, rewards, and sacrifices it entails. Any reward that life offers has its corresponding requirements. You cannot get something worth while for nothing.

But what of the cost? and the sacrifices? What must we overcome to attain a Christian character? For he that overcometh the forbidden worldly things—lust of the flesh, lust of the eye and the pride of life—and doeth the will of God, abideth forever, is the promise. Paul said to "come out from among them and be ye separate." In Christ's

prayer of John 17, He asks the Father that His disciples be not taken from the world, but be kept from the evils which abound. We are to keep ourselves unspotted from the world and present our bodies a living sacrifice, holy, acceptable unto God, which is but our reasonable service.

The inducements to become a Christian are twofold, those which pertain to this life and the life to come. Some of the gospel rewards for the present life to the follower of Christ are, forgiveness of sins, peace of mind, protection from danger, deliverance from temptation, for which God provides a means of escape, privilege of prayer, the joy of being a child of the Creator, our material needs supplied, adding, by the aid of God's Spirit, the Christian graces, virtue, temperance, patience, kindness, charity which makes life happier. All the vices which tend to shorten life and bring unhappiness are wisely forbidden by the Father. It is true God chastens us at times for our mistakes and allows us to suffer, but it is done to strengthen our faith and make us more perfect. Affliction seems to make a bad man worse and a good man better.

To the overcomer there are great rewards for the future. Some of the most precious ones are these: a place in the first resurrection and an immortal and incorruptible body, no more death, pain, crying, sorrow or bodily imperfections, the curse lifted from the earth. The saints, the church, as joint-heirs with Christ, will be fashioned like Him and will inherit the earth, inherit all things, and know the joy of service in reigning with Him until all things are subdued.

In the Bible are cited a number of boys and young men who gave their lives to God in their youth: Samuel, David, Timothy, and others. We can waste our youth in being worldly, have broken lives physically, become enslaved by bad habits, and in maturity present broken and mistreated lives to God. Yes, if we are repentant, our sins will be washed clean in God's sight, yet the physical effects of sin on the individual, "shall lie down with him in the dust." We can seek happiness in worldliness, but at the most for only a few brief years with no prospect of happiness ahead. The Bible says, "It is good for man that he beareth the yoke in his youth", and "Remember now thy Creator in the days of thy youth."

In all God's universe there is not such high honor, such sacred responsibility, and such rich rewards as for those who today are called to bear His name and who finish the course. If you will let the Christ come into your life, day by day, He will mold and fashion and finish you to His own great knowledge of truth and right. It is a great privilege and the logical and reasonable course to pursue. Once you understand God's purpose, if you love Him, you will obey Him.

"Choose ye this day whom ye will serve"—the world with its final ending in death, or the Christ with life and glory everlasting. This is the day of preparation for the church, the called-out ones. "Behold, now is the accepted time, behold, now is the day of salvation."

"Today if ye will hear his voice, harden not your hearts," but obey His voice and make your calling and election sure.

## THE COMING JUBILEE

*Continued from page 677*

So God's first son Adam lost everything, but His only begotten Son Jesus has recovered all and will be fully recognized by all during the times of restitution. If the perplexed nations could but see and understand that while they hold the slate upon which are recorded a list of unredeemable debts, debts which can never be liquidated by mortal man or nations, Jesus holds the sponge. Peter tells us to "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."

The typical year of jubilee was announced by the blowing of trumpets, and it is a remarkable fact that the earth's great jubilee will be ushered in likewise: "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."

In the type, "Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land."

When the last trump sounds on the grand day of atonement what will take place? "I will ransom them from the power of the grave; I will redeem them from death. O Death, I will be thy plagues; O grave, I will be thy destruction."

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! I long with an intense longing for Tennyson's words to be fulfilled:

"Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be."

### A NOTED MAN'S OPINION

"THE Bible is the Book which we are commissioned to teach, on which we are commanded to stand. It is our only guide. It contains milk for the young and nourishing food for every year of life's journey. It is manna for those who travel in the wilderness, and it provides a staff for those who are weary with age. It satisfies the heart's longings for a knowledge of God; it gives a meaning to existence, and supplies a working plan to each human being. It holds before us ideals that are within the sight of the weakest and the lowliest, and yet so high that the best and noblest are kept with their faces turned ever upward. It carries the call of the Savior to the remotest corners of the earth; on its pages are written the assurances of the present and our hopes for the future. Where in all the books in all the libraries can one find as much that affects the welfare of man as in this Book?"—*William Jennings Bryan.*

## THE COMPLETE LIFE

MORE than one hundred years ago, a dear saint of the Lord known for his meek and pious disposition, wrote these words. If true in his day, how much more today?

"The observation is not more common than just, that if religion be anything, it is everything. If Christianity be true, the consequences of our present conduct are infinitely important; and while the infidel may be more atrociously criminal and extensively mischievous, the professed believer who lives like other men, is the most inconsistent character in the world. The language of Scripture does not accord to that of modern times: wicked Christians and irreligious believers are never mentioned in the Sacred Volume; faith is never supposed separable from a holy life; all worldly men are represented as unbelievers or as possessing a dead faith, and all believers are spoken of as servants of God, who live to His glory, and are distinguished from other men by the whole tenor of their conduct and not merely by their principles.

"These things are as observable in the Old as in the New Testament; for true religion has been essentially the same ever since the fall of Adam, though many circumstantial alterations have taken place; and indeed the perfection of God, the wants of a sinner, and the nature of holiness and happiness, are in themselves immutable. Let us then conclude with the observation that introduced the subject: If religion be anything, it is everything."

## THE RESPONSIBILITY OF PARENTS

*Continued from page 675*

and he said if she did not play for money, it was good past-time. It is classed as "mental exercise." However, the child of God finds plenty of "mental exercise" pleading before the throne of grace for sinners—sinning church members, unfaithful parents, and for poor, untrained, untaught children who are going the broad way to destruction.

Parents, wake up! The responsibility for the outrageous condition of the youth of this generation rests upon *you*. You have disobeyed all the commands of God. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," and "teach them (my words) diligently unto thy children . . . when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

What is more beautiful than a home ordered of God? The children rise up and call the mother blessed, when the parents foster every good tendency, cultivate every barren tract, and sow the seed that will bring for their children, eternal life.

It can be done, for God has said His promise is to us and our children's children.

*Selected by Sr. E. Pendleton*

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"HE THAT LOVETH HIS BROTHER ABIDETH IN THE LIGHT, AND THERE IS NONE OCCASION OF STUMBLING IN HIM."—1 JOHN 2:10.

### "BUT THE GREATEST OF THESE IS CHARITY"

WHAT thoughts, reminiscent and anticipatory, tender and amusing, sentimental and gay, come into the minds of many young people at the realization that it is Conference time! There are memories of interesting discussions and favorite teachers in Bible classes, inspiring sermons, new friendships and renewals of old ones; there are recollections of picnics, going swimming on hot afternoons, rides in the moonlight, whispered conversations after lights are out in the dormitory, and countless others. And conferences and Bible schools will mean these things to young people this year too, no doubt, the cruel ravages of the depression notwithstanding. Most of these people, too, will give of their means, slender or otherwise, in appreciation and for the support of the institutions from which they derive so much enjoyment and benefit.

But how many individuals comprehend deeply and completely the fact that conferences, Bible schools, vacations, and all their other pleasures are direct or indirect results of someone's love? This is true even in the case of the self-love of the rodomont who takes pleasure in his own glorification; it is true in the case of a mother who delights in giving pleasure to her children. But the highest, the greatest, the most noble pleasure of mankind is the result of that glorious love of God, who gave His Son that whosoever believes on Him might have eternal life, and the love of that Son, who died sinless to cleanse the iniquity of a world of sinners.

The love between the Christ and His disciples is described in clear, simple words in John 15:8-12: "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

Truly, love is the least mundane and selfish part of man's being. All that is beautiful in our lives has come to us through the wish of our parents and friends to make us happy and through that divine attribute so well expressed in 1 John 4:8—"God is love."

TRUE religion is the perfection of human nature, and the foundation of uniform exalted pleasure, of public order, and private happiness. Christianity is the most excellent and the most useful institution, having the "promise of the life that now is and of that which is to come." It is the voice of reason; it is also the language of Scripture, "The ways of wisdom are ways of pleasantness, and all her paths are peace;" and our blessed Savior Himself assures us that His precepts are easy, and the burden of His religion is light.

The Christian religion is a rational service, a worship "in spirit and truth," a worship worthy of the majesty of the Almighty to receive and of the nature of man to pay. It comprehends all we ought to believe and all we ought to practice; its positive rites are few, of plain and easy significance, and manifestly adapted to establish a sense of our obligation to God. The gospel places religion, not in abstruse speculation and metaphysical subtleties, not in outward show and tedious ceremony, not in superstitious austerities and enthusiastic visions; but in purity of heart and holiness of life. The sum of our duty, according to our great Master Himself, consists in the love of God and of our neighbor; according to St. Paul, in denying ungodliness and worldly lusts, and in living soberly, righteously, and godly in this present evil world; according to St. James, in visiting the fatherless and widows in affliction, and in keeping ourselves unspotted from the world. This is the constant strain and tenor of the gospel. This it inculcates most earnestly, and on this it lays the greatest stress.—*John Fleetwood.*

### GOD OUR STRENGTH

Man, in his weakness, needs a stronger stay  
Than fellow men, the holiest and the best;  
And yet we turn to them from day to day,  
As if in them our spirits could find rest.

Help us, O Lord! with patient love to bear  
Each other's faults, to suffer with true meekness;  
Help us each other's joys and griefs to share,  
But let us turn to Thee alone in weakness.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."*

### THE TEN COMMANDMENTS

WHEN that great multitude of people came out of the land of Egypt into the wilderness on their journey to the promised land, it was natural that they should need some rules to guide them in their conduct with each other. If everyone were perfect and never did a wrong act, they wouldn't need laws, but there were some who would be jealous, some who would cheat, and some who would lie.

And so God talked to Moses, their leader, and gave him certain laws to give to the people, and God told Moses that if they would listen to Him, they would be His own people and He would love them best and care for them most of all people on earth. You would think that they would want to listen to God so as to have that great blessing, wouldn't you?

In Exodus 20, we find these laws that God gave Moses. The first four are concerned with God and man, and the last six deal with man in his relation to other men. So we see they cover all circumstances of life. And if only the children of Israel would obey all that God commanded them, all would be well with them. When they did not obey God brought punishment on them, which was no more than right, was it? But when they obeyed God showered them with favors.

The very first one says, "Thou shalt have no other gods before me." God knew that His people would soon meet with nations who worshiped idols, and they would be led away from Him. So He gave them this warning ahead of time. He goes on to explain to them that they were not to make any image to bow to because He wanted them to serve Him alone. This is the second command. God knew what was best for man, just as Mother knows what is best for you sometimes, although you think differently perhaps.

The next commandment told them that they were to hold the name of God in great honor, and not to speak of Him disrespectfully or slightly. We hear a good deal of that today, don't we? And it's a very easy habit to form and a very hard one to break.

The fourth commandment told them that they should work six days in the week, but they were to rest on the seventh day which they called the sabbath. That day was to be set apart for God. Six days should be enough, don't you think? God told them to rest on the seventh, and their servants, and even their animals.

In all these commands God was thinking only of the best good of the people. He knew that if they kept these laws only good would come to them. How many of you little folks know how many commands Jesus gave us, and what they were?

Next week we will find out what the other six laws were, and why God gave them to the children of Israel.—*M. G.*

### THE CRITIC

A little seed lay in the ground,  
And soon began to sprout;  
"Now which of all the flowers around,"  
It mused, "shall I come out?"

"The lily's face is fair and proud,  
But just a trifle cold;  
The rose I think is rather loud,  
And then its fashion's old.

"The violet; it is very well,  
But not a flower I'd choose,  
Nor yet the Canterbury bell,  
I never cared for blues."

And so it criticized each flower,  
This supercilious seed,  
Until it woke one summer hour  
And found itself a weed.

—*Selected*

### SOMETHING TO DO

Write the names of the places referred to in the following:

1. A noted city northeast of Jerusalem.
2. The river on which Babylon is located.
3. A city where Paul was a prisoner for two years.
4. The early home of Abraham.
5. The place of Joseph's burial.
6. The mount where Noah's ark rested.
7. The mountains of Palestine.
8. The country into which Joseph was taken when he was sold.
9. The people from whom Gideon delivered Israel.

The initial letters of the above answers placed in the order given, will spell the name of a city Jesus was anxious to save.—*Selected.*



# With Our Sunday Schools

LESSON 6.—August 7, 1932

## THE TEN COMMANDMENTS. I.

Exodus 19:1 to 20:11

Devotional Reading: Psalm 19:7-14

### GOLDEN TEXT

Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.—Deuteronomy 6:5.

#### A STUDY OF THE SUBJECT

**Topic: The Ten Commandments (1).**

**Basic Truth:** "Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart."—Mark 12:29, 30.

**I. Purpose of the Law.** The purpose of the ten commandments, which formed the basis of the entire law of Moses, was threefold: to instruct the Israelites in the will of God, to test their willingness to obey Him, and to restrain and punish their evil actions. Paul indicates its primary purpose very clearly when he affirms "that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane."—1 Tim. 1:9, 10. The law was not designed for those who, like Abraham, are accounted righteous through faith. Cf. James 2:23. Nor for those "which have not the law," yet "do by nature the things contained in the law." Cf. Rom. 2:14, 15. The purpose of the law was to restrain evil and encourage good in naturally carnal men.

**II. Power of the Law.** The power of any law, human or divine, lies in the penalty attached to it. When the penalty is removed, or when its enforcement for any reason becomes impossible, the law loses its force and ceases to be of value. The ten commandment law was made valid by attaching to its several requirements the death penalty, and this penalty was to be executed by the nation of Israel, not apparently directly by God. It thus became a national law. Cf. Num. 15:30-36. When the nation was deprived of its power by God, the enforcement of the law became impossible and its force was nullified.

**III. The Decalogue Contrasted With the Law of Christ.** The decalogue was the law of God first spoken, then written, by Jehovah on tables of stone. The law of Christ is written "not in tables of stone, but in the fleshly tables of the heart."—2 Cor. 3:3. The ten commandment law provided only for the reproof and punishment of sin; it held out no promise of forgiveness (cf. Heb. 7:19; 9:9; 10:1) and therefore could make no one perfect. Only the transformation wrought by faith in the gospel can make "new creatures in Christ." Cf. Gal. 6:14, 15; 2 Cor. 5:17.

#### PRACTICAL APPLICATIONS

**No Other Gods:** God is a jealous God; He requires complete and undivided worship. He must come first in the hearts and lives of all those who worship Him. Such requirements are just and right. We must not bow down and worship gods made of wood, stone, or precious metals, or any image of our own making. Anything or anybody that attracts

more of our attention, time, and affection than God becomes an idol to us. It is very easy to become idol worshiping people. It is not necessary to offer sacrifices and in a religious sense do homage to a man-made god in order to be an idolater.

**God's Name:** A severe penalty is awaiting all who take the name of God in vain. No one can blaspheme the Father's name and be guiltless. Do you think if people really thought they would be held accountable for every oath they utter against God's name, they would continue to curse? Is cursing a habit, or is it a deliberate and intentional blasphemy against and in defiance of God?

#### YOUNG PEOPLE AND ADULT Giving God First Place

Jesus in teaching His disciples said: "Believe me that I am in the Father and the Father in me."—John 14:10. We understand that Jesus was trying to teach the unity of purpose, mind, and work that existed between Himself and God. The same closeness or unity should exist between believers and God. Jesus prayed for this unity with His disciples and then added: "Neither pray I for these alone, but for them also which shall believe on me through their word."—John 17:20, 23. The great and precious promises are to those in Christ, even the promise concerning resurrection to life. Being in God by being in Christ was not taught in the law; hence there was no life in the law. No one today can gain life by keeping the ten commandments, as such. Why then were the commandments given? Read Gal. 3:19-26. Paul adds: "We are no longer under a schoolmaster"; therefore we are no longer under the law. Christ blotted "out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."—Col. 2:14-17. "What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?"—Romans 6:15-16.

The law says: "Thou shalt not kill". We are not under the law, but we are in God and He is in us. God is not a murderer, neither can be. If we are in God, we cannot be one. God cannot think evil, neither can we and be in Him. "It is impossible for God to lie"; hence we cannot tell falsehoods and be in Him. We may not be under the law written in tables of stone, but we are under the law written in the heart. (See Jer. 31:33; Heb. 8:10.) We are bound by the law of being in God, which is greater and more effective than

the ten commandments. God must always be given first place.—H. A. S.

#### THE GOLDEN TEXT

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."—Deuteronomy 6:5.

This is not one of the ten commandments that were written on tables of stone, but it was given afterward to be kept in the land they were to possess. When a lawyer came to Jesus and asked Him which was the great commandment in the law, He quoted this one, and said, "This is the first and great commandment"; not meaning that it was given first, but that it was first in importance. See Matthew 22:35-38.

This commandment puts God first in everything. If we do as this commandment says, we will never let worldly things creep into our lives sufficiently to crowd out the better or spiritual things. May we as Christians put God first and honor Him as we should and then give due regard to the Son, who gave His life that we might live.—L. A. R.

#### INTERMEDIATE CLASS

**Topic: Loving and Worshiping God.**

Just as you and I are today, so were the Israelites of long ago. Sometimes they were happy and sometimes, sad; often they remembered God's goodness to them and were thankful; oftener they forgot and complained. The lack of good drinking water was another thing they complained about. How did they find the water at first? Ex. 15:22-25. How did they find it later? Ex. 17:1-6. Thus we find that every real need that arose, God supplied. They should have come to love and serve Him fully. What did God promise them if they would obey? Ex. 19:5, 6.

At Mt. Sinai something very great and unusual occurred. What did God tell them about the mount? Ex. 19:12, 13. What sight met their eyes as they stood at the foot of the mountain? Verse 18. In Exodus 20 we find the laws which God gave the Israelites. They are called the ten commandments. The first one says, "Thou shalt have no other gods before me". Why do you think God put that first? Just because He was jealous and didn't want them to think more of anyone else? Ask your teacher to tell you what sort of lives people live who worship idols, and then you will know why God wanted them to have no other god but Him. What promise does God give in verse 6?

Do you think God means what He says in regard to punishment for disobedience as well as blessing for obedience?—M. G.

## AMONG THE CHURCHES

### CONFERENCE DATES

**General and Illinois Conference and Bible School, at Oregon, August 2 to 14**  
**Arkansas - Oklahoma Conference at Driggs, Ark., August 11**  
**Southwestern Nebraska Conference at Holbrook, August 13 to 21**  
**Iowa Conference and Bible School at Waterloo, August 23 to 28**  
**Eastern Nebraska Conference at Omaha, August 28 to September 4**  
**Kansas-Oklahoma at Arkansas City, Kansas, August 28 to Sept. 4**  
**Virginia Conference and Bible School at Mauretown, August 25 to Sept. 4**

### DOINGS AT DIXON

Our annual church picnic was held in Sterling at Lawrence Park on July 14. In spite of the high temperature a very good attendance was present, approximately 110. The out-of-town guests were: Mr. and Mrs. Shirley of Rock Falls, Mr. and Mrs. Seymour and Mrs. Lewis and daughter of Tampico, Mrs. Orpha Sanford and son of Chicago, and Clarence Lapp of Oregon. The program committee had many games and contests which were enjoyed by young and old.

During the months of July and August there will be no Sunday night services in our church. All the churches of Dixon are co-operating and holding one union service each Sunday night. These services alternate, in the different churches. The meeting will be held in our church on August 28th. Dr. Stansell of the Methodist Church will be the speaker. All are invited to attend.

Frances Rossiter, Sec.

### GRAND RAPIDS, MICHIGAN

The Daily Vacation Bible School is drawing to a close as this is written, and it has proved a real success. The average attendance has run close to 100, and the interest has been splendid.

July 17 was "Pastor's Day" at our Sunday school, and Sister Holmes was in charge of the special feature. A beautiful bouquet was obtained, and Bro. Townsend acting as spokesman presented it with some well chosen remarks to the pastor.

Our special Tuesday night class which has been studying the resurrection is holding its last meeting for the present on July 26.

Next week we hope to report on the Sunday school picnic being held the 23rd, and the service at the old Dutton church for the 24th. F. E. Siple, pastor.

### COMFORT AND HOPE

In this time of trouble that is abroad in the land—may not all of us who love God and who are looking earnestly for the coming of the Christ from heaven—may not all of us say with the Prophet Habakkuk—

"Although the fig tree shall not blossom  
 Neither shall fruit be in the vines—  
 The labor of the olive shall fail,  
 And the fields shall yield no meat;  
 The flock shall be cut off from the fold,  
 And there shall be no herd in the stalls;  
 Yet—

I will rejoice in the Lord,  
 I will joy in the God of my salvation."  
 Leila E. Whitehead.

### KANSAS-OKLAHOMA CONFERENCE

The Kansas-Oklahoma Conference will be held from August 28 to September 4. Bro. Anderson is to be the speaker of the week, and Bro. Waters of Newkirk, Oklahoma, will conduct the Bible study class.

### ILLINOIS CONFERENCE BUSINESS MEETING

The business meeting of the Illinois State Conference will convene, the Lord willing, at 1:30 on Friday afternoon, August 12 at the Oregon church. We request that all the churches of the state be officially represented so that definite plans may be worked out for the coming year. A little coordinated effort may result in more effective work at less expense. Let us have a full representation at this session.

Paul C. Johnson, Pres.

### ONCE MORE

This past week we have gone entirely through our Herald files and sent notices to all who were in arrears three months or more. A prompt response to these letters will be very deeply appreciated. In addition to these, many subscriptions expired June 1 and July 1. If you will look at your label and remit promptly when due, it will aid us greatly in giving you the very best possible publication. Thank you.

### BEG PARDON

An error appeared in Bro. Haupt's article, "The Word Became Flesh", in July 19 issue, page 662. In the second column, line 18 from the top, the reference should be from John 8:58, rather than Luke 16:22. Bro. Vivian Magaw of Lester Prairie, Minn., kindly called our attention to this.

### TIME'S UP

For those Maps

Charts  
 Lesson Outlines  
 Bulletins  
 Attendance Records  
 Sunday School Helps  
 Samples  
 Anything

Everything that has made your efforts more successful or more satisfactory in furthering the interests and results in the cause of

Sunday School  
 Bereans  
 Organized Classes  
 Cradle Roll  
 Church Work  
 Social Activities  
 Evangelization  
 All Religious Efforts.

TIME'S UP to put them on

### EXHIBIT

at the General Conference. to convene at Oregon, August 2 to 14.

Try to get them to the Chairman of the Exhibit Committee, Oregon, Ill., by Monday, August 1.

Take them yourself if possible; otherwise, mail them.

PASS YOUR SUGGESTIONS FOR SUCCESS TO OTHERS FOR THEIR SUCCESS.

Mrs. F. L. Austin, Chairman  
 Esta L. Starbuck  
 Nellie A. Halls

### AT WCMA

The Glad Tidings Hour has been changed for a few months from 3:00, Monday afternoons, to 1:00 Monday afternoons. Tune in now at one o'clock. The Sunday morning broadcasts are as usual at 6:30.

### NEWS FROM THE FAR WEST

Sr. W. H. Tremain has been ill during the past few weeks but is better at this writing.

Sr. Delbert Hathaway is reported to be getting along very nicely.

Bro. A. N. Harlan is troubled with creeping paralysis which has started in the fingers of both hands.

Sr. Evelyn Kerr spent last week with friends at Cascadia. It isn't a secret now and so we'll tell you—she is wearing an enormous diamond for such a little girl!

Sr. Sarah Smith stopped in Corvallis to spend the week end with her sister-in-law, Sr. W. I. Barber. Sr. Smith's present address is 73 Church St., Portland, Oregon.

Sr. Minnie Rogers of Eugene, Oregon, is spending several weeks in California. She will visit a son and other relatives and church members.

### MORE ADDITIONS AT PLUM RIVER

On Sunday, July 17, at the regular appointment at Plum River two splendid young people came forward for Christian baptism. They are Mr. and Mrs. Harold Mitchell. At three o'clock in the afternoon a small group gathered on the banks of Plum River to witness their baptism, immediately afterward going to the church to partake of the communion service. We hope and pray that God's richest blessing will attend them in their new life and keep them faithful until Jesus returns.

C. E. Lapp.

### MRS. ABSALOM HOOVER

#### Asleep in Jesus

Cecelia Walker, beloved wife of Absalom Hoover of Selkirk, Ont., fell asleep on July 5, after a sickness of ten weeks, in her eighty-fifth year. She was reared in the faith of the "Disciples", and in later years, upon hearing the preaching of Bro. Warner she and her husband laid hold by faith on the things we hold dear. Even to the last the message she would leave with her family and friends was to remain "sound in the faith". This union was blessed by two sons, Abram, who is engaged in the fishing industry, and Jonas, who pre-deceased her in 1911. She leaves a sorrowing husband and one son, as well as many, many relatives and dear friends to mourn her loss.

Our dear sister was laid to rest beside her son, Jonas, in the beautiful cemetery at Waterford, Ont., to await the coming of the Christ whom she dearly longed to see. She had the faith of Abraham, and she believed that God through Christ Jesus was able to raise her even from the dead.

This dear old couple, Bro. and Sr. Hoover, celebrated the sixtieth anniversary of their wedding last September, when they entertained over a hundred guests. Their home was on the shore of Lake Erie, where many friends frequently gathered. Several members of the Church of God at Fonthill attended the service and burial of Sr. Hoover.

Submitted by J. E. Lent.

# BETWEEN YOU AND ME—

Do not overlook the "Exhibit" notice appearing on the opposite page. Let's make this a most worth while display.

The Illinois Conference, which is soon to convene in conjunction with General Conference, will be the 35th annual meeting. Bro. Marsh has something of interest for you in this connection on the editorial page.

We learn indirectly that Sr. Ella Siple of Hammond, La., submitted to an emergency operation for appendicitis last week. We trust that she is gaining rapidly, for we suspect that the folks there cannot spare that particular bit of southern sunshine for very long at a time.

Ministers will notice on back page some of the questions which will be discussed at the Ministerial Conference. Bring your questions and yourself to Oregon on August 2, for the opening session.

We learn that Bro. Anderson expects to leave on Aug. 2 for work in North and South Carolina, Missouri and Kansas, returning home by Sept. 7. He will continue as evangelist for Indiana another year. Bro. Anderson says that they had one of the best Bible schools in the history of the Indiana work.

Secretaries of Illinois churches are reminded to return at once or bring with them the church blanks filled out for report at conference. Sr. Edith Miller of Dixon is the most prompt secretary in the state.

Sr. E. Pendleton of Webster City, Iowa, requests the prayers of the brotherhood, as she faces need in her declining days.

In mentioning coming articles last week, we gave the wrong name to Bro. Alldridge's. Guess we were thinking about his article in the previous issue. You know, the best and poorest of us will get tangled up sometimes.

Credentials for delegate vote at General Conference are beginning to come in, the first one to arrive being from the church at Kokomo, Ind. Do not overlook this, brethren, as it is necessary in order for a full representation at the business meetings.

One faithful standby, a sister from Chicago, has donated twenty-four mattresses to the Illinois State Conference to be used in the dormitory at Oregon, which gift is very much appreciated, especially in these times when many are reducing rather than enlarging their contributions. Anything that will add to efficiency and comfort for use at the dormitory will be gladly received. Simple things as towels, sheets, pillow cases, aprons, canned stuffs, potatoes, etc., are among the list. Do not hesitate because your gift may be small.

We are glad yet sorry to tell you that Erma Jane, little daughter of Bro. and Sr. William Hunt, is now home from the hospital where she spent five long weeks, but has to be taken about in a wheel chair. The accident she suffered was more serious than we at first knew, but her leg, which was injured most, is heal-

ing slowly. This is a painful and trying experience for a bright and happy little six year old. Those of you little folks who have enjoyed Erma Jane's mother's Page so much, send her a card or letter, if you have not already done so. 1111 Blaine Ave., South Bend, Indiana, will reach her. Do it right now.

### SISTER NEWTON WESTFALL

Margaret Emmaline Lehman was born at Nashville, Ohio, on October 20, 1865, and fell asleep in death on June 29, following a long period of illness. She was one of a family of eight children of Henry and Katherine Keller Lehman. Forty-five years ago she and Newton Westfall were united in marriage. They lived within Miami County throughout married life, and at Troy, Ohio, the past thirteen years. The home life of Bro. and Sr. Westfall was most congenial. They were remarkably attached to each other.

In early womanhood, forty-one years ago, Sr. Westfall was baptized at Brush Creek, Ohio, by Bro. George Elton. She remained a devoted member of the Church of God until death. Those who survive and mourn the loss of this loved one are the husband; two daughters, Mrs. William R. McCurdy of Dayton, Ohio, and Mrs. J. Wesley Brower of Oxford, Michigan; a nephew, Elvin Lehman, who has always made his home with Bro. and Sr. Westfall; four grandchildren, Margaret Ann and Patricia May McCurdy, and Robert Wesley and James Stuart Brower; two brothers, Daniel and John Lehman, both of West Milton, Ohio; and one sister, Mrs. W. H. Eidemiller of Troy, Ohio.

Funeral services were conducted by the writer on Friday, July 1, after which Sr. Westfall was placed in the Nashville cemetery to await the resurrection.

Sydney E. Magaw, Pastor.

## General Conference Representation

EXTRACT from the Constitution and By-Laws:

VIII. (13) 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 certified by the proper officer to the Secretary of the General

Conference before the session at which their votes shall be cast. (As amended August 12, 1926.)

The General Conference,  
G. Eldred Marsh, Secretary.  
Oregon, Illinois:

This is to certify that ..... have  
been appointed delegate.... to represent the .....  
..... church  
..... conference at the General Conference to  
be held at Oregon, Illinois, August 2 to 14, 1932. The .....  
..... church  
..... conference has ..... mem-  
bers which the above delegate is authorized to represent.

(Signed)

..... Chairman  
..... Secretary

Dated, July ....., 1932.

Names and addresses of members follow

## NOTES AND QUERIES

By F. L. Austin

### A SIMILITUDE OF THE KINGDOM OF HEAVEN

A READER of THE RESTITUTION HERALD has requested the writer to send to its columns for publication his understanding of the parable of Matthew 20:1-16.

It is probably true that the Bible in some instances cites Joseph, Moses, Aaron, Joshua, David, and others, as respectively illustrating, each in a particular manner, different characteristics of the person and service of our Savior. No individual one of these could wholly compare with Him, but in differing ways each might bear a crude resemblance of one little feature of Christ in action. So, also, the Aaronic sacrifices—the paschal lamb, the atonement bullock and atonement goat, and others—were, according to Hebrews 8, 9, 10, examples of the one offering of our Master—which one sacrifice covered all and more, much more, than did all of the illustrating types.

In the same way, there were many parables spoken by our Savior illustrative of the kingdom of God, or of heaven. Each parable was given for the express purpose of illustrating some particular and specific point as to the kingdom. Not in even one of them was it intended that every point in the parable was to find its counterpart in the kingdom, any more than it was intended that in any one of the characters—Joseph, Aaron, David—which pointed to Christ, every point in his life was to find its counterpart in the life of Christ.

In the parable of Matthew 20:1, we read: "For the kingdom of heaven is like unto a man, an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard." Jesus continued the illustration by speaking of the "man" as going out at the third hour, the sixth, the ninth, the eleventh. Then in paying off in the evening He represents the "man" as paying first the last ones hired, and in paying last the first ones hired; also, as paying each one the same wage—regardless of the length of time he served. The lesson which the Savior drew is, v. 16, "So the last shall be first, and the first last: for many be called, but few chosen."

The seeming reason for the giving of the parable was Peter's question of 19:27, when, in consideration of the Savior's teachings in verses 23-26, he asks: "Behold, we have forsaken all, and followed thee; what shall we have therefore?" Or, What is our wage to be?

The Lord's answer was very clear: "... an hundred-fold now", Mark 10:30, "and shall inherit everlasting life" ("in the world to come", Mark 10:30). Better "board and room" while hired than if standing idly all day, and the agreed wage of a "penny"—"everlasting life"—as pay.

But, notice! He is teaching of "the kingdom of heaven", not of the church of God.

## MORE TOPICS FOR MINISTERIAL CONFERENCE

WIDESPREAD interest is being manifested in the forthcoming ministerial conference to be held during the General Conference of the Church of God in Oregon, Ill. Questions having to do both with practical and doctrinal subjects are being submitted for consideration in addition to those mentioned in our last issue.

Among other questions of special interest reaching THE HERALD recently are the following. Attention being directed to the fact that some church constitutions provide for an associate membership, one of our ministers suggests as a question for discussion, "What is an associate member, his privileges and status?"

For doctrinal investigation the same writer asks, "Should baptism be administered in the name of the Father, Son and Holy Ghost?" A third question he submits is equally interesting and important, viz., "Should Christians marry out of the church?"

We are informed that some ministers are planning to attend who are not associated with the Church of God as a denomination. We will gladly welcome all such who care to take part in our investigations and discussions regardless of their denominational affiliations. For while the meeting is called primarily for the benefit of the Church of God pastors and evangelists and for the strengthening and unification of this body, we are pleased to have others who are interested meet with us in study.

Further, let it be remembered that the Ministerial Conference, while called by the Board of the General Conference of the Church of God, and, for convenience, meeting at the same time and in the same place, is not limited to ministers who are affiliated with that organization. All ministers, especially those who believe and teach the things generally accepted by the Church of God, are cordially invited to be present.

G. Eldred Marsh, Secretary.

## THE GENERAL CONFERENCE

*Continued from front page*

tiously refrains from engaging in any activity which the state conferences can conveniently accomplish. It exists only to aid, encourage, advise, and instruct the brotherhood everywhere in such a manner as not to hinder, hamper, or restrict, in the least degree the work already established and efficiently conducted by the affiliating state conferences.

Pray earnestly, brethren, that those who may have this great work in charge this coming conference year may be led of God to His honor and glory.

Secretary.

# THE RESTITUTION HERALD

VOLUME 21

OREGON, ILLINOIS, AUGUST 2, 1932

NUMBER 44

## AWAKENING PALESTINE

By Sydney E. Magaw

A SCATTERED nation is being regathered on the mountains of Israel. Palestine is emerging from chaos. Israel is beginning to see. The Jews are getting ready for their King.

God has a way that few men learn to know. What God has planned must come to pass. God's Word cannot fail. God is restoring Israel, and no power of man can change that movement now going on.

To Abraham God promised, "I will make of thee a great nation, . . . 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".

In reference to the duration of the nation to come from Abraham, God said, "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. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God".—Gen. 17:7-8.

To Isaac and Jacob these same promises were repeated. In Hebrews 11:9, it is stated that Isaac and Jacob were "heirs with him (Abraham) of the same promise".

To David God promised, "I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before-time, . . . and thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

When Abraham died he possessed no land, "no not so much as to set his foot on." Isaac, Jacob, and David are dead and buried. The great everlasting kingdom promised to them has not yet come. That great nation promised to Abraham has not yet been born, but it soon will be.

All the curse, blindness, and oppression pronounced upon Israel will end when the "fulness of the Gentiles be come in." Jesus said, "Jerusalem shall be trodden down

of the Gentiles until the times of the Gentiles be fulfilled." —Luke 21:24. Then there shall "come out of Sion the Deliverer". Rom. 11:26.

It was Jesus who cried out to Jerusalem, "O Jerusalem, Jerusalem, . . . 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."

When Jesus comes again, the nation promised to Abraham, Isaac, and Jacob will come into full birth. Then David's throne will again bear rule. Then will come the kingdom of God. The King of kings and Lord of lords, Jesus Christ, will then sit upon the throne of His glory.

The awakening in Palestine is a sign of the coming King. No longer is Jerusalem being "trodden down"! Definitely the curse is being lifted. A waste land is becoming a garden of Eden.

In *Kingdom Tidings* Miss Mary T. Maxwell-Ford reported, "Many Jews today are reading the New Testament, and many will find their Savior. A Druse, from Hauran, came to see Pastor Abdullah this week, saying that he and his family want to be Christians. He wishes to confess his sins and be baptized, and lead a righteous life. He said, 'I want nothing; have no object in coming to you except to be taught about the Lord Jesus Christ. I have been a great sinner, and going through Palestine lately, heard the gospel again in several places'."

Palestine is now becoming productive. The stones which covered the fields are being picked up and used in buildings and fences, thus leaving rich land ready to be farmed. Grapefruit from the Holy Land is penetrating the markets of the world. Potatoes are being shipped to France, and the Palestine government is aiding Jewish producers to secure an egg market in London. In the last season 2,600,000 cases of oranges were exported.

There is now being planned a revolving fund to assist small industries to gain a footing. Justice Brandeis of the

*Continued on back page*

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*“Go ye into all the world, and preach the gospel to every creature. . . . And they went forth, and preached every where, the Lord working with them.”—Mark 16:15, 20.*

## The Editor's Prayer

**O**UR FATHER: We rejoice that we may approach Thee without fear and in full confidence of faith, knowing that Thy blessing will rest upon us in the future even as it has in the past. As we enter upon the work of the General Conference now in session, we pray that Thou shalt take complete leadership in all things. Be Thou our Teacher and our Guide. Direct us in our deliberations and in our plans for the new conference year that all may be done in harmony with the divine purpose for us, that Thy name may be glorified. Amen.

—o—

## Greeting

**R**EPRESENTATIVE brethren of the Church of God are assembling in Oregon today to take part in the General Conference of the church and to study the Scriptures of Truth under the leadership of the instructors provided by the Illinois Bible School and Conference.

To those who have already arrived and to all who may come in the future, we extend a most hearty welcome in the name of our Lord. We are praying for great things; we are hoping for great things; we are expecting great things to come as a result of this gathering, and we want you all to have a part in the blessings we are to receive.

No conference has ever been held under more favorable circumstances so far as the possibility of advancing the truth of the gospel is concerned. People, driven by adversity and discontent, are searching for the relief which God alone can bring through the establishment of His kingdom upon the earth. This is our opportunity to tell these needy ones of the provision God has made for their deliverance. Now is the time for us to unite our forces, our resources, and the spiritual power of the Church of God in one great final effort of evangelization before the Lord comes.

As members of His body it is our further privilege to strengthen our own individual defenses against sin, to broaden the foundation of truth on which we stand by deeper Bible searching that we may not be moved by the storms of skepticism and unbelief now sweeping across the world, and to lay up for ourselves “treasures in heaven” to be revealed when the Lord comes.

## Why We Are a People

**I**F THERE is any reason for the existence of the Church of God as a separate and distinct religious organization it is to be found in the fact that we hold certain *essential truths* which have to do with the salvation of men which others do not hold. If we possess no such vitally distinctive faith there is no reason for our denominational existence.

The editor of *The Messiah's Advocate*, an Advent Christian publication, referring to his own denomination tersely said, “If our churches are like all the other Protestant churches—just ‘another church’ to add to the already big list—then we have no distinct message, and no reason to be a distinct body of people, and therefore we are guilty of creating an economic waste! Why support an institution that has really no reason to exist, since any ordinary Protestant church can do the work as well?”

“Is it true that our strength lies in our ability to *mix*, or should we get our power because we have become separators? Abraham was a good separator but a bad ‘mixer’.”

All that the editor of the *Advocate* says concerning the Advent Christian denomination may be said of the Church of God with even greater emphasis. Our real strength lies in the power of the truth which we believe. To stand firmly for the principles of primitive Christian faith; to advocate strongly the “things concerning the kingdom of God and the name of Jesus Christ” as essential saving truth; to require in every instance baptism in the name of Jesus Christ for the remission of sins, *following an intelligent understanding of the gospel* as conditions of fellowship in any local Church of God, would do much to establish and maintain our right to go before the world as defenders and promulgators of the only gospel by which men and women can be saved in this age!

This positive stand for Bible truth, however, does not make it necessary that we should deny or discredit the good that other bodies are accomplishing in the name of Christianity. John once said to Jesus, “Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.” (Mark 9:38-40.)

## ETERNAL PUNISHMENT

By George B. Alldridge

*"And these shall go away into everlasting punishment: but the righteous into life eternal."—Matthew 25:46.*

**A**N EXCELLENT article, "The Truth About the Doctrine of Hell", by Margaret Bylsma, appeared in THE RESTITUTION HERALD under date of June 28. My mind derived pleasure and profit as it followed the keen analyses of the many scriptural texts quoted. It should be filed for future reference when discussing this subject with interested ones who are seeking to know the truth.

For some time I have had this subject of eternal punishment upon my mind, but realizing how easily Bible commentaries, concordances, dictionaries, and encyclopedias may be obtained, I thought surely every reader of the Bible would at least give each word contained therein the same face value and meaning that they do when they read a history or any other book, newspaper, or magazine. For instance, tomorrow morning there may appear under glaring headlines, "A Terrible Catastrophe Upon the Atlantic. The S. S. ——— Gone Down. Several Hundred Souls Lost." From the view point of a theologian of the old school this would not be true. Only the bodies would be lost; the souls—some are gone to heaven, some to purgatory, and the very bad to hell. Some are exceedingly happy, others, suffering eternal torment. But scientifically, scripturally, and actually, the reporter would be correct in stating that it is souls, which includes the whole being, who were lost in the disaster.

How I wish that like the Psalmist's my tongue were the pen of a ready writer, and thus proclaim that God is a loving being, so merciful, so longsuffering, and as Peter expresses it, "not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." Since the creation of man, this has been God's attitude towards the sinner, and that includes us all.

Here is what Ezekiel says, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

Now I wish to quote two scriptures to prove that this principle is the same regarding nations as well as individuals. "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."—Isa. 60:12. Also, "But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord."—Jer. 12:17.

If I should ask one of my grandchildren what "perish" means, she probably would say, "Why, Grandpa, it means to be destroyed or come to nothing."

I will quiz her a little further. "Now, Eunice (she is

seven years old), when the Bible says a man or a nation has perished or will perish, does it mean that he or they are alive and suffering torment in a fearful hot fire for just as long as the good people are living in joy and happiness?"

Her answer, "Why, Grandpa, next Sunday morning you sit in my class, and my teacher will prove to you from the Bible that when people perish, they are as though they had not been."

How sweet to me are the words of Psalm 8:2, "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies that thou mightest still the enemy and the avenger."

What is punishment? Strong says, "penal infliction". Which is correct? Now what did God inflict upon man as a punishment for sin? Let the Word of God answer. Romans 6:23, "The wages of sin is death." Let the same word tell us how this theory of eternal torment came into the minds of men.

Isaiah 28:14, 15, "Wherefore hear the word of the Lord, ye scornful men (Listen, ye immortal-soul theorists), that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves". I wonder if the Prophet had in mind the chaplains and ministers of the "orthodox" churches who during and following the close of the World War taught that those who sacrificed their lives for their country were in

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*Psalm 33:1-4*

*Abidah, my son, when thou art come into the house of the Lord thy God, thee and thy brethren with thee, to worship the Lord thy God, and thou shalt hear the sound of the organ, the psaltery, and the harp, thou shalt bow thy head reverently before the Lord and keep silence before Him. For, behold, they which play skillfully upon the instruments of music do praise Jehovah of hosts, and thou shalt join thyself unto them in the spirit of worship and godly fear. Thou shalt not talk unto thy brethren; neither shalt thou lift up thy voice save it be in prayer unto God, or to sing praises unto Him; for, behold, the house of God, which is the church of the living God, is holy unto Him.*



## HIS ANSWER

He answered all my prayer abundantly,  
 And crowned the work that to His feet I brought  
 With blessing more than I had asked or thought—  
 A blessing undisguised, and fair, and free;  
 I stood amazed and whispered, "Can it be  
 That He hath granted all the boon I sought?  
 How wonderful that He for me hath wrought!"

How wonderful that He hath answered thee?  
 Oh, faithless heart! He said that He would hear  
 And answer thy poor prayer, and He hath heard  
 And proved His promise. Wherefore didst thou fear?  
 Why marvel that thy Lord hath kept His word?  
 More wonderful if He should fail to bless  
 Expectant faith and prayer with good success!

—Selected.

FELIX NEFF was walking in a street in Lausanne. He accosted a supposed acquaintance with these words: "Friend, what is the state of your soul?" The stranger turned. Neff saw he had addressed the wrong man and apologized. Yet God carried home the word. Three or four years afterwards the stranger came to Neff and said, "Your question led to serious reflection, and now I find it is well with my soul." "His ways are past finding out."

## WHAT DO WE OWE TO OTHERS?

By Lyman Booth

THE main thing we owe others is service. This is strikingly illustrated by our Lord's own words when He said to His apostles, "If any man desire to be first, the same shall be last of all, and servant of all."—Mark 9:35. In other words, if a man, actuated by selfish ambition, seeks to be first in My kingdom, he shall be last. But if a man would be first in usefulness, first in honor, let him be willing to be the servant of others, prepared to accept any position assigned him, willing to make any sacrifice, render any service, provided in doing those things the welfare of others be advanced.

This spirit of unstinted service begets love in those who are served. We cannot truly love and fail to serve. Love without service is an empty and meaningless sentiment, a mere mockery. We read that God is love and that statement cannot be successfully denied. For He could render no greater service than that manifested in His giving His only begotten Son for the redemption of man from the sin of the world. Love always gives freely, willingly, without any hope of something in return.

The matter of serving has many forms of expression.

Sometimes poverty presents an open hand for money for the benefit of the poor, but more frequently it is not money, but something of far greater value which we must not fail to give. Sometimes sorrow and distress stand before us. It is then that loving sympathy and tender words should be given. When another's heart is breaking, money is of little value. It is better then to pour into the bleeding heart the sweet wine of love and affection, which will strengthen the sufferer.

Again, it may be a neighbor struggling with his own Gethsemane, beside whom we are called to watch. We may be unable to render physical aid, for every soul must endure its afflictions and trials alone. We can, however, speak words of comfort and cheer, and be to our neighbor as the angel that ministered in our Lord's Gethsemane, imparting strength, and thereby we help the weary one to win the victory.

The world is over-full of sorrow, affliction, and trials, and if we wish to be good Samaritans we must pour the oil of love and sympathy into wounded spirits. We cannot be true to our fellow men and not share their burdens. We are commanded to bear one another's burdens (Gal. 6:2). If we are happy, we should let the beams of our sunshine fall upon shadowed hearts. If we have no burdens or cares, we should shoulder part of the load of others. Selfishness must be driven out, else our hearts will grow cold.

If we would be Christians, we must learn that we cannot live for ourselves alone. Happy the man who early learns that the blessings which he enjoys were really given him to use for the benefit of others. The law of love requires all to give, not only food and clothing and money, but the ministry of encouraging words, patient endurance, and aspiring thoughts. The blessings that are given to us are really for others; we are the ministers to carry them, in Christ's name, to others for whom they were intended.

There is many a load that is lessened by giving to others and by giving others a lift. We should consider well where God has placed us, our position in life, the opportunities He has placed before us for particular action, the paths in which we move in society, and the leisure that we may have. We should examine all these very carefully to see how we can wisely use them to Christian profit. This is a great lesson for all.

Though we may feel much unfitness, if we have an earnest desire to do good it is marvelous how unfitness will grow into perfect works. He who sends the opportunity will also send the qualifications. We need not look far from our own door for the opportunity of doing the best Christian service. The work of Christ's servants is most effectually performed noiselessly, in hidden works at home or walking by the wayside, but all of the time scattering seed in God's open field. A master among his humble servants, a workman among his associates, a mother in her home among her children, a sister among brothers, may all be dropping words and radiating sweet influences of which there will be no mention made till the "Well done, good and faithful servant", shall sound forth from the lips of the Master.

## TO ARMS! MORPHEUS IS HERE!

By Arlen Marsh

*"How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man."—Proverbs 6:9-11.*

MORPHEUS, the god of mythology who brought sleep to tired eyes, is the deadliest enemy of the clergy and its associated workers. While the sun pours down heat that burns vegetation to a deep brown and that causes a remarkable increase in soda fountain business, it becomes more and more difficult to interest somnolent congregations in their present and future well-being.

This, however, is not the danger that arouses ministers to think seriously of homicide when they turn their minds to Morpheus. With most of those who fail to hear the sermons because of slumberous mood, the defection is due to the oft-expressed fact that the spirit is willing, but the flesh is weak. There is no cause for adverse criticism here.

The important danger lies elsewhere. The statement of Israel's king that sleep leads to early poverty and to an attack of the proverbial wolf may be applied quite as well to our spiritual rewards as to our material prosperity. Unfortunately few people recognize that truth to be truth.

When Christian proselytes were furnishing light for the bacchanalian revels of Nero in the form of human torches, when the rack or the wheel or the cross was considered light punishment for one who clung to the faith taught by some "Jewish dogs," a man's religion meant something more than bitter medicine to be taken diluted and in small doses once each week. It was a living thing, vital to its believer's immediate health and safety.

Eighteen hundred and fifty years have come and gone since the entertainments in the imperial gardens of old Rome, and times do change. Christianity grew like the grain of mustard seed, but it was sowed on stony ground and early began to display a decided lack of nourishment. Stagnation followed, and the dry rot of indifferentism set in. Morpheus stood on the side lines and laughed while those whose eyes he had dimmed turned and ran wildly toward the wrong goal posts. This process has continued to the present.

Million dollar incomes were over five hundred in number in 1928. Mushroom fortunes, like oil boom towns, sprang into being over night. And then came chaos. Miles of ticker tape carried frenzied news of the collapse of the gigantic colossus of credit. The leaning tower of finance that big business had hastily erected toppled to its doom.

Business, however, does not resemble Christianity. Admitting the truth of Solomon's statement, men have fought to salvage what they can out of the disasters which have overtaken their pocketbooks. In their distress they have

turned toward religion, seeking what solace they can find in a decrepit institution that has been permitted to decay. Most of them, not all, but most, have found it unsatisfactory. A sleepy church has no attraction for a wide-awake business man.

When harvest time arrives, the farmer is not prone, even though wheat demands but forty cents and oats but eight or nine, to lie abed of mornings. When fruit is ready, men go sleepless for forty-eight hours at a stretch in order to place their produce on the market. The farmer knows full well that "yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man." But the church complacently ignores it.

Morpheus is an insidious power, creeping into houses and leading silly men and women away captive. He is the sum of all the vices named by Paul in the third chapter of his second letter to Timothy. He is invisible, yet possessed of enormous strength. He is doubly dangerous because he is senseless, indifferent to the occurrences about him save only as they concern himself.

"When," comment the editors of *Senior Berean Book I*, "you labored over the 'three R's' in school days, your sole object may have been to make the grades on your lessons and get through the 'exams' safely. But that was not the true purpose, after all. You were training your mind for the years to come, laying the foundation for a lifetime.

"But now you are not building for life, but for eternity. The things you learn from the Bible now will bear their influence in the ages beyond the grave. . . . If, in school, you had never looked at your English lesson until you went to class, how long would it have taken you to get 'flunked' in English?"

All this the church disregards. The majority seem to feel that salvation is theirs for the asking, whereas in reality no promise of eternal life is held out except as a reward for certain definitely outlined work. According to many, the high school student has nothing to do; but he strains his brain far harder than do those whose Christian footprints are too shallow to leave lasting marks on the changing sands of time. Few Christians will puzzle over some biblical problem until two in the morning while their sons solve intricacies of involved Greek, Latin, physics, or trigonometry. Morpheus approaches too rapidly for that. Yet their duty is to study their religion more assiduously than an honor student labors on school work.

So, on the whole, it would almost seem that in truth "the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered."—Isaiah 29:10. Obviously enough, the god of slumber has laid strong hold on the members of God's church.

A shot was fired. The cry, "To arms! To arms!" echoed down the coast; and the Revolution opened. Always the cry is given out and answered when an enemy approaches. Only in the church is it not being done. Morpheus is armed; Morpheus is dangerous. To arms! To arms! Morpheus is here!

## WHO SHALL STAND IN THE DAY OF HIS COMING?

By Samuel E. Haney

*"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope".—Malachi 3:2.*

A MODERN version of the above text reads, "But who can face the day of his arrival, who can stand when he appears? For he is like the fire of smelters and the acid ('alkali', Roth.) used by fullers" (Moffatt). The word "day" in the phrase, "the day of his coming", or arrival, does not mean a twenty-four hour day, but a fixed epoch in which certain prophecies of a precursory character relative to His arrival are to be fulfilled.

The first intimation of these prophetic events was the Reformation, which aroused Bible students of time prophecy or chronology. The Bible is full of figures, but little or no attention had been given them. To be ignorant of biblical mathematics these days is like a ship at sea on a dark, cloudy night without a compass. Papacy's loss of the last vestige of temporal control in 1870 was another noticeable awakening event of the fulfillment of prophecies bearing on the second advent. And many events of such a character of which the Lord prophesied have been and still are in evidence to watching Christians.

Jesus, in Matthew 24, and Luke 21, refers to many events preceding His coming, which He tersely summarizes by a parable prophecy, namely, "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 ('He', margin; 'He is at hand', Moffatt) is near, even at the door". Well it may be said, Who may abide (endure), or face these crucial trials and testings preceding His arrival!

The second question refers to the overcomers—those who endure, remain faithful, and fearlessly await His final scrutiny, notwithstanding the trials so forcefully symbolized thus, "For he is like a refiner's fire, and like fullers' sope"—the final *acid test*.

Paul's advice to the Philippians, complied with, should go far in enabling us to stand during these evil days. "Only behave yourselves worthily of the glad tidings of the anointed one, so that whether coming and seeing you, or being absent, I may hear concerning your affairs, that you stand firm in one Spirit, with one soul vigorously cooperating for the faith of the glad tidings".—Phil. 1:27, *Emphatic Diaglott*.

It is quite obvious that Paul is here addressing the new creature, not the natural, unregenerate man who is void of even a theoretical knowledge of what is meant by "standing", and the power of the Holy Spirit. This is shown when he says, "Wherefore let him that thinketh he standeth take heed lest he fall".—1 Cor. 10:12. The man who

thinks he can stand figures on his own strength and catalogs himself with the foolish man who builds his hope of escaping God's wrath and of obtaining everlasting life on his clean living, good works, etc. And that man's name is legion these last days.

Paul informs the new creature in Christ Jesus how to stand. "Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage".—Gal. 5:1. The Apostle is here referring to the bondage of circumcision, but there are many other kinds of bondages to ensnare the lukewarm, indifferent Christian of our day. Paul concretely refers to them thus, "With full deceitfulness of evil for those who are doomed to perish, since they refuse to love the Truth that would save them. Therefore God visits them with an active delusion, till they put faith in falsehood, so that all may be doomed who refuse faith in the Truth but delight in evil."—2 Thess. 2:10-12, Moffatt.

Satan is very accommodating to those who are not willing to take seriously such parts of God's Word as are not correlative to their mode of living. For one to thus handle the Bible is like trying to walk a tight wire without a balancing pole—to wobble and fall. God is dealing with the new creature (new creation), and to the extent that such ones discriminate the Word their troubles extend. They smolder their better judgment of seeking salvation while their fleshly desires are tormenting them for gratification: unconsciously mentally torturing themselves by the historical method of the physical inquisition, pulling in opposite directions. To say the least, walking after both the flesh and the Spirit without spiritual deterioration is suggestive of trying to carry water on both shoulders without getting drenched.

Paul says, "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand".—Rom. 14:4. Notice, he stands or falls, all depending on his willingness to continue obedient to the end. Just so long as he clings to God, God can and will do His part, that is, hold him up, and make him stand. Salvation, from start to finish, is pivoted on cooperation, something like the checker game—your first move, God's second move, your third move, etc. Many shall imperil their chance of winning out by hesitating too long to move in their turn. Read Psa. 91:7; Matt. 13:5, 20, 21. God is more anxious to make us stand than we are to have Him do so. In other words, He loves us more than we weak creatures are able to love Him, a patent, unique fact demonstrated at Calvary.

Here is John's interrogation about the final stand, followed by David's answer to the beloved Apostle's query, "Who can stand it?" by saying, "The meek of the earth": "Then the kings of the earth, the magnates, the generals, the rich, the strong, slaves and freemen every one of them, hid in caves and among the rocks of the mountains, calling to the mountains and the rocks, Fall on us and hide us from the face of Him who is seated on the throne and from the anger of the Lamb; for the great day of their anger has

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## ETERNAL PUNISHMENT

*Continued from page 691*

heaven, and the souls of the unfortunate enemies were in the other place suffering torment?

Now read Isaiah 29:9-16. I have not space to quote it. Jesus had these words in mind when He said, "Howbeit in vain do they worship me, teaching for doctrines the commandments of men."—Mark 7:7.

I do love the book of Job. Thomas Carlyle, the author of the well known *Sartor Resartus*, at the home of a friend was asked to read the Scripture for the day at evening family worship. He began to read at the beginning of Job, and did not finish until he read, "So Job died, being old and full of days," forty-two chapters in all. As he closed the book, he remarked, "Friend, Job is too good to only take a part. To understand it you must take it in its entirety," to which I add, Amen.

Well, if hell is the place that theologians say it is, including purgatory, of course, then Job was an ignoramus. But I believe with Eliphaz that he was a very wise man, as these words prove, "Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees."

Let us see what Job says about hell. You had better read the whole of chapter 10. I will quote the last three verses. "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 (Please note, Sir Oliver Lodge), even to the land of darkness . . . itself; and of the shadow of death, without any order, and where the light is as darkness."

If, as Jonathan Edwards says, the groans and shrieks of the damned are heard in heaven, then the writer of Psalm 115 must revise these words, "The dead praise not the Lord, neither any that go down into silence." But, thank God, His words need no revision, as Peter says, "The word of God endureth for ever."

After a murderer is sentenced to death, the state of Ohio permits 100 days to elapse before execution. Suppose that the judge after sentence is pronounced should say, "You may retire to your home, and on the day set for your execution, report to the warden of the penitentiary at Columbus, where the sentence of death will be executed." This has been done according to history, and there would be nothing illegal about it, if the murderer could be trusted to comply with the arrangement, as the state of Ohio cannot inflict any other punishment but death, and that upon the date named by the judge. While he is lying incarcerated in a death cell at the penitentiary, the prisoner is not suffering the punishment inflicted by the court, though his liberty is restrained for obvious reasons. But when the physician attending the execution pronounces that he is dead, then, and then only, is he "suffering" the penalty or punishment inflicted by the court for murder. As far as the state of Ohio is concerned it has administered

penal death, and from which there can be, humanly speaking, no release. Hence he has passed into and under a condition of eternal punishment.

God in His mercy and wisdom has appointed a way whereby He can be just and holy in executing the penalty for sin. He neither adds to this nor takes from it. Death is an extinction of being, and the dead are as though they had never been. But it is different with God than it is with the state of Ohio. The state can do nothing for the man it put to death. Solomon's words are now fulfilled, "For an event is to the sons of men, and an event is to the beasts, even one event is to them: as the death of this, so is the death of that; and the spirit is to all, and the advantage of man above the beast is nothing, for the whole is vanity. The whole are going unto one place, the whole have been from the dust, and the whole are turning back unto the dust. Who knoweth the spirit (life) of the sons of man that is going up on high, and the spirit of the beast that is going down below the earth? And I have seen that there is nothing better than that man rejoice in his works, for it is his portion; for who doth bring him in to look on that which is after him?"—Ecl. 3:19-22, Young's Trans.

Now we see how impotent and helpless in death is man. He has gone back and is nothing but dust.

Now listen while in clarion tones I shout the good news, "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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Listen to these wise words as my concluding thought.

"God has erected a tribunal in the human heart, so that though man may do evil, he cannot willingly approve it. On this tribunal, on this sanctuary, we may well look with admiration and reverence; and as we read the sublime lesson of a great and wise God in the wide pages of the external world, we decipher in the moral constitution of man, a testimony no less significant, and even more touching and solemn, of His holiness and righteousness, His love of good, and hatred of iniquity . . . The loftiest notions of God the Creator lead us on to God the Judge. We cannot rest satisfied with acknowledging divine power, except we also believe it to be the awful enemy of sin and wickedness. All living things wait upon Him, that He may give them their meat in due season: if He hide His face, they are troubled, if He take away their breath, they return to the dust. And we cannot but recognize in the Lord of life and death, the Guardian of that salvation of sin and holiness to which our reason points. When in our moments of inward brightness we consider Him, who clothes Himself with light as with a garment, we are solemnly impressed with the Psalmist's persuasion that justice and judgment are the habitation of His throne, mercy and truth go before His face."

"Sweep from this heart Thy sacred shrine,  
Earth's mouldering and unhallowed fires;  
Let all its incense, Lord, be Thine,  
Thine all its feelings, its desires;  
What traitor sin would dare to steal  
Its love from Him who bade it feel?"

## ALL THINGS NEW

There's shadow on earth's fairest light  
Of human guilt and human tears;  
She gropes her way through realms of night  
That once sang with the spheres.  
But not the sport of blinded chance,  
The heavenly record standeth true;  
She waits a full deliverance  
When God makes all things new.

The world is old with centuries,  
But not for these she bows her head,  
Close to her heart the sorrow lies—  
She holds so many dead!  
Sad discords mingle in her song,  
Tears fall upon her with the dew,  
The whole creation groans; how long  
Ere all shall be made new?

Yet brightly on her smiles the sun,  
A bounteous heaven delights to bless;  
O, what shall be that fairer one  
Wherein dwells righteousness!  
O happy world! O holy time!  
When wrong shall die, and strife shall cease,  
And all the bells of heaven chime  
With melodies of peace.

No place shall be in that new earth  
For all that blights this universe,  
No evil taint the second birth,  
There shall be no more curse.  
Ye broken-hearted, cease your moan,  
The day of promise dawns for you,  
For He that sits upon the throne  
Says, "I make all things new."

How long?—The ages falter, dumb,  
As on the threshold of new birth;  
The nations pray, "Thy kingdom come,  
The new heavens and new earth!"  
Earth, turning, turning, nears that day,  
When all the angel-choirs anew,  
Shall sing, "Old things are passed away,  
God hath made all things new."

—Selected.

WHEN two robbers entered the confectiery of Mary Wilhelm of Cincinnati, Ohio, and made for her cash register, she blocked their path; then closing her eyes and folding her hands, she began to pray audibly that her meager savings be saved from the bandits. Here was a new problem for the thugs to overcome. They looked at one another quizzically a moment, then backed out of the door and were gone.—Selected by G. M. Birkey from *Cappers Weekly* for THE RESTITUTION HERALD.

## THE RIGHT TO CHOOSE

By Lottie E. Young

MANY people make a mistake as to how to become a Christian. You cannot make yourself one by any amount of praying, or by reading your Bible, or "feeling" that you should take the most important step of your life. It is simply a matter of deliberate choice. All through the Word of God this thought runs like a thread of color.

Away back in Deuteronomy listen to Moses saying, "I have set before thee life and death; therefore *choose* life." And again, Joshua calls upon the people solemnly, "*Choose* you this day whom ye will serve." A little later we find him saying to that same people, "Ye are witnesses that ye have *chosen* you the Lord to serve him."

In the Book of Proverbs we have this record of a straying people: "They did not *choose* the fear of the Lord"; and the Lord, through the Prophet Isaiah, says of them sadly, "They have *chosen* their own ways." Then He comes closer with a solemn, personal reminder of their position, "When I called ye did not answer; when I spake ye did not hear, and ye *chose* that wherein I delighted not."

In the New Testament we get a still clearer view of God pleading with His people—"Choose", "Come", "Follow", "Ask". The thought in some form or other seems always on the lips of the Lord Jesus Christ. Away on in Revelation think of the picture He gives: "Behold I stand at the door and knock; if any man hear my voice and open the door I will come in to him." Always and everywhere is distinct effort of the will insisted upon.

Let us think of a man behind a closed door, shut in a room. He is not happy, for he knows that ahead of him are many troubles and dangers. In front of the door think of One standing who speaks the words already quoted. He has explained to the man that He longs to help him, and He knocks and knocks, but the door does not open; it is locked. Yet the man inside has the key; he can unlock the door, and he is the only one who can.

Hear the One outside pleading, "If you will open this door I will come in and stay with you; I will save you from all danger and take care of you forever." Still the door does not open.

Does the man hear, do you think? Let us ask him. "Friend, do you hear what this Man who is knocking says?"

"Yes, I hear."

"Why do you not open the door?"

"I am not ready; I do not feel like doing it now; perhaps tomorrow."

"Never mind that; He does not ask you how you feel; He just says to open the door."

But very often the door stays tightly locked, for the man has not chosen aright, and he is the only one who can let in the One who loves him so much that He died for him.

It is a distinct effort of the human will, a deliberate

choosing, that opens the heart door. It is then the blessed Guest enters at once and helps us over all the rough places of life. One thing more we must note—the day of invitation. It is always “this day”, “now”. Throughout the Bible you will find no call for “tomorrow”, or “next month”, or “next year”. Do not say, “Of course I mean to be a Christian some time, but I don’t *feel* like it now.”

The Bible says, “*Now* is the accepted time; *now* is the day of salvation,” and it may not be your privilege to ever hear this call again.

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“THE great leader is not made by the great event that calls for him, but by all the long days of unconscious training that have preceded it.”

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## CHARACTER BUILDING

By Rachel Humphreys Morris

THERE is only one time to build character, that is now, today, during this age in which we live. We are living our character. “As he thinketh in his heart, so is he,” that is, he is like his thoughts. If his thoughts are bad, he will do wickedly. If his thoughts are good, he will act wisely, and build a character that will bear scrutiny in the coming age, when all men will be judged by the works which they have done on this earth. Our works will have been as our thoughts, because our thoughts prompt our actions whether good or bad.

How will it stand with us in the judgment? Are we thinking good thoughts and acting accordingly? Are we seeking life and immortality, or do we presume that we already have that high honor which belongs only to the King of this universe and His Son Jesus?

Man is so presumptuous as to believe that he is immortal and cannot die. This is true or false, which? We must make the decision for ourselves, for I cannot answer for you, or you for me.

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me,” we read in John 5:39. If we come to a correct decision, we will be influenced to take Paul’s admonition and will seek for life and immortality in God’s kingdom. There is no other place that this high honor can be obtained.

The time to prepare for that great prize, life eternal, is now, today. We must not think we have plenty of time to prepare. This world may stand a hundred years yet, but our life may be cut off tomorrow. Let us try to live every minute as though it may be our last.

Will someone please give an explanation of 1 Corinthians 15:29? I am not a member of the church. I am in my early twenties, have one baby and my husband. Pray for us that we may build a character that will bear inspection.

## THE GREAT MYSTERIES OF GOD

By J. G. Haupt

THE translators have given us the statement that the mysteries of godliness are great. They should have said that great is the mystery of the things of God. Perhaps the most important lessons that we can draw from the nature of God in His Holy Word lie in the Genesis.

By the breath of the Lord were all things made. Of the same meaning we have, “By the word of the Lord were all things made.” At first thought we may gather the meaning to be that God spoke and the thing was done. But *logos* means more than the mere word. It is used in composition in not a few words as a suffix. Entomology is the *logos* of insects. Sociology is the *logos* of social matters. P’syrenology is the *logos* of the *psycos*, i. e., it is the science of the man. Theology relates to the knowledge of God, the philosophy of the Deity, in general, the plans of God.

When we say that in the beginning was the *logos* and the *logos* was an intimate part of God, that the *logos* of God was the very heart of God, although we are liable to use prepositional theology, the real truth ought not to be difficult to find. The plans of God were very great. God gave His whole soul to the great work He had before Him. The very God was in His *logos*.

The student of the Bible should not make the error of literalizing special terms of truth when there is evidently a valuable figure involved. The person of God is not to be involved in the *logos* or any other great quality of the supreme God. God was not merely a word. He was not the logic, the philosophy, the science, the plans that were underlying His work.

Not many years ago we were entertained by the renowned Mary Eddy. With her God was Love. It seems sometimes that she ached to teach us that Love was God. Love is a quality of God. The personality of God is wrapped up in His *logos*, in His plans, in all the great things that He has undertaken. Yet God has always been superior to any qualities that pertain to Him. God is Light; God is Life; God is Spirit. Some have thought to limit God’s spirituality to an individual’s spirit, to a sort of ghost. The original is, however, that God is Spirit. They that worship Him must worship Him in spirit and in truth. We do not worship God in a spirit any more than we compress God into a mere word.

One of God’s earliest plans lay in the provision for a Messiah, afterwards put into the Greek form, Christ. Immediately after the temptation God let it be known that a descendant of Eve, the Seed of the woman, should arise to destroy sin. The Messiah was to be a descendant of Abraham, of David. He was to be the only begotten Son of God, to be begotten by the holy *pneuma* of God. This was not by a ghost or a spirit, but by the outbreathing of

God Himself. The Christ child, the Messiah child, was to take the place, in a large measure, of the things done by God Himself. God was the Creator, the great Planner, of all the works of the divine Master. Some would have us think that the Son was the Creator even of His Father. Many translators have said as much and living teachers have followed in their work. But God's churches, God's people have not been thus misled. All things have been made in the way of the *logos*, in the Messiah, in His behalf.

A fuller treatment of the Son of Man, the Son of God, must be left for another study. Inquiries will always be welcome. Address me at Natchitoches, Louisiana.

## THE POWER OF THE WORD

HEINRICH HEINE, the great German Jew, is said to have sounded the depths of unbelief and ascended the heights of human cynicism, but we copy from a contemporary journal the voluntary confession he made at the close of his life to illustrate the transforming power of truth believed.

He said, "In truth, it was neither a vision, nor a seraphic revelation, nor a light from heaven, nor any strange dream, nor other mystery which brought me into the way of salvation. I owe my illumination entirely and simply to the reading of a book. A book? Yes; a homely-looking book, modest as nature, and as she herself—a book which has a work-a-day and unassuming look like the sun which warms us, a book which seems to look at us as cordially and blessingly as the old grandmother who reads it daily with dear trembling lips and with spectacles on her nose. And this book is called shortly the Book—the Bible. Rightly do men call it the Holy Scriptures.

"He who has lost his God may find him again in this Book, and towards him who has never known God it sends forth a breath of the Divine Word. Why do the British gain foothold in so many lands? With them they bring the Bible, that grand democracy wherein each man shall not only be king in his own house, but also bishop. They are demanding, they are founding the great power of the Spirit, the power of religious emotions, the love of humanity, of purity, of true morality which can not be taught by dogmatic formulas, but by parable and by example such as are contained in that beautiful, sacred, educational Book for the young and the old—the Bible."

—Selected by Lyman Booth.

## GREAT MEN'S WILLS

WILLIAM SHAKESPEARE, the poet of all lands and ages, wrote in his will: "I commend my soul into the hands of God, my Creator, hoping and assuredly believing, through the merits of Jesus Christ, my Savior, to be made partaker of life everlasting."

Charles Dickens, whose works are standards in every

language, declared in his will: "I commit my soul to the mercy of God through our Lord and Savior Jesus Christ, and I exhort my dear children humbly to try and guide themselves by the teaching of the New Testament."

## WHO SHALL STAND IN THE DAY OF HIS COMING?

Continued from page 694

come, and who can stand it?"—Rev. 6:15-17, Moffatt.

Here is David's prophecy of the Great Day, and his reply to the Apostle: "Thou, even thou, art to be feared; and who may stand in thy sight when once thou art angry? 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. 76:7-9. (Italics mine.)

Nahum, prophesying of God's pending wrath, gives the resultant effects upon both the unjust and the just: "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of His anger? his fury is poured out like fire, and the rocks are thrown down by him". But, praise His Name, "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood ('overflow rolling on', Roth.) he will make an utter end of the place thereof, and darkness shall pursue his enemies".—Nahum 1:5-8.

Jesus enumerates the essential qualifications to make a successful stand and an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

"Blessed are those who feel poor in spirit!

the realm of heaven is theirs.

Blessed are the mourners!

they will be consoled.

Blessed are the humble!

they will inherit the earth.

Blessed are those who hunger and thirst for goodness!

they will be satisfied.

Blessed are the merciful!

they will find mercy.

Blessed are the pure in heart!

they will see God.

Blessed are the peacemakers!

they will be ranked sons of God.

Blessed are those who have been persecuted for the sake of goodness!

the realm of heaven is theirs.

Blessed are you when men denounce you and persecute you and utter all manner of evil against you for my sake; rejoice and exult in it, for your reward is rich in heaven; that is how they persecuted the prophets before you".—Matt. 5:3-12, Moffatt.



# National Berean Department

Genniel Carpenter, Editor, Oregon, Illinois

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

"BLESSED IS THE MAN THAT TRUSTETH IN THE LORD, AND WHOSE HOPE THE LORD IS."

### AN INVITATION

CONFERENCES similar to that scheduled for August 8 are intended to improve and to extend work as it has been done. To that end, it is necessary to enter upon a general discussion of such work, a discussion that may, and that usually does, lead to criticism of various endeavors of the past.

Those who see things to correct are requested to make any suggestions that occur to them. If they should be unable to attend the conference, it would be appreciated if they would acquaint the secretary with their thoughts. Proposed methods for overcoming indifference and building up an interested membership in local societies, criticisms of lesson books or organization, and any other comments will be considered gladly.

—Arlen Marsh

### REPORT OF THE ILLINOIS BEREAN SOCIETY

May and June, 1932

ROCKFORD Berean Society meets at 7:45 Friday evenings at 1904 N. Main Street with a membership of 21. The average weekly attendance was 18, and the interest was good.

Marjorie Mogle, Secretary.

The Oregon Bereans meet at the church at 6:30 on Sunday evenings. The membership is 12, and the average weekly attendance is 12. Good interest was shown, and 18 visitors were present during June.

Harold Hardesty, Secretary.

The Dixon Senior Bereans meet every Wednesday evening at the church at 7:30 with a membership of 14 and an average weekly attendance of 8. Good interest is being shown here.

The Primary Berean Class meets at the church every Wednesday evening at 7:30. The membership is 6 and the average attendance was 3. Fairly good interest is being shown by this class.

The Dixon Junior Bereans meet at the church every Wednesday evening at 7:30 for their study. The membership is 10, average weekly attendance 8, and fair interest is shown.

Arlene Reis, Secretary.

Elizabeth Ford, State Secretary.

### GOD IS LOVE

God's love is wonderful. God, in His great and amazing love for us creatures of the dust, determined that man should not be apart from Him. He was the self-existent Source of life, and He made His Son the channel through which life eternal should be bestowed. Was that not a heavenly Father's love? He gave His only begotten Son to the world that whosoever believeth should not perish but have everlasting life in Jesus, our Lord. God's love is everlasting. His love is longsuffering toward us.

God pities us like children, which we are; and we should obey His precepts set before us. God will preserve all those who love and obey Him. His love is too far-reaching for mortal man to conceive. God will not take a second place in our hearts. He says, "Ye shall seek me and find me, when ye shall search for me with all your heart."

God first loved us. God's love is shown to us each day of our lives: first, in an abiding place; second, in the elements; third, in the comforts and everything that is good to make up this life. Therefore, we should ever have in our hearts a blaze of true love in abundance for Him.

Lillian Dauntler, Dixon, Illinois.

Keep your heart a-singing,  
Others hear the song,  
And your cheerful music  
Helps the world along.

—Arthur J. Burdick.

### AN ERROR

SEVERAL weeks ago a short article on the Berean page stated that a new Dixon Berean Society had been organized. We were misinformed. A new system was inaugurated instead of a new class. Each week a member takes a topic and talks on it for a while; then there is a general discussion of it. Some of the topics were, "God's Love," "Jesus, the Divine Sacrifice for Sin," "Prayer," and "God, the Creator of All Things."

"BETTER pure than polished."

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*Know therefore this day, and consider it in thine heart, that the Lord he is God*". — Deut. 4:39.

### THE TEN COMMANDMENTS

WHEN God gave Moses the ten commandments, the most unusual things happened. Thick, black smoke ascended from the mountain at the foot of which the people stood; heavy thunder rolled and sharp lightning cleaved the sky; a voice like a trumpet was heard; and all the earth quaked.

This must have made the people realize that it really was God speaking and that the things He was commanding were most important. But God did not talk directly to the people; He told Moses to come up on the mountain, while the people were to stay at the foot.

I think God must have given these last six commandments to show that religion is just as much a part of every day life and that we should be just as careful of how we treat our neighbor as we are of how we treat God. Some one has said, "In your love, let your neighbor equal yourself and let God equal all".

The fifth commandment is one that should have been easy for them to keep, but how many ways there are in which one should honor his parents! You know Paul tells us that is the first command that has a promise connected with it. How many of you know what the promise is?

Then God goes on to tell the Israelites that they must not kill, or steal, or lie, or cheat. You know there are many ways of telling a lie. Just keeping still when another person is telling an untruth is one way, or merely by a shrug of our shoulder showing indifference.

The last command says, "Thou shalt not covet". We should not wish we had something that belongs to another. You, know, it isn't only the rich who covet; a poor person is more apt to do so. And God wants us to be contented with what we have.

Did you notice that the first, the fourth, and the fifth are "do" commandments and the rest are "don't" commandments? Which are the hardest to keep?

In Deuteronomy 4:40 we may find out why God wanted His people to keep these commandments. He says, "That it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth." So we see it was all for their good that God gave these laws, just as it is all for your good that Mother and Father set down certain rules for you.

How many of you have memorized the commandments

as Jesus gave them? You will find them in Matthew 22: 37-39, and they are much shorter than the ones God gave to Moses, but they mean just as much and more. Here they are.

"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."

How many of you have a tent in which you play or rest or read during vacation? It's a pretty nice place to live in most of the summer, isn't it? Next week we are going to learn about a tent in which the Israelites had church, and I know you'll like to hear about that.—*M. G.*

### SOMETHING TO LEARN

Here is an easy way to learn the names of the twelve apostles:

"These are the twelve apostles' names:

Peter, Andrew, John, and James;  
Two pairs of brothers that fished by the sea,  
When Jesus said to them, 'Follow me.'  
James the Less, and Judas, too,  
Philip and Bartholomew,  
Matthew, and Thomas who doubted His word,  
Simon, and Judas, who sold his Lord."

### OUR FATHER PRAYER

"Our Father in heaven,  
We hallow thy name;  
May thy kingdom holy  
On earth be the same;  
O, give to us daily  
Our portion of bread;  
It is from Thy bounty  
That all must be fed.

"Forgive our transgressions,  
And teach us to know  
That humble compassion  
That pardons each foe;  
Keep us from temptation,  
From weakness and sin,  
And Thine be the glory,  
Forever: **Amen.**"

—*Christian Herald.*

# With Our Sunday Schools

LESSON 7.—August 14, 1932

## THE TEN COMMANDMENTS. II.

Exodus 20:12-21

Devotional Reading: Psalm 15

### GOLDEN TEXT

Thou shalt love thy neighbour as thyself.—Leviticus 19:18.

#### A STUDY OF THE SUBJECT

**Topic: The Ten Commandments (II).**

**Basic Truth:** "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Matt. 7:12.

**Outline:** I. Human Relations. II. Our Relation to God. III. Our Relation to Men.

**I. Human Relations.** The ten commandments provide a standard for the guidance of men in all the relations and contacts of life. Owing to our finite nature it is impossible for us to determine always, with our own understanding alone, what our attitude toward God or our fellow men ought to be. We are influenced so greatly by the limitations and restrictions consequent on mortality that we cannot draw correct conclusions at all times. For this reason a divine guide to conduct is required.

**II. Our Relation to God.** The first four commandments comprise a complete outline of man's relation to God as God would have them maintained. The identity of God is first clearly stated and the necessity of worshipping Him alone. Then follows prohibition of idolatry in all forms as being inconsistent with the power and wisdom of the Creator. A test of obedience succeeds in the sabbath commandment, which was to be a constant reminder that all that is the product of God's creative hand.

**III. Our Relation to Men.** The last six commandments have to do with human relations. They serve to restrict man in his social contacts and assure his recognition and observance of the rights of others, thus establishing society on a stable and equitable basis. The division of the law of God begins logically with the home, with honor for parents, which involves obedience to them. Murder, adultery, theft, lying, and covetousness are positively forbidden as being altogether repugnant to God, contrary to righteousness, and destructive to the entire social fabric.

#### THE GOLDEN TEXT

"Thou shalt love thy neighbour as thyself"—Leviticus 19:18.

Neither was this commandment one of the ten; but when the lawyer (as in last week's lesson) came to Jesus and asked about the commandments, Jesus quoted this one as the second greatest one. See Matthew 22:35-38.

To love one's neighbor as one's self, on the surface seems a very hard thing to do; but when we go deeper into the subject and find that when we treat our neighbor as we like to be treated and live up to the command-

ments in today's lesson, for all of them deal with our fellow man, we will be loving our neighbor as ourself. Love works for good; so being good to our neighbor helps fulfill this commandment.—L. A. R.

#### PRACTICAL APPLICATIONS

**Respect for Parents:** The first commandment with promise was to honor one's parents. There is growing disrespect among children for their parents. This condition was foretold by the Apostle in 2 Timothy 3:2. Respect for parents is a part of the gospel teaching. The young man or woman that professes Christianity and at the same time disrespects his or her parents fails to properly grasp the teachings of the gospel in respect to obedience.

##### RESPECT

- your parents in the Lord;
- for parents grows with age;
- the rights of others;
- the good and pure;
- conscientious scruples;
- all who are in authority.

**Good Neighbors:** In the last six commandments we have laws relating to our neighbors and associates in social and business life. To be a friend of God, we must also be a friend of our neighbor. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John 4:20. The principle of the golden rule is embodied in law form in these commands. A good Christian will be a good neighbor and will do no injury intentionally to his neighbor. He will exercise this spirit of friendliness not because of command but out of imbedded love.

##### Good Neighbors

- come through neighborliness;
- are a gift from God;
- should not be bartered away;
- are friends indeed;
- don't gossip.—C. E. R.

#### YOUNG PEOPLE AND ADULT

##### Christian Interpretation of the Commandments

The previous lesson for Young People and Adults should be reviewed in connection with this lesson. Christ gave a new interpretation to the ten commandments in answering a certain lawyer sent to trap Him. He said, "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. On these two commandments hang all the law and the prophets."—Matt. 22:37-40. The new law can be summed

up in one word, "love". This is further emphasized by Jesus in His great sermon on the mount. "Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, etc."—Matt. 5.

James emphasizes the law of love by calling it the "royal law". "If ye fulfill the royal law according to the scriptures, Thou shalt love thy neighbour as thyself, ye do well."—James 2:8. Just for contrast let us consider hate for a moment. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."—1 John 3:15. Love is the Christian interpretation of the ten commandments. Therefore, "My little children, let us not love in word, neither in tongue; but in deed and in truth. And this is his commandment, that ye should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."—1 John 3:18, 23.—H. A. S.

#### INTERMEDIATE CLASS

**Topic: Loving and Helping Others.**

Today we study the rest of the ten commandments. It would be fine for you to memorize them and surprise your teacher by reciting them. Last Sunday's lesson concerned our duty to God, and today's explains our duty to those about us. But there is no real separation; for if we are not true to God we will not be true to our fellow man, and if we are true to others we will be true to God. The twelfth verse is said to be the first commandment with a promise attached to it. Read Ephesians 6:2, 3. True Hebrews were very particular about keeping this command, showing great respect to their parents, and they do so even today.

Discuss in class just what it means to honor one's father and mother. Does "honor" consist only in public recognition, or is it a daily duty in all particulars, both large and small? Ask your teacher to tell you how the Jews of Jesus' day kept the letter of the law but forgot the spirit of it. Matthew 15:1-9, describes those people, especially v. 8. The rabbis of that time had added much of their own thought to God's Word and so had taken away the power of it, as is explained in v. 6. Read very carefully Mark 12:30, 31. Do you see how these two commandments that Jesus gave really include all the ten commandments that God gave? Learn these verses.

Discover how we will be keeping all the commandments when we keep these two.

—M. G.

# AMONG THE CHURCHES

## CONFERENCE DATES

**General and Illinois Conference and Bible School, at Oregon, August 2 to 14**  
**Arkansas - Oklahoma Conference at Driggs, Ark., August 11**  
**Southwestern Nebraska Conference at Holbrook, August 13 to 21**  
**Iowa Conference and Bible School at Waterloo, August 23 to 28**  
**Eastern Nebraska Conference at Omaha, August 28 to September 4**  
**Kansas-Oklahoma at Arkansas City, Kansas, August 28 to Sept. 4**  
**Virginia Conference and Bible School at Maurettown, August 25 to Sept. 4**

## ILLINOIS CONFERENCE BUSINESS MEETING

The business meeting of the Illinois State Conference will convene, the Lord willing, at 1:30 on Friday afternoon, August 12 at the Oregon church. We request that all the churches of the state be officially represented so that definite plans may be worked out for the coming year. A little coordinated effort may result in more effective work at less expense. Let us have a full representation at this session.

Paul C. Johnson, Pres.

## FONTHILL - NIAGARA FALLS

On Sunday, July 17, the pastor exchanged pulpits with J. R. Fox of Toronto, pastor of the Advent Christian Church. We were glad to have Bro. Judd in our service there.

Word reaches us that Bro. Parker of Gravenhurst has been in the hospital at Toronto. Details are lacking. We pray that he will have a speedy recovery, whatever the trouble.

Bro. and Sr. Cronkhite of Brantford are both bedfast. They are putting their trust in the Lord and invite the prayers of the faithful. They send greetings to all their friends in the Lord.

Another baptismal service was held in the Falls' church on Sunday, July 24th. We rejoice in the Lord over the conversion of those that obeyed the Lord Jesus in baptism.

## MARSHALL, ILLINOIS

Bro. Conner filled his regular appointment here the 24th of July and delivered three splendid sermons. Good, attentive audiences greeted him at each service.

Our hearts were made to rejoice at the Sunday morning service when a young girl, Mary Edith Waller, came forward during the singing of the invitation and gave her life to Christ. In the afternoon a small group went with her to the water where she was baptized into the all-saving name of Jesus. Mary Edith is a girl of sterling character, and possesses unusual knowledge of the Scriptures for one of her age.

We feel sure there are others, both young and old, contemplating this step also, and with this conviction in mind we get renewed courage in laboring for the Master and sowing the seeds of truth and righteousness.

As we go forward in our work we pray that the seed of truth that has been sown will soon begin to bear fruit in abundance and that others may see the light and follow in the footsteps of our Savior and Guide.

Harry Goekler.

## GOOD NEWS FROM ELDORADO

The church note is paid at last, and the church ground has been mowed and looks fine. Bro. C. E. Lapp has been with us the past week, giving three very interesting sermons. "The Perverted Gospel", which he gave on Sunday evening, has caused quite a bit of study among some of the listeners.

Bro. Herbert Edmister and family are here and will be a great help to us in the work. We are all so glad to have them with us again.

Mrs. Fred Shain.

## ECHOES FROM MICHIGAN

The daily vacation Bible school, held at the Blanchard Church of God, was the best ever held in this place. The average attendance was based on a three-day attendance in order to be enrolled as a pupil. Our enrollment was 125, with a daily attendance of 91 plus. Miss Elma Ran of Beaverton was instructor of the school; Miss Mary McDonald, teacher of beginners; Miss Helen O'Donald, primary teacher; Miss Mildred Lesh, junior girls; Mr. Lester Grover, junior boys; Mrs. Laura Briggs, intermediate teacher. The closing program on Friday evening, July 22, was largely attended and much credit is due the teachers for the beautiful display of hand work and the fine program rendered by each class of the memory work which they accomplished during the two weeks of school. Out of the 125 pupils who attended only 6 were not members of any Sunday school. Seven different denominations were represented. We praise God for this privilege of teaching the truths of God's Word to these boys and girls.

Mrs. Laura Briggs.

## INDIANA CONFERENCE

Indiana has just finished a successful Bible school and Conference. Bible school classes were taught by Bros. Anderson, F. A. Stilson, Smead, LeCrone, Parker, and Sr. Lulu Stilson. Bro. Patrick was unable to come because of illness. These five were baptized during the meeting: Mr. and Mrs. Ben Fetters, Evelyn Burch, Martha Annis, Franklin Nay.

The work of Indiana in the past year may be summarized by the reports of the state ministers. Bro. Anderson reported 251 services, one marriage, five funerals, and forty-one baptisms. This is the third successive year that Bro. Anderson has had forty-one baptisms. Bro. Smead's report included 110 sermons, forty-five of which were radio sermons, forty Bible lessons, and one baptism. He has been pastor of the Burr Oak church since January 1. Bro. Parker has preached twenty-five sermons in Indiana, North Carolina, and South Carolina, has taught fifteen Bible classes and has baptized three. Bro. Harvey reported twenty-five sermons and forty-nine Berean classes. These last two ministers give their services free of charge to their church at Kokomo. Bro. LeCrone preached once a month for the church at South Bend.

The officers for the year are: president, F. A. Stilson; 1st vice president, O. J. Parker; 2nd vice president, Paul Magnus; secretary, Verna Himmelright; treasurer, Willis Roose.

On Sunday afternoon, after a consecration sermon by Bro. Smead, communion service was observed, and on Sunday evening Conference closed with a sermon by Bro. Anderson.

Verna Himmelright, Sec.

## GRAND RAPIDS, MICHIGAN

More than 225 enjoyed a beautiful day at the Sunday school picnic on July 23. The daily vacation Bible school had just come to a successful close the preceding day.

On Sunday night, the 24th, a large group from our church went to Dutton, where we conducted a meeting in the old building which has stood for nearly half a century as a lighthouse of truth. There are only very few left of the faith near Dutton, and no services are regularly held in the building.

The Dorcas society is sponsoring an ice cream social on the lawn of Bro. and Sr. Don Holmes for Saturday night, July 30.

When these items appear the pastor expects to be enjoying General Conference at Oregon, Ill. Someone else will speak at the Grand Rapids church on August 7.

F. E. Siple, Pastor.

## OREGON - WASHINGTON CONFERENCE

The annual meeting of the Northwestern Conference of Oregon and Washington was held from June 2 to 5 at Corvallis, Oregon. Bros. A. W. Darby and J. C. Wilson gave many interesting talks and Bible studies and many new thoughts were presented. Some of the subjects were: The Resurrection; Signs of the Times; Blow Ye the Trumpet in Zion; Work for the Night is Coming; and Watchman, Tell Us of the Night.

Letters were read from Carrie Wile Chambers of Oklahoma, Bro. Horace J. Prosser, Newport, Oregon, and Bro. Frank Patterson of Santa Rosa, Calif. Letters received too late for the conference were from Sr. Lottie Young, Seattle, Wn., Sr. Minnie Rogers, Eugene, Oregon, and Bro. A. L. Corbaley, Puyallup, Wn.

Officers for the coming year are: president, Wallace Woolf, Rt. 3, Vancouver, Wn.; vice president, Minnie Rogers, Motor Rt. C, Eugene, Oregon; treasurer, Elsie Galbraith, Rt. 5, Vancouver, Wn.; and secretary, Gladys Barber, 1553 Adams St., Corvallis, Oregon. Finance committee: Mrs. Elsie Galbraith, Vancouver district; Mrs. Minnie Kerr, 1662 Harrison St., Corvallis district; and Mrs. Minnie Rogers, Eugene district.

Visitors from a distance were: Bro. Wallace Woolf and grandson, Keith Kennedy; Sr. Elsie Galbraith; Bro. and Sr. J. C. Wilson of Lebanon, Bro. A. W. Darby of Gresham, and Bro. C. H. Belshaw of Eugene, Oregon.

We are truly thankful to our heavenly Father for the many blessings which He has bestowed upon us and for His divine guidance through the past year. May He bless our every effort to preach the gospel to a sin-sick and dying world. We pray, "Thy kingdom come."

Northwestern Conference.  
Gladys Barber.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Vivian Magaw; Mrs. Mae Mercer; Loren L. Burnett; James Stillson; Mrs. Sue Williams; Mrs. Pauline E. Prime; Hanna M. Barber; Cecil A. Smead.

Myrtle Oliver; Mr. and Mrs. Harold Starbuck; Mrs. Marjorie Mogle; Mrs. George Siple; Jessie M. Wilson; N. Goodreau; Mr. and Mrs. R. Harmon; Albert Eberhardt; Percy Murphy; Delos Andrew; Mary A. Gesin.

## ECHOES FROM ARKANSAS CITY

It has been quite a while since any report has been sent in from the church here, and this is to let you know that our little church is moving along in about the usual way. We have Bible class each Sunday at 10:00 a. m., at 702 N. B St. We have three classes, junior, senior, and primary. Our attendance has not been as good lately because of the extremely hot weather and sickness among our members. Sr. Jennie Waters has not been able to attend regularly since her serious operation several months ago. Sr. Flossie Hardy has a case of scarlet fever and was absent four weeks from class, but we are glad to say that she has fully recovered, and she and the children have been present the past two Sundays. Another of our church folks, Sr. Cornelia Hains, has been absent for some time because of ill health.

Among those who are taking vacations are Sr. D. C. Robison who is visiting at Salem, Ohio, accompanying Mrs. Mary Goddard and daughter to Ohio by auto route; Miss Georgia Long, daughter of our deceased Sr. Ella Vickery Long, who will leave for New York on July 22 and sail for Europe on the 28th, to take special training in her line of work. She expects to be gone a year. We hope for a safe journey and a safe return home when her work is completed.

Plans to build a church here had to be abandoned for the present, as so many of our church people are among the unemployed, and those who live on farms at this time can get no prices for what they have to sell. It is all they can do to make a living. We have not given up faith or hope and we expect to have a church home, if the Lord wills, but we do not feel it would be wise to try to build now with such financial disturbances as we are facing. If Jesus comes, as we hope He will soon, we can enter into a peaceful habitation with the Lord, where there will be no distress such as we see now.

We think it best to have our annual meeting as heretofore. August 28 to Sept. 4 is the time set for this meeting. Bro. J. H. Anderson of Michigantown, Ind., will be in charge. We are anticipating another reunion of the Church of God people at this time, and I am sure every one will be well repaid for the time spent in coming here for a week to listen to the words of truth. We certainly need to be enthused with the Bible truths as they are being fulfilled before our eyes today.

Mrs. A. J. Chaplin.

## EMMA MALINDA NEISLEY

Emma Neisley was born on September 30, 1869, at Nashville, Miami County, Ohio, and died on Saturday, July 17, 1932. She was one of a family of ten children born to bless the union of Christian and Christena Neisley, seven of whom, together with the parents, have preceded her in death. Two brothers, Henry of Pleasant Hill, Ohio, and John of Bradford, Ohio, and one sister, Mrs. Susie Mathews of Pleasant Hill, survive her.

Since the death of her parents she made her home with her brother, Henry, where she endeared herself to all who knew her by her kind Christian life. On January 16, 1897, she was baptized by Elder F. L. Austin. Sr. Neisley remained a member of the Brush Creek Church of God until death.

The funeral sermon was given by the writer at the Brethren Church in Pleasant Hill on Tuesday afternoon, July 20, after which burial was made in the Pleasant Hill cemetery, where we trust the Lord will find one of His faithful on the resurrection morning.

Sydney E. Magaw.

## ALVIN HATHAWAY

Alvin, son of Bro. and Sr. D. H. Hathaway, was born July 4, and died on the 8th at the Corvallis General Hospital. He is survived by his parents and three small sisters, Dora Jean, Vera Lucile, and Ilene, also his grandmother, Sr. Flora E. Hogue, and grandfather, Bro. H. B. Hathaway, besides numerous other relatives. Private services were held at the Keeney Funeral Home with interment in Crystal Lake Cemetery.

We extend our deepest sympathy to Bro. and Sr. Hathaway, who are true Christian parents and faithful church workers.

## MRS. LUCY J. WILSON

Louisa Jane Aldrich, daughter of Peter and Janet Aldrich, was born at Birmingham, Ohio, on Jan. 12, 1845. She was the oldest of eleven children, the only survivors being one sister, Mrs. Luella Welch, of Seattle, Wash., and two brothers, O. D. Aldrich, of Anita, Iowa, and W. P. Aldrich, of Ames. In early life she attended Oberlin College in Ohio, later being a successful teacher in the rural schools there, till she came with her parents to Iowa, where she taught the first school near Gladbrook, using the house in which the family lived till a schoolhouse was built.

She was married to Arthur M. Wilson on Oct. 7, 1868. Five children came to bless their home. The father and youngest daughter preceded her, the wife and mother, in death. The living children are Mrs. Mary B. Scott, of Sheffield, Mrs. Rosa L. Smith, of Sanborn, Mrs. Jessie E. Cheney and Arthur J. Wilson, of Grundy Center, Ia. There are eleven grandchildren and four great-grandchildren, besides a host of friend to mourn her loss.

She was a devoted Christian woman, a faithful member of the Church of God, an earnest worker in the W.C.T.U., never shirking her share of responsibility and always ready to lend a helping hand to every one. She died at

the home of her daughter, Mrs. Scott, at Sheffield, on July 11, 1932, after four days of suffering from a paralytic stroke.

We miss thee from our home, dear Mother,  
We miss thee from thy place.  
A shadow o'er our life is cast;  
We miss the sunshine of thy face.  
We miss thy kind and willing hand,  
Thy fond and earnest care.  
Our home is dark without thee,  
We miss thee everywhere.

## SPECIAL CONTRIBUTIONS

B. N. Berry

\$10.00

## HERALD RECEIPTS

J. W. Grimsley; Helen D. Porter; R. H. Judd; Abbie H. Fiske; Mrs. Nora Mallory; Mrs. Mae Mercer; Mrs. Albert Bray; James Stillson; H. B. Hathaway; Mrs. J. T. Whitely; Mrs. W. L. Canode.

Fred C. Smith; Albert Eberhardt; Alma Hall; George Claypool; W. H. Klindt; Ferne Moore; Mrs. Frances McCrodon; Mrs. C. L. Stewart; Milton Long; Leroy Hiott; Morris Kent; N. Goodreau; Mrs. Lola Clark; Mrs. M. D. Newell; B. F. Skeels.

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## BETWEEN YOU AND ME—

Among the first to arrive for General Conference are Bro. D. G. Harvey and son Edgar of Kokomo, Margaret and Elizabeth Zechiel of Culver, Ind., and Richard Le Crone, Gerald, Ednah, and Margaret Cooper of Ripley, Illinois.

Bro. Conner returned from his trip to Marshall, Ill., loaded down with canned fruit and preserves from the faithful sisters of the Casey and Marshall churches, to be used during General Conference. The executive board of the Illinois Conference appreciates greatly this substantial addition to the table.

Several are responding to the appeal for remittances from those who are in arrears on their subscriptions to The Restitution Herald and we appreciate this very much. If you do not wish to miss the copies containing echoes from the sermons heard at General Conference, reports of business meetings, etc., etc., send your remittances in at once. Thank you.

A dear sister from the east, in sending two dollars for her Herald, writes that she would greatly enjoy meeting with us at Oregon. But she looks forward to the time when we shall all meet together in God's eternal kingdom to praise Him throughout eternal ages. She is an ardent advocate of the Training School and sends good words for The Herald also.

A new sister in the faith, sending her subscription to The Herald recently, says that she finds it a wonderful help for beginners. We are glad if others also find it so.

Sr. R. A. Robinson, of Clyde, North Carolina, when renewing for The Restitution Herald, writes a most interesting letter in which she comments favorably on several articles in recent issues. Thank you, Sr. Robinson.

Following the services of Sunday morning, July 24, Mrs. Minnie Sudbury was baptized into Christ by the pastor, Bro. Marsh. The church at Oregon rejoices in her obedience and welcomes her into the membership, praying that each may be of uplift to the other until our Master returns with crowns of life for the faithful.

A letter has been received by Bro. Marsh from Mrs. Rachel Humphreys Morris of Bear, Ark., telling of the desire of several that a minister come to that community and hold a series of meetings, as many are hungry for the bread of life. There are only a few members, and they have no building of their own in which to meet, not being blessed with much of this world's goods. But they would assist with the expenses of such a meeting. If one of our preaching brethren of the south can arrange to hold this meeting, the Lord will certainly add His blessing to the effort. Correspond directly with Mrs. Rachel Humphreys Morris, Bear, Ark.

## AWAKENING PALESTINE

*Continued from front page*

United States Supreme Court has donated \$6,000 for this new fund.

Many have said the Jews would be unable to do much because of opposition from the Arabs. However, we see in many instances the Jews and Arabs cooperating!

We quote from the *Jewish Missionary Magazine* for July, 1932: "A large part of the Jewish and some sections of the Arab population are becoming increasingly aware that cooperation is indispensable. . . . Besides the joint board of orange growers, a number of advisory boards have been set up by the government to deal with economic problems, on which Arabs and Jews serve together harmoniously. Railway workers in Haifa, Arabs and Jews, are organized in one trade union." It is through the Jews that Palestine is progressing, and the Arabs are wise enough to see it!

The Dead Sea is vastly rich in mineral deposits. Estimates of its wealth are staggering. It will take time to commercialize a sea so pregnant with wealth, but already the Palestine Potash Limited is extracting thousands of tons of potash. This is being used on the fields for fertilization.

Until recent years soap making was about the only industry of Palestine. Now, even excluding soap making, we find the industrial exports have multiplied nearly three times since 1925. Since the world war over forty million dollars have been invested in Palestine's industries. The Jew doesn't invest foolishly. He can succeed where others fail. The rich American Jew is investing in industries of Palestine. Over half of the factory workers in Palestine are Jews.

There are now 522 oil mills, 250 flour mills, and a total of over 3,000 industries in Palestine. Marble is being quarried; cement is being manufactured, and various textiles are being made.

The cities of the Holy Land are no longer dead. They are not even asleep. Jerusalem has over 100,000 inhabitants, and is being modernized like the cities of America. Beautifully designed houses of the American type are being erected.

As to learning, the Hebrew University is a monument to the awakening there. Its library will hold over a half million volumes and is now nearly two-thirds full. Christianity leads progress, and there is significance in the fact that in Jerusalem there is a beautiful Y.M.C.A. building. The Jordan River furnishes the power by which the streets of Jerusalem are now lighted.

As to Tel-Aviv—see a modern miracle. Twenty-five years ago it was absolutely bare sand dunes. No one ever dreamed that a city could be built there. Let all the world see that God is working with the Jews.

We quote the following from a letter of Mr. S. Brodetzky in the *Jewish Missionary Magazine*. "Tel-Aviv, which

twenty-five years ago consisted of nothing but sand dunes, is now a city of 50,000 inhabitants, with beautiful streets, imposing public buildings, schools, theaters, and every possible accompaniment of modern civilized life. It is, too, a center of Jewish intellect and Jewish art. I cannot think of another place in the world where a Jew can feel so intensely Jewish and so happy in his Jewishness as in Tel-Aviv."

Once there was a spirit of the colonies that gave rise to our own great nation. Now there is a spirit of Palestine. The "Spirit of Palestine" is behind this great progress. With an economic crisis in all the rest of the world there is economic progress in the land promised to Abraham for an everlasting possession.

What does it mean? To those who know and are on the watch it means that the Gentile Times are at a close and that the Abrahamic promises will soon be fulfilled. That is of interest to you!

"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."—Gal. 3:27, 29.

Abraham and his family are soon to receive the eternal reward. Are you, through Christ, one of Abraham's family, and thus an heir "according to the promise"?

## COME, ALL YE FAITHFUL

God loves you!

God gives you the dawn of the new day.

He watches over you, takes care of you and showers your earthly path and soul with tender mercies.

God has given you the earth to walk upon in glory.

He has given you the air for life—the fire to warm you and water to quench your thirst.

God has given you work for your hands to do—a blessing in disguise.

God closes your day with the splendors of the setting sun and gives you eyes to see.

God gives you a bed to lie upon; and rest to soothe and comfort you.

God draws the curtains of the night about you, and then God gives refreshing sleep.

God gives you everything.

But—what do you give God?

Days pass in which you are so busy working with the hands God gave you or wasting the time God gives you that you never give God one small fleeting thought!

God gives you everything!

Can't you give Him just one small hour?

Can't you meet Him in His house this Sunday?

Your debt to God is gratitude. Show it!

*Attend Your Church Next Sunday!*

—Adapted.

# THE RESTITUTION HERALD

VOLUME 21

OREGON, ILLINOIS, AUGUST 9, 1932

NUMBER 45

## Echoes From General Conference

### THEREWITH TO BE CONTENT

THE FIRST sermon of General and Illinois Conference and Bible School was given by Bro. Conner, pastor at Dixon, Ill., and president and general manager of the National Bible Institution. He based his talks on part of the text of Phil. 4, and cited the life of the Apostle Paul as comparable in some ways to ours today. Paul had been of a family of affluence and influence, but there came a time when he saw the reverse of life. "How much meaning therefore," said Bro. Conner, "in his words, 'I have learned in whatever condition I am to be contented,'" reading from the Diaglott.

"It is a wonderful thing," the speaker continued, "for anyone to be able to make the best of a bad situation. In the peculiar situation in which we find ourselves today, the pertinent question is, Have we lost our faith and our courage or are we emulating the great Apostle in our attitude toward life? Are we finding contentment in the simpler things?"

It is Bro. Conner's opinion that God's hand is in this depression, for He would bring us down to where we can see ourselves as we really are. And when we get to the bottom, He will extend a helping hand to us to lift us up to better things. The Apostle knew from his own experience that all things will work for our good if we love the Lord.

The speaker then exhorted us to be willing to give up some of our luxuries in these times of reduced incomes, in order that the work of each of the churches of our localities may go forward. "Let each of us give up something for our Lord and Master who gave up everything for us. We will be better men and women, and we will thank our Lord for taking us through these trying times," he concluded.

### WHY MEN NEED CHRIST

THE speaker of the second evening was Bro. H. A. Sheets of Virginia, whose theme was, "Why Men Need Christ," based on part of Luke 21. Bro. Sheets reviewed present conditions which are world-wide, showing that the

distress among nations, men's hearts failing because of fear, and many other evils that are present, all indicate the nearness of Christ's coming.

By a unique comparison, the speaker caused us to realize the magnitude of some of the figures which we handle rather carelessly today. He pictured the extensive good that could be accomplished if the billions of dollars that are expended today for instruments of war, for checking of crime, for destruction of life, etc., were used for the uplift and benefit of humanity.

Bro. Sheets then proceeded to paint a graphic picture of future conditions drawn from the writings of the Prophet Isaiah, when the vegetable and animal kingdom shall be restored to Edenic beauty and perfection. The new heavens and the new earth of John's vision were described, when God Himself shall dwell with men, and be their God.

"The coming of our Master should be the predominating thought of every Christian," said Bro. Sheets, "for He will bring us every good desire of our hearts. Why not bring back the King, as they did in days of old? When we are willing to bring back the King, He will come.

"Let us make this the predominating thought and prayer of our conference, 'Come, Lord Jesus.'" Thus the speaker exhorted us in conclusion.

### "BE YE ALSO PATIENT"

BRO. M. W. Lyon, pastor of Golden Rule Church at Cleveland, brought us a message on Thursday evening from the fifth chapter of James, which provoked much thoughtful comment. "We are gathered here from the four corners of the world to consider some of the signs which we are meeting on the pathway of life. For we are living," Bro. Lyon declared, "in days which have no parallel in history. Various solutions for earth's ills have been offered by economists and statesmen of acknowledged ability, but we all realize that the real cause is that men have forgotten God; they have departed from their Creator.

"The very life of our nation, the foundation of the

*Continued on page 713*



# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"Behold, how good and how pleasant it is for brethren to dwell together in unity."—Psalms 133:1.*

## The Editor's Prayer

OUR FATHER which art in heaven, we again implore thy blessing. Help us, we pray, to look unto the hills from whence cometh our strength. Help us lift our weary eyes above the dreary desert plain on which we live and catch a vision of the mountain peaks of glory from whence shall come our Lord and our Redeemer. May we be made to realize the nearness of His coming and the happy results that will follow for those who have walked with Him in present paths of suffering, of sacrifice, and of service. To this end, our Father, we commit ourselves unto Thee through Jesus Christ our Lord. Amen.

## Church Attendance

ATTENDANCE at religious services is determined by influences both good and bad. Hungering and thirsting after righteousness, a certain number of men and women seek to satisfy their spiritual craving by meeting frequently with those who experience the same longing and desire, that they may edify and be edified by their mutual association. Others attend church more or less regularly as the result of habits formed in childhood. Some go to church that they may meet their friends and neighbors socially. And, as Pope declares,

"Some to the church repair,

Not for the doctrine, but the music there."

The motive that brings people to church, however, is not so important as is the thought and spirit they carry away with them, and that is determined very largely by the character of the service which they attend. If the one who is moved by habit to go to church can be led by the minister to enter into the actual worship of God and return to his home with a deepened sense of God's nearness to him, the real purpose of the service provided will not have been lost.

And so it is with regard to all other motives that induce people to frequent the house of the Lord. If the service in which they take part is altogether spiritual in tone and purpose, if it is not permitted to degenerate into a mere formal program of music and oratory presented in a religious setting, regardless of the original cause of their being there, all who attend will depart with an enriched spiritual experience. It cannot be otherwise.

## Devotion, Fellowship, Growth

AS WE WRITE these words the first week of the General Conference is drawing to a close. Thus far the attendance has been larger than it was last year, and the interest shown in all the services has been most satisfactory. Our news columns will tell you of many new faces appearing among us including some ministers who have never met with us in conference before.

We have observed during the past few years a growing tendency among our people to emphasize the devotional part of our services. We are here, not to discuss the difficult doctrinal teaching of the Bible exclusively, but we have met together to worship God in spirit as well as in truth; to have our hearts renewed in love for the Father and for each other. Therefore our conference services are taking on a devotional spirit that is most encouraging.

Drawn together by the ties of faith, fraternal love, and devotion to the same great cause, we experience a sense of fellowship as we clasp each other's hands that fills our hearts with joy. *These are our brethren!* We are not here to criticise but to encourage. We are not here to tear down but to build up. We are not here to separate but to come to a unit. We are not here to emphasize points in which we may disagree, but we are here to bring to the forefront and strengthen each other's faith in the great principles of saving truth for which the Church of God has stood so valiantly in the past and for which it stands today with equal steadfastness.

At least five different means are being utilized at the conference and Bible school to promote Christian growth. The Ministerial Conference, while entirely separate from the General Conference, is being held in connection therewith, and is proving highly beneficial. Questions and problems pertaining especially to ministerial activity are freely discussed, new ideas and new methods of work introduced, and the experience of all made to contribute to the success of each. The Bible school furnishes instruction to all ages. The special classes for church and Sunday school workers take care of the particular needs of laymen engaged in various forms of Christian service. The inspiring sermons of each evening session, following an uplifting song service, bring the spirit and blessing of the gathering to the general public; while the opportunity for personal exchange of thought crowns the entire effort.

## UNQUENCHABLE FIRE

UP IN Quebec, not very far from Danville, is a town bearing the name of Asbestos. The town evidently takes its name from the fact that there is a quarry of asbestos rock located there, from which a great many fire-proof things are manufactured. Now an interesting thing about this matter of unquenchable fire is the fact that the Greek terms for that expression are *puri asbesto*, or asbestos fire.

Not long ago we had a letter from one who had learned this fact in his study of the Matthew writings, and was much disturbed concerning the implications of the same. It seemed to him that since asbestos is fire proof, therefore it must follow that the asbestos fire must indeed burn forever, as many theologians believe and teach. We take a splendid comment in regard to the meaning of the term, *puri asbesto*, as employed by the Greeks themselves (for whatever the terms meant to them, it must be allowed to mean to us, in interpreting the same terms in the text under discussion) from page 49 of the book, *Pauline Theology*.

"I recollect once while reading ecclesiastical history, I met with a passage that gives a little light upon the meaning of the phrase, unquenchable fire. It is in *Eusebius' Ecclesiastical History*, Book 6, chap. 41. The phrase, 'fire unquenchable', is in the original Greek, *puri asbesto*. Now Eusebius, in giving an account of the martyrdom of certain Christians at Alexandria, makes use of this same phrase at least twice to describe the fire in which they were destroyed. He speaks of them as follows:

"The first of these was *Julian*, a man afflicted with gout, neither able to walk or stand, who, with two others that carried him, was arraigned. Of these, the one immediately denied, but the other, named *Cronion*, surnamed *Eunus*, and the aged Julian himself having confessed the Lord, were carried on camels throughout the city—a very large one as you know—and in this elevation were scourged and finally consumed in an immense fire, *puri asbesto*! After these, *Empachus* and *Alexander*, who had continued a long time in prison, enduring innumerable sufferings from the scourges and scrapers, were also destroyed in an immense fire, *puri asbesto*."

"Now Eusebius was a learned Greek, as he was a Christian bishop, and as he lived and wrote within three hundred years of the time of our Savior, he undoubtedly was sufficiently acquainted with his mother tongue to write it accurately. But he declares that those martyrs were consumed and destroyed in 'unquenchable fire.' If unquenchable fire could burn up saints, according to the words of Eusebius, could it not burn up sinners according to the words of John? If so, then this passage (Matt.3:12) is in perfect keeping with the teaching of Paul, and corroborates his testimony concerning the burning up of those who will not be saved."

The words of the writer above given, would also apply to the passage in Mark 9:43-48, which is evidently taken from Isa. 66:24, in both of which occurs the thought of the unquenchable fire, and in the former, the Greek term

used is *eis to pur asbeston*, into the unquenchable fire. The thought here evidently is that the fire into which the wicked shall finally be cast as chaff, will be sufficient to consume and destroy all that is cast into it. The reader will see at a glance that the thought is not that of something being preserved alive in the unquenchable fire, but exactly the opposite. The fires of Gehenna will burn up, root and branch, all that is cast therein. We freely admit the awful doom here revealed, but submit that it is not nearly so awful as the theologians make it who teach an eternally burning fire in which the immortal souls of the unsaved will be eternally tormented.

To hold and teach the destruction of the wicked in these days will cause you to be regarded as heretical by the orthodox church, and cause you to be held at arm's length by them; but even that is better than to have a part in the propaganda which denies that God is, as Nehemiah declares, "gracious and merciful, slow to anger, and of great kindness" (Neh. 9:17).—*The World's Crisis*.

## FIRST JEWISH WEDDING CEREMONY IN SPAIN SINCE 1492

SPAIN witnessed its first Jewish wedding ceremony in almost four and a half centuries last month. Since the general expulsion of the Jews from Spain in 1492 until the recent Republican decree of religious liberty, no religious ceremonies of any kind on the part of Jews have been tolerated.—*Evangelical Messenger*.



Luke 14:7

WHEN thou art come into the house of the Lord thy God, O Abidah, even unto the synagogue of which thou art a pillar, sit ye not down in the back pew that thou mayest behold all who enter in at the door; neither shalt thou take thy place in the midst of the congregation; but thou shalt go down before the altar, where the stranger who cometh late delightest not to be. Thou art his host; therefore, thou shalt give unto him the choicest seat. It shamest also the young man with the maiden at his side to be led far forward where all that are in the house can look upon him and say, "Ha, ha!" Therefore, Abidah, thou shalt withhold the choice seats in the synagogue for those which are thy guests, for this is seemly.

## 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 cried,  
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, and I come at last."  
But mine eyes were dim, and my strength was past,  
And I could not follow the Crucified.

*Author unknown.*

## GOD'S LITTLE FLOCK

*By George B. Alldridge*

*"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32.*

**O**CCASIONALLY I meet brethren, and even hear sermons preached, advocating the doctrine of universal resurrection. Two scriptures are quoted, viz., 1 Tim. 2:4-6 and 1 Tim. 4:10. There are many more but these two seem to be the most often quoted. Many advocates of this doctrine teach that all men will be resurrected to life during the millennial reign of Christ (Rev. 20:4).

The point I wish to emphasize is that many fail to differentiate between those who will inherit the kingdom and the subjects who will people the world during the thousand years. The thought is that these subjects will attain unto human perfection, as Adam experienced before his fall, will always be mortal, and having access to the tree of life will live forever. If you accept their view then you must recognize this fact, that perfected human beings will never inherit the kingdom of God!

But Paul in these words declares so. "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. 15:50. The time will come when even Christ Himself shall render back to His Father the kingdom, and be sub-

ject to Him, "that God may be all in all." 1 Cor. 15:24-28.

What I wish to point out in this article is that God is giving the sons and daughters of men an opportunity to become partakers of His divine nature. Let me quote from Weymouth; it should startle us.

"It is by means of these that He has granted us His precious and wondrous promises, in order that through them you may one and all become sharers in the very nature of God having completely escaped the corruption which exists in the world through earthly cravings."—2 Pet. 1:4.

May I ask this question? Can perfected human beings attain unto this? Surely not! This high attainment is held out to mortal beings now that they may, as Paul says in Phil. 3:13, 14, press toward the mark for the prize of the high calling of God in Christ Jesus, which is ultimately spiritual.

Brethren, let me be in earnest with you. Do we realize what this means? I will read Rev. 14: 1-5. No, never mind, you open your Bible and read it, especially verses 4 and 5. Now many of my brethren who seem to have the gift of teaching say this number, 144,000, is symbolical and represents a whole. Well, I have carefully observed that those who lean to the thought that the elect of God, "the little flock", will be actually 144,000, in their daily lives and conversation are beyond reproach; while sometimes among the other class there is a tendency not to be quite so scrupulous in guarding their thoughts, words, and actions.

In Daniel 7:10, I read, "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

In Matthew 25:31-46, as we read we tremble. Do you think Paul's mind was impressed with this description, as he reasoned of righteousness, temperance, and judgment to come? Felix trembled and answered, "Go thy way for this time; when I have a convenient season, I will call for thee."—Acts 24:25.

Many believe that God's little flock is being judged now. Well, let us hope so. But suppose these words of Paul in 2 Cor. 5:10, "For we must all appear before the judgment seat of Christ," mean just what they say? Paul in 1 Cor. 4:1-5, seems to lean to this thought that God's judgment of him is in the future.

A minister well-known in the Church of God once preached a sermon upon this question. He made ridicule of the thought that we would all stand before the judgment seat of Christ and be individually judged. He tried to show by a mathematical demonstration that allowing one minute for each individual it would take many years.

Let us go back to Daniel 7:10. Why do you think these thousand thousands ministered before Him? In Matthew 13:39-43, Jesus shows that it is the angels who are to do the judging. In Matthew 24:31 we read, "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

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## A BIBLE STUDY

By J. A. Van Horn

**I**N THE prophecy of Haggai we find something on this wise: "Consider now, from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it."—Haggai 2:18.

This prophecy was written about three hundred years before the event took place, the laying the foundation of the temple on the twenty-fourth day of the ninth month. But we will learn very little about what the Prophet means until we read Hag. 1:6-12; 2:19. The people would go to a heap of wheat expecting to get twenty measures and only find ten. They would go to the oil press hoping for fifty vessels and find twenty. But after the foundation of the temple was laid, from then on they received a blessing, although the seed was still in the barn and the vines and trees had not brought forth.

"Again the word of the Lord came unto Haggai in the four and twentieth day of the (ninth) month (an anniversary of the laying of the foundation of the temple) saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots and those that ride in them; and the horses and their riders shall come down every one by the sword of his brother."—Hag. 2:20-22; Isa. 19:2; Zech. 14:13.

"But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen."—Hosea 1:7. Not by any of the usual means of warfare; but by the Lord their God, Isaiah says.

"As birds flying, so will the Lord defend Jerusalem; defending also he will deliver it; and passing over he will preserve it."—Isaiah 31:5. Three things are to be done for Jerusalem—first, God will defend Jerusalem (not allow it to be destroyed); second, He will deliver it (out of the trouble it is now in); third, He will preserve it.

Without in any way straining the meaning of this prophecy we have here a positive utterance which was actually carried out. The Turks said that the reason they evacuated Jerusalem without any shots being fired was because of the allied aeroplanes overhead. This was surely a great way the Lord had of defending and delivering the beloved city. It was not by sword nor by battle, but simply and surely by the Lord their God. Oh, that men would praise the Lord for His goodness and His wonderful works to the children of men!

From every angle of investigation the year 1917 stands out with tremendous force. We cannot ignore it; it is one of God's great days. Lord Allenby rode into Jerusalem and drove out the Turks in fulfillment of the prophecy on

the anniversary of the laying of the foundation of the temple more than two thousand years ago, on the four and twentieth day of the ninth month. For in the lunar calendar of the Jews this is none other than December 24.

In the prophecy of Daniel we have these words: "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation."—Dan. 11:45; 12:1.

In 1914 Michael stood up; the time of trouble began and has been getting worse ever since. In 1917 (Dec. 24) Lord Allenby drove the Turks out of Jerusalem and no one helped him. "Haggai says I will destroy the strength of the kingdoms of the heathen."—Haggai 2:22.

From 1914 to 1918, the czar of Russia was killed; the emperor of Germany was exiled; the king of Austria-Hungary was dethroned, and the other kingdoms of the heathen are so weakened they are on the verge of bankruptcy and revolution. As Daniel says, what shall be the end of these things? Read the 25th chapter of Jeremiah.

Zephaniah says, "Gather yourselves together . . . before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

## A MAN AND A CHRISTIAN

**T**HE following is said to have been found in an old manor house in Gloucestershire, England, written and framed and hung over the mantle piece of a sitting room. It gives a pretty good description of the characteristics and duties of an English gentleman.

The true gentleman is God's servant,  
The world's master and his own man;  
Virtue is his business,  
Study his recreation,  
Contentment his rest, and happiness his reward.  
God is his Father,  
Jesus Christ his Savior,  
The servants his brethren, and all that need him his friend;  
Devotion his chaplain,  
Chastity his chamberlain,  
Temperance his cook,  
Hospitality his housekeeper;  
Providence his treasurer,  
Discretion is his porter to let in or out as most fit.

This is his whole family, made up of virtue, and he is the master of the house.

He is necessitated to take the world on the way, and he walks through it as fast as he can, and all his business by the way is to make himself and others happy.

Take him in two words—a man and a Christian.

## THE PREACHING OF THE CROSS

*"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.*

IN THE passage from which our text is taken Paul emphasizes three things—his *commission* to preach, the *subject* of his preaching, and the *manner* of his preaching. "Christ sent me . . . to preach the gospel", the glad tidings that "Christ died for our sins according to the scriptures", and that message he preached "not with wisdom of words, lest the cross of Christ should be made of none effect."

Not with oratory, nor in philosophical language, but with great plainness of speech did he publish the divine message, leaving it to the Spirit of God to interpret that message to the hearts of his hearers. "My speech, and my preaching," he declared, "was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." And the manner in which the gospel was regarded by those who heard is also told us, for, Paul adds: "We preach Christ crucified, unto the Jews a *stumblingblock*, and unto the Greeks *foolishness*."

From the Gospels we learn that at the time of the Lord's advent, all men were in expectation. The time had come for the Messiah to appear. Their expectations were, as we know, of a Deliverer and Emancipator to free them from the tyranny of the foreign yoke; of a Messiah *enthroned* and *wielding dominion*; but, a Messiah *crucified*! This was a stumblingblock indeed. And what hope of salvation could there be from One who could not save Himself? from One who had died an accursed death, the death of the cross?

As regards the Greeks, the preaching of the cross was, to them, as the Apostle tells us, *foolishness*. "The Greeks seek after wisdom." Athens was the center of learning, the home of philosophy, and the gospel called them to trust in One who was "despised and rejected of men," refused by His own nation, whose followers were few and unlearned, and who died as a common malefactor. This was more than human learning and reason could tolerate!

And the preaching of "Christ crucified" is still counted "*foolishness*" by many. He *is* preached indeed, and His name revered as the greatest Teacher, the greatest Example, the greatest Reformer the world has ever seen, but "Christ crucified", "our passover *sacrificed for us*", "the Lamb of God which taketh away the sin of the world"! No, this many will not have.

That Christ had a mission to fulfil in life His own words are witness. "For this cause came I into the world that I might bear witness unto the truth," said He. And again, "I am come a light into the world that whosoever believeth in me should not abide in darkness, but should have the light of life." He ever went about "doing good," and "healing all who were oppressed of the devil." He was the great Sympathizer, bearing men's griefs and carrying their sorrows. Nevertheless, all such gracious acts were

but preparatory to the great and supreme purpose for which He came into the world and which He so clearly indicated when He said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The shadow of the cross fell across His pathway from the beginning; "I have a baptism to be baptized with, and how am I pained until it be accomplished," He declared. When the time was come that He should suffer, we read that Jesus going up to Jerusalem took the twelve disciples apart in the way and said to them, "Behold we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again."

On that night before He suffered, He gathered His disciples around Him, and we are told, "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." Thus plainly did the Savior make known the great object for which He came into the world, which the Apostle also affirms when he says, "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

We need to keep ever in mind not only the great fact that Christ died, but that He died the death of the cross. It is this that the Apostle emphasizes in the Epistle to the Philippians, where he writes of our Lord: "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." The wonder of it, as is clear from other references, never faded from the Apostle's mind.

Paul knew that he himself would suffer death for Christ's sake, but he knew also that he would never suffer so shameful a death as the "death of the cross." For Paul was a Roman citizen and freeman, and as such had rights in life and death, and these rights he vindicated, as can be seen in the narratives of the Acts of the Apostles. At Philippi, for instance, following the earthquake when the foundations of the prison where he and Silas were imprisoned were shaken, the keeper said to Paul: "The magistrates have sent to let you go; now therefore depart and go in peace". But Paul replied: "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? Nay verily, but let them come themselves and fetch us out". And we read that the magistrates "feared when they heard that they were Romans, and they came and besought them, and brought them out, and desired them to depart out of the city."

Again, at Jerusalem, when the chief captain commanded

that he should be scourged, Paul said to the centurion, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" And when the centurion heard that, he went and told the chief captain, saying: "Take heed what thou doest; for this man is a Roman." Then the chief captain came and said to him: "Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born." And it is added, "The chief captain was afraid, after he knew that he was a Roman and because he had bound him."

Paul, as a Roman and freeman, had rights both in life and in death, for whatever be the crime laid to his charge no Roman dare be crucified. To die fighting against desperate odds in the arena, whether of men, or of wild beasts, this were a death worthy of a Roman, but to die upon a cross! this were but to debase him to the level of a slave.

The words of Cicero, which have come down to our day, show us that in his estimation it were a degradation to a Roman to even witness such a death. Can we not then understand the awe and wonder of the Apostle when he says: "He humbled himself, and became obedient unto death, even the death of the cross"?

Of the sufferings of our divine Lord upon the cruel tree we can understand but little, but this we know that to the sufferings He endured when He was "by wicked hands crucified and slain", were added all those sufferings when His soul was made "an offering for sin"; when He "once suffered for sins, the just for the unjust, that he might bring us to God"; when at mid-day "there was darkness over all the land unto the ninth hour"; when Jesus "cried with a loud voice, saying, My God, My God, why hast thou forsaken me?"

But, blessed be God! it is not of the cross alone we have now to think; for it is written: "Though he was crucified through weakness, yet he liveth by the power of God." Him God hath "raised up, having loosed the pains of death; because it was not possible that he should be holden of it." True, we preach Christ crucified, but remembering also, "Now is Christ risen from the dead," and by the right hand of God exalted is made both Lord and Christ. "He that descended" to the cross, and to the grave, "is the same also that ascended up far above all heavens, that he might fill all things," becoming in His resurrection the Author of eternal salvation to them that obey Him.—*Words of Life.*

A MAN who used to meet Samuel F. B. Morse, the celebrated inventor of the electrical telegraph in the Astor Library, New York, put to him one day this question: "When making your experiments, did you ever come to a stand, not knowing what to do next?" "Oh, yes, more than once," he replied. "And at such time what did you do next?" "I may answer you in confidence, sir," said the famous inventor, "but it is a matter of which the public knows nothing. Wherever I could not see clearly, I prayed for more light."—*The Pentecostal Evangel.*

## FELLOWSHIP WITH CHRIST

By Lyman Booth

THE word, "fellowship," seems to imply equality. It includes acquaintance with a degree of intimacy. It may exist between those who have never met but who know each other by word or deed. It also includes sympathy.

We read in 1 Corinthians 1:9, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." There is complete fellowship with Christ; it is to this we are called by a wise and faithful God. Is it not a high and glorious calling? Fellowship, union, belief, all secured to us by faith!

The Holy Spirit bears witness to us; through belief and obedience we are reconciled, accepted, and blessed with all spiritual blessings in Christ Jesus. Let us walk worthy of it. Happy, rejoicing, holy, not worldly, generous, and loving, we should carry the consciousness of our calling into everything, maintaining a true position among men, manifesting a proper character. We should manifest our own good prospects to the world, never doing anything inconsistent with our profession, or what we hope to be when the Lord Jesus shall come.

We call Jesus, Lord, and the word implies mastery, superiority, one to be obeyed and loved. But how can there be fellowship with our Master unless in condescension He places Himself socially on a level with us? The twelve called Him Lord and Master, and yet there existed the most intimate fellowship. He was infinitely superior in so many ways to the twelve that He did not need to hold Himself above them. His dignity, power, and superiority were unquestionable, and yet He could well afford to be affectionate and brotherly with them. Not only could He lead them but He could manifest genuine, divine love for them, and He expected love in return.

And yet, as we said, fellowship implies equality. There can be no real fellowship with a superior unless the superior lays aside his superiority and places himself on an equality with the inferior. Jesus does this and calls us brothers and friends. He says, "I have not called you servants," as much as to say we are His inferiors, "but I have called you friends," which implies that He had made confidants of them. For He said, "For all things that I have heard of my Father I have made known unto you." John 15:15.

The Savior dwelt tenderly upon this title, "friends," which He gave to the apostles. He called their attention to their rights, which He had assured to them. Previously they had been in the relation to their Lord as servants who know not what their Lord does. Henceforth the Comforter was to make clear to them all things that the only begotten Son had heard for them from the Father and made known to them in the gospel. They were no longer servants, but children. Still they obeyed Him, for they

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## THE BRIDEGROOM COMETH

See, my friends; the light is fading—  
 Light of a beclouded day—  
 Night of doubt our faith is shading;  
 Error leads the world away.  
 With the twilight  
 Comes the dawn of brighter day.

Watch! and ye shall see the morning,  
 With its purple and its gold;  
 Watch, in spite of scoff and scorning,  
 See the gates of day unfold.  
 Earth's deliverance  
 From the long-borne curse behold!

Wait, your watchful eyes upturning,  
 For the promised Advent sign;  
 While your lamps are brightly burning,  
 In your hearts its light shall shine,  
 And your being  
 Take a glorious form divine.

Softly, like a whisper falling  
 Only on attentive ear,  
 Comes a message, each one calling  
 In His presence to appear.  
 "Lo! the Bridegroom  
 Does not tarry; He is near."

Open stand the palace portals,  
 Out the blinding splendors leap;  
 Enter glorified immortals,  
 Ye your virgin souls who keep.  
 Heirs of all things,  
 Time's ripe harvest now ye reap.  
 —Selected.

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## THREE KINDS OF GIVERS

SOMEONE has said that there are three kinds of givers—the flint, the sponge, and the honeycomb.

To get anything out of a flint you have to hammer it, and then you can only get chips and sparks.

To get water out of a sponge you must squeeze it, and the more you squeeze the more you get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard. They give nothing away if they can help it.

Others are good-natured; they yield to pressure, and the more they are pressed the more they will give.

A few delight in giving without being asked at all; and of these the Bible says, "The Lord loveth a cheerful giver."

—Selected.

## THE COOPERATION OF SUNDAY SCHOOL AND CHURCH

By F. E. Siple

THE SUNDAY school has only one legitimate excuse for existing—that of bringing boys and girls and men and women to a better understanding of God and thereby to a deeper appreciation of life and how it should be lived.

The church is a group of men and women who have come to know God well enough to obey His requirements and become members of His family. They try to live worthy of His name today and look forward to inheriting His blessings tomorrow. It is easy to see, then, that neither church nor Sunday school could operate to best advantage alone. The Sunday school is a training field, a preparation course, to fit for church membership.

Just as it is not expected that every person who goes to school will make a success of life, and failure is not the fault of the school but of the person, so it is not to be expected that all the boys and girls and men and women who attend Sunday school will become successful church workers. However, a proper percent will year by year pass by way of the Sunday school into the church, if these bodies function in the way in which they should.

The superintendent of the Sunday school and the pastor of the church should confer frequently with each other, and the most of their plans should be frankly made together. Each will be in position then to make valuable suggestions to the other, and perfect harmony should prevail between them at all times. The Sunday school should never do anything that would be detrimental to the church, and the church should never hinder the Sunday school by any of its plans.

No person should be an officer of the Sunday school, or should be allowed to teach one of its classes, who is not a whole-hearted booster for the church, realizing that to be his most important relationship of life. On the other hand, every member of the church should be willing to cooperate with the Sunday school and boost it in every possible way.

Strictly speaking, the superintendent of the Sunday school should be recognized as an officer of the church and a member of the church board, and the pastor should sit in on the Sunday school business meetings, even though he be not one of the teachers. In reality the Sunday school is a department of the church, and therefore they should mesh and work together in perfect harmony.

One of the biggest opportunities of the church is its Sunday school, and it will behoove all of us all of the time to do everything within our power to make the Sunday school a real success, thereby insuring the future of the church itself.

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"Take life as you find it, but don't leave it so."



## GOD'S LITTLE FLOCK

*Continued from page 708*

Now read 2 Chronicles 16:9 and Malachi 3:16-18. Peter, in 2 Peter 2:4, writes about angels reserved unto judgment. Paul says, 1 Corinthians 6:3, "Know ye not that we shall judge angels?" I will not discuss who these are, but as Paul says, "how much more things that pertain to this life."

The U. S. A. has probably a population of over 125 millions. To govern this multitude, the constitution is divided into three branches, the legislative, the executive, and the judicial. Now figure out how many are here represented, the president, the supreme court, congress and the senate. Not enough to populate a good sized township! And yet we seem to think that God's little flock will constitute a multitudinous host because they are to judge the world.

Everybody knows how large the British Empire is, and yet today in conference at Ottawa are gathered just a mere handful to regulate protective tariffs, etc., for regulating the market of that vast empire. Take a pencil and paper and count up the rulers throughout the world today. It will surprise you how few there are.

Jesus, in the parable of the talents, Matt. 25:14-30, points out that He intends the faithful shall in some cases be the executives of ten cities. In Matt. 19:28, we read that His twelve disciples are to sit upon twelve thrones judging or ruling over the twelve tribes of Israel. Suppose as an illustration we take the U. S. A. Today we have forty-eight states with one executive in each, who only has the power of life or death in his hands. None other possesses the authority to pardon after sentence is pronounced.

In the age to come Jesus will be the only Executive. He said Himself, "For the Father judgeth no man, but hath committed all judgment unto the Son." And in John 14:12, we read, "Verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." God is always giving. It seems to me to sum up the character of God I would say, He delights to serve. Service is preeminently the law of heaven, and some day it will be here on earth.

Paul's last words to the Elders of Ephesus are, Acts 20:35, "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."

What an occupation in the age to come, possessing unlimited means, unlimited power in dispensing it, and like Jesus in the days of His flesh, have the spirit of God without measure! We will go forth in the spirit and power of the words of Isa. 11:3-5.

The year I was born there died a godly man, Archbishop of Canterbury, who not long before he died uttered these words upon the text of Gal. 6:10.

"In proportion as you have imbibed the spirit of the gospel, all evil jealous passion will give way to mutual love and good will; you will rejoice when others are

benefited, and you will labor to benefit them yourselves. Nor is it by those of large fortune or plentiful means alone that the blessed quality of mercy may be shown. You practise it when you sit by a neighbor's sick-bed and cool his feverish tongue; you practice it when you comfort the widow in her affliction; you practise it when you share your humblest pittance with those who are worse provided—whenever, in short, you do the least and lowest office of kindness from a sense that the creatures of God and servants of your Redeemer ought not to pine for anything which you can give them. God and your Redeemer will receive the charity as done to themselves. Jesus blessed the widow's mite and declared to His disciples that whosoever should give them a cup of water to drink in His name and because they belonged to Christ, he should not lose his reward."

"Oh, the wrongs that we may righten,  
Oh, the loads that we may lighten,  
Oh, the hearts that we may brighten,  
Helping just a little."

"Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fail. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Pet. 1:10, 11.

## ECHOES FROM GENERAL CONFERENCE

*Continued from front page*

structure of our civilization is being undermined. That civilization has been built up by much pain and anguish and toil. Having progressed thus far," questioned the speaker, "are we about to return to the days of bondage from which we emerged?"

Statistics compiled from the testimony given within recent months before the investigation committee of the senate were brought to our attention by Bro. Lyon, showing the deplorable condition of the farmer of today. And when we apprehend that forty-four percent of the wealth of the world comes from agriculture, we realize the seriousness of the position in which the farmer finds himself.

Space forbids our giving you these figures, but we could only conclude from Bro. Lyon's deductions that those who worship the almighty dollar care not what sorrow they bring upon those they exploit. But there is One who will sit in judgment upon the oppressor, even as He did upon Belshazzar, reveling at his banquet table unmindful of the sufferings of his people, when the hand appeared writing upon the wall, "Thou art weighed in the balances and found wanting."

"The time of reckoning is not long to be delayed; the Lord is not asleep, and His judgments will descend in spite of man's forgetfulness," Bro. Lyon affirmed. "The only One who is able to cope with these perplexing problems which have baffled the most able among us, is even at the door. And it is our duty to tell the glad story of that coming Ruler to the distressed of earth. How will you witness for Him?" was his final searching question.

## FELLOWSHIP WITH CHRIST

*Continued from page 711*

were children having received the spirit of adoption. No longer servants, but heirs with Him, being admitted into the secrets of their Lord through the Holy Spirit!

Love is the greatest and strongest of the human emotions, and friendship is the noblest and richest improvement of love, if so be it can be improved. We have here an account of Christ's friendship for the disciples. In other men we see the excellency of friendship, but in Christ its divinity. Christ took upon Himself flesh and blood, that He might have the compassion of human nature, which rendered Him capable of friendship; in other words, that He might have our love and we His. He who will give to Christ an unfeigned and sincere obedience shall be sure to find love for love and friendship for friendship. He has freely offered His friendship and places no higher value on so great a purchase than that we suffer Him to be our Friend.

The choicest lesson of the book of Hebrews is, "He took not on him the nature of angels, but he took on him the seed of Abraham." He was made like unto His (Hebrew) brethren. Notice the word, "brethren," which implies the closest and most endearing fellowship. He was tempted in all points like as we are and was touched with the feelings of our infirmities. He bestowed fellowship on others and expected fellowship in return.

When we think of the fellowship of Christ we are too apt to imagine it to be the love, care, protection, and guidance which He gives, but this is not all. This is the part we receive. To think only of what we receive and not of what we may give is selfish. If He gives us His love, true fellowship demands that our love be given Him. Fellowship is mutual; it is not one-sided.

Not only does Jesus love us, but He desires that we manifest love for Him in return. It was not for their sakes alone, but for Him as well that He told them He was going away but would return and take them to Himself, that where He was they might be also. He loved company and loved to be with His friends. Three accompanied Him to the mount of transfiguration; the eleven were with Him in Gethsemane, and He felt pained when they fell asleep. It pleased Him when Mary of Bethany anointed His feet with precious ointment in token of her love.

Although He is now glorified and exalted to His Father's throne, He is not above giving sympathy. He can and does extend it to servants and friends and desires the same from them. The service we can render and the gifts we may bestow are not much. He doesn't need them, being the Heir to all things, but still He wants and needs our love and devotion, such as John expressed and Mary as well, when she bathed His feet with the ointment, the fragrance of which indicated to Him that He was not left alone or entirely forsaken even in darkest Gethsemane.

The service we render and the gifts we bestow are as

nothing except they be expressions of sincere love welling up from an overflowing heart of love, like that of John and Mary. If these spring from such love they are very dear to Him, and unless they do they are a mere mockery. This is the Love that ever abides with her two sisters, Faith and Hope. Nowhere in heaven or earth can we find a more sublime and bright triad than those with which the Apostle Paul closes and crowns his noble eulogy on love. What a pleasing picture he drew! On the right hand we see Faith, clinging to the cross of salvation, on the left, Hope, leaning on the infallible anchor, and between them Love, holding the burning bleeding heart devoted to God as a daily sacrifice!

These three are still with us as the abiding companions of the Christian amid all the changes around him. They abide because they form the unchanging characteristics of every earnest believer. Of a truth they must abide or all Christianity would become a lifeless form. They shall abide because they are so eminently godlike, and so truly human. Faith may have to battle with darkness, hope with doubt, love with stern resistance; but where we dwell in Christ's love and His love in us, they never can disappear.

## THE TEN VIRGINS

DOES the parable of the ten virgins, given by our Lord, represent the church at the present time when our Lord's coming seems so near? It seems so to me.

In a recent conversation, a minister of the Baptist faith gave the thought that all those who accept Christ as their Savior comprise the church and would be caught up in the rapture of the church. There are a great many who profess Christianity, believe in Christ as a Savior, yet do not believe in His personal coming to this earth to set up a kingdom and reign with His saints. Could not our Lord, in His reference to the five foolish virgins, have had in mind the sleeping church that pays little or no heed to His soon coming again, and gives out no warning to the world as to the distressing times that the people who remain must pass through just prior to the setting up of His thousand years reign?

When the Bridegroom came, the ones represented by the five foolish virgins were shut out from the wedding between Christ and His bride, the true church. As I take it, these five foolish virgins must have represented the entire church in the beginning. They had oil in their lamps to start, but not enough. Could not this represent that part of the church today that is not filled with the Holy Spirit and has lost interest in prophecy and in the doctrine of our Lord's soon return?

The writer would like to hear from some of the other brethren on this subject. The question is: Do we not have to believe in the entire gospel (good news) of the kingdom to be among those who will be caught up to meet Him at the first resurrection?

G. M. Birkey, Rochelle, Illinois.

# National Berean Department

Genniell Carpenter, Editor, Oregon, Illinois

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### LEADING A CLASS

"TO LEAD a Berean class," comment the editors of Senior Book I, "is more than a task. It is an opportunity. When you are called upon to lead, do not begin to make excuses—be glad of the privilege."

The editors were undoubtedly right. Leadership, although a quality often thought to be born in one, is more of a developed attribute than an inherited talent. Normal schools require their students to teach before graduating them, and in religious work the same principle holds good—a leader learns to lead by leading. Experience, above all other methods, is the best teacher.

Often leaders do not comprehend the responsibility that has been laid upon them, or else they wilfully ignore it. In the words of Dr. Powell, expressed through his *Growth in Christian Personality*, "The teacher of religion should keep clearly in mind that although the amount of power possessed by any individual may be determined by inheritance, the direction in which that power shall be used is largely a matter of training."

Frequently leaders fail to accomplish their purpose because of their failure to appreciate the full value of their motto, "Search the Scripture Daily." Without an exhaustive knowledge of the subject at hand, the most experienced leader cannot teach successfully. Paul's exhortation to Timothy to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" is far more important for a leader to observe than for any of his students. He cannot expect them to study if he does not himself; nor can he make his topic interesting if he is not thoroughly familiar with it.

Always it should be remembered that the lesson outline is merely suggestive. No class is interested in a lesson that consists simply of the printed questions read verbatim and answered by a reading of the text accompanying the query. Find other texts. Point out the possible application of a verse to everyday living. Add illuminating historical, geographical, racial, and theological material. (This may be found in any encyclopedia. The concordances of Bibles contain much of it in concise form.) Make members of the class explain those things in which they are naturally most interested. Assign map work; have quiz tests; employ notebooks. Bring examples of things about which the class

knows to bear on the lesson. Completely reconstruct the outline, if necessary; but remember, you are the leader—the book is not.

And—this deserves a separate paragraph owing to its importance—do not make the heinous mistake of saying, "Explain that, please," when a text has been read. Ask something explicit: What does this word mean? Why was this verse written? Does it apply today as it did then? Does it have a double application? In fact, ask almost anything except, "Explain that, please."

Disagreement is nothing to fear. If one of your class is intelligent enough to pick flaws in what you say, be glad of it, for it indicates interest. Tell him exactly why you have said what you have and do not answer with, "Why, our church all believe that," in a pained voice. If you cannot explain why the church believes that or why you personally believe that, you have no right to be a leader.

On the whole, the Berean leader's place is not a bed of roses. But it is important, unusually so; and it deserves careful attention. The Berean leader is not responsible to himself or to his class or to his critical friends, but to God. His work is done, not for himself, but for Jehovah.

—Arlen Marsh.

### CHRIST ON CALVARY

The wicked scribes and Pharisees  
Wanted Christ despised by all,  
They condemned the precious Son of God—  
And refused to hear His call.

He bore His cross to Calvary  
They mocked and nailed Him there.  
While some were weeping silently,  
The Jews seemed not to care.

He suffered, oh how He suffered,  
As no other man hath done.  
But He suffered not in vain, I know,  
For the prize He sought is won.

He loves us, and wants us near Him,  
He who saved us from our sin—  
From death He hath redeemed us,  
Wont you love and follow Him?  
—Helen Harvey, 14, Kokomo, Indiana.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*"The Lord spake unto Moses face to face."*

### THE TENT OF MEETING

Do you know that all of God's people, from Abraham even down to our present time, have always had a place where they could meet God and talk to Him? You remember that when Abraham started out from his home at God's direction, when he stopped overnight at Bethel almost the first thing he did was to build an altar and talk to God.

Now, there were no churches in this land through which Abraham was traveling into which he could go and rest and worship a while. And so he just piled up a few stones to leave as a mark, and then beside these stones he knelt down and thanked God for taking care of him on the way and asked God to keep him from harm and from sin all the rest of the way.

And what do you think! Abraham's son and grandson came by the same route years after and found the same pile of stones. They, too, stopped and talked to God just as their father and grandfather had done at this place called Bethel.

Now we have the descendants of Abraham, Isaac, and Jacob, many thousand in number, also on a journey through a strange land. At first it would not have been wise for them to have built a church which could not be moved about, because they were on the go all the time, toward the land of Canaan. But Moses knew that they ought to have a place where they could meet God and talk to Him. And so he set up a simple little tent at first, and they called it the tent of meeting or the tabernacle of the congregation.

How many of you have ever attended meetings in a tent? It seems quite different than in a church, doesn't it? The surroundings are so very simple. But if we have the right spirit in our hearts we will be just as quiet and respectful, for it is God's place if it has been dedicated to His service, just as much as if it were beautifully furnished.

Now, there was a sign to show the people that God really met Moses in this tent and talked to him. I wonder how many of you know what it was, and what the people did when they saw this sign.

Look at Exodus 33:9, 10, and you will find out what this sign was. It made the people feel afraid in a way,

for they knew that God was there. Just the same kind of fear we would have to run and laugh and shout in church as we do outdoors. Not that we are frightened, but that we know it is not the right thing to do.

Do you know where Moses set up the meeting tent? Yes, outside the other camp, and a ways away from it, so that all would recognize it when they saw it. You know they lived in tents, all of them, on this journey, and God didn't want any of them to mistake the Lord's house for some one else's house. And so it was set apart by itself.

When the people were sad about anything, I just imagine they went out to the meeting tent and asked Moses to tell God about it. And when they were very happy about anything, I think they also wanted God to know it so they could thank Him, just as we often do.

In next Sunday's lesson, we will learn how they began to beautify their meeting place and make it fit for God to dwell in. For God deserves our very best, you know.

I've just been thinking it would be nice when any of you take trips with your parents this summer and it would please God so much if you would stop and worship in some church you find along the way, if not one of our own, then another. We can talk to God then and tell Him to keep us safely on our journey and thank Him for His goodness to us.—M. G.

### IN GOD'S HOUSE

Glad in the House of God,  
Upon His holy day,  
We lift our hearts in song,  
His wondrous praises say;  
And while we sing, He hears,  
And when the song is done,  
Oh, very, very near He seems  
To every listening one.

Low in the House of God  
Upon His peaceful day,  
With bended heads we kneel  
Our earnest prayer to say;  
And while we pray, He hears,  
And close, so close He comes,  
That all the way He walks with us  
Back to our happy homes.

—Nancy Byrd Turner.

# With Our Sunday Schools

LESSON 8.—August 21, 1932

## THE TENT OF MEETING

Exodus, chapters 32 and 33

Devotional Reading: Psalm 5:1-7

### GOLDEN TEXT

The Lord spake unto Moses face to face, as a man speaketh unto his friend.—Exodus 33:11

### A STUDY OF THE SUBJECT

**Topic:** Evidence of God's Presence.

**Basic Truth:** "In thy presence is fulness of joy."—Psalm 16:11.

**I. The Glory of His Presence.** The Bible describes Jehovah as "dwelling in a light which no man can approach unto" (1 Tim. 6:16) so great is His glory, and yet it is asserted repeatedly, as in Isaiah 33:15-17, that the righteous "shall see the king in his beauty: they shall behold the land that is very far off." Paul adds to this the assurance that God is "not far from every one of us: for in him we live, and move, and have our being."—Acts 17:27, 28. There is an inspiration and a joy in this knowledge that the world does not experience. To know that God is with us, that His strength supports us, that His love overshadows us, brings comfort and peace.

**II. Outward Evidence of His Presence.** The orderly and unvarying progress of the seasons (Gen. 8:22), the harmonious movements of the stars (Psa. 19:1), together with the fulfillment of prophecy prove visible evidence of the Lord's presence in the earth. In addition to these things the observation and the perpetuation of the ritualistic ordinances of both Hebrew and Christian economies are constant reminders to the believer that God is present with him. The passover among the Jews, baptism and the Lord's supper among Christians, are evidence of the continued presence of God among His people.

**III. Inward Evidences of the Presence of God.** The pillar of cloud that rose continually above the tent where Moses met with God gave outward evidence of Jehovah's presence in the camp of Israel. But Moses desired even stronger proof of God's presence with him. "Shew me now thy way, that I may know thee", he pleads. V. 12. The Lord's answer was most satisfactory. "My presence shall go with thee, and I will give thee rest." V. 14. God would thus furnish Moses with abiding spiritual evidence of His presence. In times of discouragement, of bodily and mental weariness, God would give him rest. The assurance of Isaiah (26:3) would be his: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Cf. Rom. 8:14-16; Eph. 4:6.

### PRACTICAL APPLICATIONS

**A Meeting Place:** The Tabernacle of the Congregation was a temporary and special meeting place. In our study today we find it was placed without the camp. Moses left the mass and separated himself; he went forth to meet the Lord. God talked to him "face to face, as a man speaketh with a friend."

It is this individual communion with God that we need, getting away from the multitude and meeting God in the secret chambers of an appointed place. We cannot know God unless we meet Him in communion and worship. We need a regular place and time for such meetings.

### MEET

—God in the stillness of your own presence;  
—God somewhere, some time, every day;  
—God if you would know Him;  
—God if you desire real happiness;  
—God when in doubt as to where to go and what to do.

**The Will of God:** Moses was diligent in finding out and knowing the will of God. He knew the only way to please God was to know what God wanted him and his people to do. It is through knowledge of God and His will that we are able to obey Him. To this end has the Bible been given to us, that we might know God and His will and render obedience to Him. The more we read about God, the more we know God; and the more we know God, the more does He become a part of us.

—C. E. R.

### THE GOLDEN TEXT

"And the Lord spake unto Moses face to face, as a man speaketh unto his friend."—Exodus 33:11.

While the Israelites were camped around Mount Sinai, the Lord, through Moses, told them to build a sanctuary that He might dwell among them. See Exodus 25:8. This sanctuary was in the tabernacle. It was there that they went to worship, and it was there that God talked with Moses.

There was nothing unusual about God talking with Moses, unless it be that this time He talked face to face. God often communicated with Moses as leader of His people. Sometimes He spoke to Moses alone and sometimes to Moses and Aaron. He did not always communicate in the same way, but it was through these men that He directed the ways and workings of the Israelites.—L. A. R.

### YOUNG PEOPLE AND ADULT

#### Becoming Aware of God

God is so great and can manifest Himself in so many different ways that it is really hard to say just how He does manifest Himself to us. Each must learn to see God in everything. He works through natural laws, and so the atheist is able to explain nearly everything by cause and effect, thus failing to see God's hand in anything. But to one believing in God, His presence is manifested everywhere. To David, the heavens declared the glory of

God and the firmament showed His handiwork.

Some people become aware of God through very definite manifestations. Nebuchadnezzar became aware of Him on several different occasions: Twice by the interpretation of dreams by Daniel; once when he caused three Hebrew children to be cast into the fiery furnace; once when he was made crazy and driven from men for seven years. Nebuchadnezzar's grandson became aware of God when he saw the handwriting upon the wall, but he became aware too late. Pharaoh became aware of God through the plagues; but he profited and finally lost his life. We can become aware of God through the answer to prayer. There are many who have recovered from sickness or escaped unhurt in accidents, where it was very evident that God alone could have accomplished such results.

When once we have learned to recognize the work of God, we will see Him in everything. We will be convinced, as was Paul, that it is in "him we live, and move, and have our being". (It would be well if everyone would tell just how God has made Himself known to him.)—H. A. S.

### INTERMEDIATE CLASS

Let us not forget that the Israelites during all this time were on a long journey. Locate the beginning and the end of their journey. It was a long and hard trip, but it would have been a great deal harder if God had not been with them. Indeed, they would all have died in the wilderness, if He had not cared for them. What was one evidence always before their eyes that God was with them? Ex. 13:21, 22. How did God talk to them? Ex. 24:2, 3. Why would they need to talk with God?

Were there churches in this wilderness through which they were passing, where they could worship God? What provision did God make for their worship? Ex. 25:8. How did they build this tabernacle? V. 2. Where did they get all this gold and silver and fine materials? Ex. 3:22; 11:2; 12:35, 36. It really was not their own then, was it? For God put it into the hearts of the Egyptians to lend their valuables to the Hebrews. So their wealth really belonged to God, and in giving an offering to build the tabernacle in the wilderness, they were only returning to Him His own. Chapters 25 to 31, give in full God's directions for building the tabernacle and for conducting their services. You know, even today God is very particular about how we do things for Him. He wants His work done in the very best way possible.

In how many ways may we talk with God?

—M. G.

## AMONG THE CHURCHES

### CONFERENCE DATES

**General and Illinois Conference and Bible School, at Oregon, August 2 to 14**  
**Arkansas-Oklahoma Conference at Driggs, Ark., August 11**  
**Southwestern Nebraska Conference at Holbrook, August 13 to 21**  
**Iowa Conference and Bible School at Waterloo, August 23 to 28**  
**Eastern Nebraska Conference at Omaha, August 28 to September 4**  
**Kansas-Oklahoma at Arkansas City, Kansas, August 28 to Sept. 4**  
**Virginia Conference and Bible School at Maurertown, August 25 to Sept. 4**

### GRAND RAPIDS, MICH.

During the absence of the pastor, who is attending General Conference, Bro. Coursan of Grandville, Mich., filled the pulpit on Aug. 7.

Seven from the Grand Rapids church are in attendance at General Conference during the first week, and lots of ideas and helps are being absorbed to take back to the home church.

The regular monthly men's meeting is to be held at the church, Aug. 13, and an important business meeting of all church members is called for Aug. 17. F. E. Siple, pastor.

### LOS ANGELES, CALIFORNIA

Bro. John A. Corbaley recently celebrated the eighty-third anniversary of his birth at a dinner in his honor given by his son Earl and wife, of Glendale. Both Bro. and Sr. Corbaley are unusually active for their years.

On June 13, Samuel Franklin was born to Mr. and Mrs. John Taylor, of 375 La Colinga St., Inglewood. Grandma Blackwell has been helping to take care of the little man.

Bro. and Sr. Railsback recently enjoyed a trip to Red Bluff to visit their children, Bro. and Sr. Howard H. Moore. On the way north they stopped to see Bro. and Sr. Wm. H. Holmes at Bodfish and Sr. Levona Thompson of Tulare. Bro. Wayne Thompson entertained with a trip to Sequoia National Park, where they saw "the largest living thing," the Gen. Sherman redwood tree. Bro. and Sr. Moore gave a trip to Mt. Lassen National Park on July 4, when a picnic dinner was enjoyed near snow banks fifteen feet high, and the ski jumping feats were witnessed. A brief trip to Murphy, Oregon, to visit the Scroggs family was also enjoyed. They are nicely located in an apparently prosperous little valley along the Applegate River. On the return trip Mr. and Mrs. Chas. Dunn of Concord, and Mr. and Mrs. Walter Harris, of Berkeley, cousins of the family, were visited, also Bro. and Sr. B. F. Cook of San Francisco. Bro. Cook is looking very well for one who has so recently undergone a very serious operation. They were making preparations to move. Their new address is 2255 30th Ave.

Bro. and Sr. H. J. Edmister, and son Stanley attended services in Los Angeles on July 17, and bade farewell to their many friends before leaving California for their new home near Eldorado, Illinois.

We were glad to greet Sr. Jessie Kauffman, of Riverside, at services the 24th.

Our Long Beach members are enthusiastic workers in the Master's cause.

### ST. CLOUD, MINN.

Your pastor is very glad to have the privilege of attending the General Conference at Oregon. Bro. T. M. Savage, Sr. is caring for the work in my absence. Let all of us who love the Lord work together.

The work at Mora is doing very nicely. Last Sunday our attendance was exceptionally good. The young people have organized, and the Ladies Aid is making great plans. You will hear more from us after conference.

A. E. Hoskins, Pastor.

### AT THE RAKER CHURCH

On June 11, Bro. S. J. Lindsay came to Delta, Ohio, to attend the fiftieth anniversary of the Raker union church house. Upon request Bro. Lindsay stayed over the following week and gave us a very interesting and instructive week's services.

On Sunday, June 12th, the day of the anniversary there were some three hundred in attendance at the all-day meeting with basket dinner. In the morning the Sunday school lesson was conducted by Bro. Lindsay. In the evening the services were conducted in behalf of the young people. Bro. M. W. Lyon, of Cleveland, Ohio, was present and favored us with a beautiful solo and a very interesting talk.

The Raker church is not of any one denomination but is a union church house. A splendid fellowship and community spirit exists. During the week's meeting conducted by Bro. Lindsay the attendance was splendid. Bro. Lindsay has won for himself a warm place in the hearts of the Raker people. The visible results of the meeting were six baptisms, which are as follows: Mr. and Mrs. Ira Bierry, Mrs. Dale Dunbar, Pauline, Lucille and Francisco Krauss. These are all young people and they add great strength to our church. We hope and pray that they will remain faithful unto the soon returning of our Savior.

Your sister in Christ,

Mrs. Roscoe Dunbar.

### WORKERS CLASS

In the morning class, taught by Bro. M. W. Lyon, we are discussing church methods, organization, how to plan and carry out church work most effectively, etc. In connection with this discussion, different members of the class present specific problems they have met with in their own experience, and we discuss these problems and offer suggestions. One class period was devoted to examining the exhibit, and members of the class explained the use of materials which had been sent from their respective churches.

The afternoon class is taught by Sr. Grace Marsh and is devoted to a study of religious education. We are dealing particularly with the Sunday school teacher. We made a list and discussed the qualities and characteristics to be considered in selecting teachers. The big problem is to secure teachers who realize the responsibility placed upon them.

We are trying to bring our studies and discussions right down to specific examples. We have discussed the various methods we use in planning and preparing our lessons, naming the different helps used, etc.

We are just beginning our study of the pupil and the psychology of teaching.

Esta L. Starbuck

### IOWA CONFERENCE

The Iowa Conference will convene, the Lord willing, from Aug. 23-28, at the Church of God Camp Grounds in Waterloo. Bro. G. E. Marsh, of Illinois, with talent from our own state will fill the pulpit and will constitute the teachers of the various Bible classes.

We extend a cordial invitation to all ministers and others to attend this conference. Young people, remember your contribution to the Berean program and the "penny march".

All who desire private rooms may write Mrs. W. H. Allard, Cedar Falls, Iowa, R.2.

Just a reminder: A conference must have financial help in order to exist. Please let all who are able respond to this call by mail, or better yet, by person at conference time to the treasurer, Mrs. W. H. Allard. Thank you.

Esther D. Sealine, Cor. Sec.

### THE EXHIBIT

The much hoped for exhibit which we have thought about and talked about and read about has at last materialized! We are much pleased. The committee wishes to express a hearty thank you to those who have so helpfully cooperated in making this possible.

There are specially well prepared materials here from Arkansas City, Kansas; Blanchard and Grand Rapids, Michigan; Brush Creek and Cleveland, Ohio; Culver and Kokomo, Indiana; Dixon, Oregon, Ripley, and Rockford, Illinois. Besides these special contributions, there are samples of all publications from our own printing shop, including Berean books, Sunday school supplies, tracts, etc.

There are also samples of church bulletins used by Bro. C. E. Randall of the Fonthill and Niagara Falls churches; Bro. M. W. Lyon of Cleveland; Bro. H. A. Sheets of Virginia; Bro. C. E. Lapp of Illinois; Bro. A. E. Hoskins of St. Cloud, Minnesota. Bro. Hoskins has an especially fine exhibit of his bulletins which are weekly. Bro. Denchfield has been cooperating with Bro. Hoskins in this work.

The wonderful educational value of the use of a sand table with primary classes is emphasized by the sand table lesson of Abraham and Lot prepared by Sr. Paul C. Johnson of Oregon.

The David C. Cook Publishing Co. sent us catalogs and an abundance of samples, and we are expecting a similar line from the Standard Publishing Co.

These materials are arranged on tables and mounting boards in a basement room of the church. Much interest is being manifested in studying them.

We feel that this exhibit is going to prove a very helpful thing, and we hope that it will be continued from year to year.

Once again, thank you to all who have so splendidly cooperated.

Mrs. F. L. Austin  
 Esta L. Starbuck  
 Nellie A. Halls

Committee.

**TRAINING SCHOOL CONTRIBUTION**  
 Maurertown Sunday School \$2.18

**HELPING FUND**  
 Mrs. Wm. Hadicke \$10.00



**PRIMARY CLASS AT ILLINOIS BIBLE SCHOOL**

In our class we commenced our lessons this year where we left off last year. We first had the story of Jacob. The picture we colored was about Jacob's dream. Then we studied about Joseph by having, "Joseph's Dreams," "Joseph's Coat," "Joseph Cast into a Pit," "Joseph Sold and Taken to Egypt," "Joseph in Prison," "Pharaoh's Dreams." Some one of us shows his picture and tells the story each time. We sing, learn little opening and closing prayers, and are enjoying it all very much. There are twenty-nine of us enrolled, with an average attendance of twenty.

—V. C. T.

**HENRY BENNETT**

Henry Bennett, a life long resident of Eden Lake township, was born on Dec. 19, 1867, and died on July 16, 1932. On May 19, 1897, he was happily united in marriage to Mary E. Robbins. Children were born to this happy union of which four now live to mourn his death. They are: Mrs. Arthur Weis, Leslie, and Jesse Bennett of Eden Valley, and Fred L. Bennett of Minneapolis, Minnesota. Besides these he leaves one sister, Mrs. Wm. Hendrickson; one brother, Mr. Charles Bennett; three grandchildren and a host of friends.

Some years ago he was baptized into Jesus Christ by Bro. Jas. A. Patrick. His wife, who preceded him in death 22 years ago, was also a member of the body of Christ and the Church of God. May they rest peacefully side by side until that day when they shall hear the voice of the Son of God and shall come forth.

Funeral services were conducted at the Church of God in Eden Valley, the pastor officiating. Interment was made in the Eden Valley cemetery.

May the richest blessing of God be upon all.  
John Denchfield.

**HERALD RECEIPTS**

Helen Porter; Mrs. Tillie Hurst; Clyde M. Long; Mrs. F. M. Cawby; Geo. Knife; S. A. Bradley; Elizabeth Louise May (for others); Mrs. Anna Smith; W. T. Fish; Ella C. Boyer; Nettie S. Evans; E. A. Titus; Mrs. Jesse W. Lovett; Janet Nicholson; Mrs. Martha Field; Mrs. A. P. Leamon (for others); Mrs. Henry Partlow; Mrs. M. A. Woodward (for others);

**DOLLAR-A-MONTH CONTRIBUTIONS**

Myra L. Renner; Mrs. Bess Kasper; Mary E. Carter (for self and someone who failed to send); Faye L. Brown; Silas M. Claypool; Mr. & Mrs. Jos. H. Williams; Mrs. Jas. Kincheloe; Conrad Dickel; Mr. & Mrs. Arthur Gilbey; Mrs. Wm. Laning; Mildred R. Stantial; Luella Caples.

**SPECIAL CONTRIBUTIONS**

Mrs. J. F. Carpenter	\$3.00
Mrs. Levi Mick	2.00
Mrs. Hilding L. Anderson	5.00
Mr. and Mrs. Russell Harman	5.00
Anna E. Sleight	3.00
<b>Total</b>	<b>\$18.00</b>

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The new Junior Berean Book, "The Hebrew People," is now ready for distribution. The price is 30 cents for single copies; 27 cents each for 5 to 25 copies; 25 cents each for 25 or more copies. This book contains an illustration of the finding of the baby Moses.

Send all orders to National BEREAN Society, Oregon, Illinois.

**FOR SALE**

"Christ in Gethsemane," a beautifully colored, well known picture, printed on stiff parchment and mounted on light board; suitable for gifts, class rooms, and churches, and as prizes for Sunday school, Berean, and church contests; for sale at Fifty Cents each by the Golden Rule classes of Oregon, Illinois. Address Frederick Claussen, Oregon, Illinois.

**BETWEEN YOU AND ME—**

You ought to hear the primary and intermediate classes at Illinois Bible school sing, if you enjoy youthful voices. They make the rafters ring in the dormitory.

A fine choir of young folks from near and far, who are in attendance at General Conference, have been organized into a chorus by Bro. Lapp, and they are "pepping up" the music at the evening services.

Bro. Williamson of Golden Rule Home has been ill with a heart attack the past few days. Other members of the Home are well and enjoying conference as they are able.

Bro. Richard Le Crone spoke for the brethren at Kokomo, Ind. on the evenings of July 26, 27. Bro. Harvey reports that they enjoyed these services very much.

The article, "Cooperation of Sunday School and Church", by Bro. Siple, comes very nicely in line with some of the studies being pursued in the Workers' Class at conference. It was written and read as a special feature of the regular program at Grand Rapids recently.

In all articles, particularly of prophecy, the reader is asked to remember that the editors do not always indorse all that is presented by the writers. Many such articles are given because they are provocative of thought and study.

We wish all of you workers could drop in to the Exhibit room at General Conference. It is one of the most instructive and interesting features of the work. Many of the materials fairly speak, they are so realistic. Sr. Austin has something to say about it on the opposite page.

Bro. Cecil Smead seems to have succeeded in getting himself into hot water by advancing the opinion, in the adult class, that woman in the Bible represents the corrupting influence. Bro. Smead is having a hard time squaring himself with some of the fair sex.

A brief review of the lessons which are being pursued in Bro. Conner's classes at Bible School, was given on Friday morning by John Daniell. They have studied the history of the compiling of different versions of the Bible, also the story of Creation as found in Genesis. In this latter study Bro. Conner has impressed it upon the students that one must change his theories to fit facts.

Among the new faces arriving daily at Oregon are Bro. Adna E. Hoskins, pastor at St. Cloud, Bro. and Sr. W. F. Hoskins, and Bro. and Sr. John Denchfield, pastor and bride of Eden Valley, Srs. Leota Hanson, and Ida Vogel and Bro. Lyman Booth of St. Louis, Sr. Ella McDonald of Wyo., Bro. and Sr. Ellis, son and daughter of Waterloo. Several others are being expected daily.

Bro. C. E. Lapp tells us that a little girl stroking the face of a donkey said, "Poor fellow, you must be a Christian, too". We are chasing away that variety of Christian at Bro. Lapp's song services each evening at General Conference.

We wish that all of you who are reading these pages were here at Oregon to enjoy General and Illinois Conference and Bible School with us. A larger attendance, greater enthusiasm, and a more devoted zeal for the Lord's work seem to be in evidence—so much so that some of us have almost forgotten that someone said there is a "depression" present. For the benefit of you who cannot be here, we have endeavored to bring to you some of the good things we are enjoying together.

Bro. Thayer's class of intermediate boys and girls is without doubt the busiest of all the classes. Each one is building a copy of the Tabernacle, and as their busy fingers fashion the furniture, Bro. Thayer instructs them in the biblical description and laws for its use. On Friday morning three or four of his pupils gave a brief review of the preceding days' lessons, displaying an altar of incense, the mercy seat, table of shewbread and the candlestick, which they had made.

Sr. Charlotte Gardiner, of Lancaster, N. Y., is acting as secretary of the Bible school, and has prepared the following comparative table showing the attendance of last year and this. Notice that every session but one shows an increase this year.

	1932	1931
Tuesday a. m.	77	66
Tuesday p. m.	89	67
Wednesday a. m.	93	78
Wednesday p. m.	92	81
Thursday a. m.	108	95
Thursday p. m.	95	88
Friday a. m.	113	113
Friday p. m.	97	115

Lyle Thayer on Saturday morning gave an excellent review of the lessons on Bible geography being studied afternoons in Bro. Lapp's class of junior young people. He will prepare a complete report which will be given in next week's issue. The same group is studying Bible synthesis under Bro. Marsh in the morning, which is proving most instructive and interesting.

There are twenty ministers present at the ministerial conferences as we are writing this on Saturday a. m. These represent seven different states. Some of the subjects which are being discussed are pastoral visiting, how to counteract the summer slump, the advantages of local church bulletins, discussion of which has been led by Bro. Sheets. Bro. Austin is leading the discussion of personal work in church and Sunday school, and Bro. Smead, the use of the radio in promulgating the gospel. Even the most satisfactory length of a sermon is being considered.



## BLIND FAITH

By Arlen Marsh

"**F**AITH" has been defined by Webster and his editors as "belief. . . the assent of the mind to the statement or proposition of another, on the ground of the manifest truth of what he utters; firm and earnest belief, on probable evidence of any kind" and is said as a specific theological term to be "an affectionate, practical confidence in the testimony of God" (quoted from Dr. Joel Hawes). Paul's well-known explanation of the word is much the same: "Now faith is the substance of things hoped for, the evidence of things not seen."—Hebrews 11:1.

Those who have elaborated on the general conception that faith is an unreasoning emotion compounded of one part hope and one part belief frequently have been mis-called modernists in the past. Because they have attempted to insert some atom of logic into their religion by means of the known facts of psychology, history, and the physical sciences, they have been made the objects of severe criticism by the ones who favor a mental picture of faith that much resembles blindfold Justice.

Yet those who demand a change in the common idea regarding the much-used word under discussion have biblical support for their conviction. The marginal reading for "substance" in Hebrews 11:1 is "ground, or confidence." Emotion without a firm background of reason never has furnished a ground for anything save misguided impulse. On logic and logic alone can faith that has substance be based. No "practical confidence" can be obtained except through practical channels. He who attempts to remove the props from reason-supported faith is but abolishing the grounds for his belief.

Paul enlarges upon his first bald statement with a sentence in 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."

The Apostle, in contradistinction to the self-styled "conservatives" of today, recognized that a belief in God must precede a belief in God's Word; else, arises the problem of proving the existence of Jehovah with the statements which purport to come from Him. This is obviously absurd. The neglected science of logic dubs such an argument the fallacy of simple iteration. It is both fallacious and simple. Nothing can be proved true by itself.

It is not a reflection on the truth of a teacher's assertion that a magnet will draw steel to itself when a student tests the magnet (indeed, an intelligent teacher insists that it be tested); neither is it a reflection on the truth of the Bible to apply to it the test of probability and logic. Results in each instance are always the same: God and the teacher are proved to be correct.

Faith, then, should not be blind. Based on the evidence of science and the arguments of logic, it is ample

to combat the attacks of true modernism; but until it possesses that support it invariably falls short of its objective: withstanding the propaganda of atheism and doubt. The one who knows no reason save, "Oh, because—" for his belief has nothing to believe. Certainly he never can draw others to a permanent, confident knowledge of the gospel.

But when reason has borne out the Bible, when God has been proved to exist, then the student should accept in full measure the facts of miracles and prophecies, the truth of Paul's declaration to Timothy: "All scripture is given by inspiration of God." Then has he the conviction that is really both substance and evidence.

## THE GIVING OF MANNA

**A**FTER we have had some great and wonderful experience of God's blessing brought to pass in such a way that we cannot be in any possible doubt that it was God, and God alone, that blessed us, have we ever after that doubted Him again? When we have enjoyed the blessing of some leader or teacher appointed by God to guide us and help us, do we ever criticize or condemn that leader for something that is not his fault?

Let us remember that every new blessing from God is a new test of ourselves. When God promised the manna to the children of Israel, and God told them just how it was to be gathered, He added, "that I may prove them, whether they will walk in my law, or no." On the sixth day before the sabbath, the Lord directed that a two days' quantity be gathered. This was done, and miraculously the manna kept perfectly for two days, without "going bad" as it had before. For forty years the Israelites were fed by God in this way during their sojourn in the wilderness. He can take care of us today, even in this depression, if we trust Him.

Isaiah 11 and 12 will give us some idea of God the Almighty's great power to bestow His blessings upon those who do sincerely strive to show by the example of their own lives today how He preserves us from the darts of the evil one and sends us strength to resist his onslaughts. I advise the reading of His Word each morning before breakfast; it may mean rising half an hour earlier, but the results are oftentimes the most surprising of what our anticipations thought they would be. And what a glorious assurance it is to feel that we are being fortified and taken care of by Him who prizes each one of us, to know absolutely that He is watching us every moment.

Gossip and censure are two very hard experiences, censure being the tax a man pays the public for being eminent, and the go-between gossip—by which I mean the creature who carries to the ear of one neighbor every injurious observation that happens to drop from the mouth of another! For three-fourths of the slander in the world would never do much harm except by the malice of go-betweens. But God is in His heaven and all is well, for He is proving us "whether we will walk in his way, or no."

—Selected by Elizabeth Louise May.

# THE RESTITUTION HERALD

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## THE OVERCOMER

*By M. W. Perrine*

ONE OF the precious promises that Jesus made to His disciples when He sent them out into the world to preach the gospel was this: "Lo I am with you always even unto the end of the world." That promise no doubt prompted Paul to write, "I can do all things through Christ which strengtheneth me," and to realize and to sense the presence of his blessed Lord and Master.

As we go forth into the world, not only one who sows the seed, the Word of God, but the one into whose heart the seed falls, must watch that the weeds which the enemy, the devil, is so industriously sowing do not spring up and choke the Word, and it becomes unfruitful. This devil, this adversary, the accuser of our brethren, which John the Revelator says accused them before God day and night (Rev. 12:10), must be overcome. And how?

The Apostle says, "And they overcame him by the blood of the lamb and by the word of their testimony." And by the help of the Lord they surely succeeded. For the Apostle says, "And they loved not their lives unto the death. Therefore rejoice ye heavens, and ye that dwell in them".

The Apostle Paul says, Phil. 4:13, "I can do all things through Christ which strengtheneth me." Then, Paul, you can be an overcomer! So can you and I by the same power; but our appeal must be made to God.

Again the promise is, Rev. 2:7, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God". Great and precious is this promise to the one who needs it! But I don't believe the immortalized saints will find it necessary to partake of the tree of life. For they have been made partakers of the divine nature, and the gift of eternal life has been conferred upon them through Jesus Christ.

The tree of life was placed in the garden of Eden for the benefit of Adam while in his mortal state, and it would have sustained life as long as he had access to it. But when he was cut off from it, he died. The saints obtain life from

God through Christ, and they have no need for the tree of life. The tree of life is only for people on probation for life.

Now notice the promise that God has set before the members of the church at Smyrna, Rev. 2:11, "He that overcometh shall not be hurt of the second death". That is surely a promise that is equivalent to eternal life, for it is the second death that cuts one off from life eternally.

God also says, "I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan." I have found but one church that say they are Jews and are not.

Paul says, Rom. 2:28, "But he (a Jew) is not a Jew, that is one outwardly. Neither is that circumcision which is outward in the flesh. But he (a true Jew) is one which is one inwardly, and circumcision is that of the heart in the spirit"—a converted Jew.

Then we have the promise to the overcomer at Pergamos. "These things saith he that hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith." But he had something against them—false doctrines and false practices. And he calls upon them to repent.

Then he makes this promise to the overcomer: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Always to the overcomer, conditioned on repentance and holding fast till He come!

"And 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".

The same mission was given to Jesus and to all the saints to perform—to break in pieces and consume all the king-

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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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."—Hebrews 2:1.*

## The Editor's Prayer

WE PRAY THEE, O God, to bless this issue of our paper that it may carry into the hearts of Thy people a warning of the dangers which threaten their spiritual lives in these days. Protect us from the deceitful sophistry of false teachers who would lead us away from the plain and blessed truths of Thy Word. Keep us faithful unto Thee and to the Bible, and help us to realize the sacred responsibility that rests upon us as professed servants of Thine and teachers of Thy Truth. May no one be led into error by us, for Jesus' sake. Amen.

## Lawlessness in the Church

THE spirit of lawlessness which was to characterize the closing days of Gentile times is not restricted to the irreligious and unchristian, but is rapidly gaining ground among professed disciples of our Lord everywhere.

By far the greater number of prophetic references to this particular indication of Christ's coming are directed, not against the world, but against the church itself. The familiar passages from the writings of Paul found in the third chapter of his second letter to Timothy and so frequently appealed to as predicting lawlessness in the last days, have little or nothing to do with conditions that are to prevail in the world, but with conditions that will actually exist in the church itself at that time.

The "evil men and seducers" who "shall wax worse and worse" are ostensible members of the church who have become "lovers of pleasures more than lovers of God." They still observe a "form of godliness, but deny the power thereof."

The "falling away," which the same Apostle predicts (2 Thess. 2:3) will come before the Lord's return, is of necessity a falling away from the teaching and practice of the true church.

That such is to be true is even more positively declared in the first epistle to Timothy, the fourth chapter and first verse. "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."

It is quite evident from these passages that those who

"fall away," "depart from the faith," and gradually "wax worse and worse," retain their nominal relation to the church and observe the outward aspect of Christian fellowship. In this lies the chief danger to others through their delinquency. They still maintain a "form of godliness;" they are ostensibly Christians; they profess to be followers of Christ; their teaching and works are all done under the banner of the church; and the world does not know the difference between them and the true disciples of the Lord. Even many sincere followers of the Master fail to make a distinction between the false and the true, the counterfeit and the genuine.

The result of all this is that the standard of the visible church of God is being rapidly lowered, both in teaching and practice, to the level of the world, and has developed in the nominal church a denial of all authority, either the authority of the church or of the Bible. With the denial of authority has come the denial of the necessity of meeting the conditions of salvation which such authority demands.

Even in our own denomination, which throughout its entire history has placed so much emphasis upon purity of doctrine and practice, there is an obvious tendency to weaken rather than to strengthen our defenses against error in both of these directions. This is somewhat surprising when the Spirit of truth has voiced such earnest warning against this very thing, as in Hebrews the second chapter and first verse. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

The Apostle Peter uses the strongest terms to describe the danger that will come through false and misleading teaching in the last days. "Among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them."—2 Peter 2:1, R. V. The heresies of the last days are to "destructive," "pernicious," and "lascivious," and to be carefully avoided by the faithful followers of the Lord.

To the Church of God as a denomination the great truths of the gospel for which it has stood so valiantly in the past are important; they are vital; and with God's help we may continue to rejoice in them, teach them to others as the only means of salvation and deliverance from sin and rest our hope of eternal life upon their provisions and promises.

## BAPTIZED FOR THE DEAD

By George B. Alldridge

*“Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?”*

IT is a remarkable fact that in every translation I possess not one of them gives any reference to this text except two—the Emphatic Diaglott and the Douay Version. In footnotes, the former reads, “Clarke, after saying that this is the most difficult passage in the New Testament and quoting Matt. 20:22, 23, Mark 10:38, and Luke 12:50, where sufferings and martyrdom are represented by immersion, sums up the Apostle’s meaning as follows: If there be no resurrection of the dead, those who in becoming Christians expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no reward, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death, in voluntarily going under water, so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense.”

The Douay Version takes the opposite view, as will be seen by reading this footnote. “That are baptized for the dead: Some think the Apostle here alludes to a ceremony then in use; but others, more probably, to the prayer and penitential labors performed by the primitive Christians for the souls of the faithful departed; or to the baptism of afflictions and sufferings undergone for sinners spiritually dead.”

The Mormon church holds the same view as the Roman Catholic church as cited above. Pro. Charles W. Penrose, one of the leading spirits of that body, says, “The living may be baptized for the dead. One who has received the ordinances of the gospel can stand proxy for departed ancestors, who will receive the benefit of the earthly ordinances on obedience to the gospel in the spirit. As the spirit of Christ preached to the spirits in prison, while His body was in the sepulchre, so His servants bearing His authority, preached to the dead after finishing their work on earth. Ordinances for and in behalf of the dead are administered in temples built after a pattern revealed from heaven. Thus the living become saviors to the dead under Jesus Christ the Captain of their salvation.”

Notice, these are quotations from the Catholic and Mormon works. I do not wish my readers to think that I for one moment entertain such unscriptural views.

Paul, writing to Timothy, says, “For God hath not given us the spirit of fear; but of power, and of love, and of a *sound mind*.” Whenever I try to preach, teach, or write upon any biblical question these words I endeavor to let control my mind, 2 Tim. 2:15, 16, “Study to shew thy-

self approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness.”

During 1260 years the truth became buried as Luther expressed it, beneath the “dung hill of Roman decretals,” or better still, as Jesus said, “The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also”.

Hence we see that a misapprehension of Paul’s words, 1 Cor. 15:29, led to a substitutionary baptism on the part of those professing to be Christ’s followers on behalf of their friends who had died without being baptized. There is a strong point here well to be noticed, that even in the dark days of the church history men realized that it was only through baptism that any could be accepted in Christ. But it is impossible for one person to consecrate himself on behalf of another lying dead. He needs his own life for himself; either natural or spiritual, it cannot be transferred to another.

No wonder Paul said, “Let no man deceive you by any means; for that day shall not come, except there come a falling away first and that man of sin be revealed, the son of perdition: so history teaches us to understand why all these wild and unreasonable theories became the teachings of the church instead of the teachings handed down to us by the apostles, especially Paul.

This whole chapter, 1 Cor. 15, is treating upon the subject of the resurrection of the dead. Now, follow Paul in his, to my mind, very lucid argument in the verse under consideration. He is calling our attention to the fact that we, that is, the church, had all been baptized into Christ, and that baptism, if intelligently understood, signified or symbolized death.

Paul’s argument was called forth because some in the church at Corinth were questioning the validity of Paul’s teaching respecting the resurrection of the dead. How clearly he points out that if there is no resurrection of the dead, then why place yourself in the position of one dead (which baptism symbolizes) if the dead will never be raised.

I wish to quote a scripture we often pass lightly over but which to me is very powerful. “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.”

Did Jesus die? You say, yes. Was He buried? Again you answer, yes. Did you die when you were baptized? If so, what was buried? Paul says that if we were baptized into Jesus Christ, then what his actual death, burial, and resurrection was, ours must have been likewise.

*Continued on page 726*

## TOUCHING SHOULDERS

“There’s a comforting thought at the close of the day,  
 When I’m weary, and lonely, and sad,  
 It sort of creeps down in my crusty old heart  
 And bids it be merry and glad.  
 It get in my soul, and it draws out the blues,  
 And finally it thrills through and through;  
 ’Tis just a sweet memory that chants the refrain,  
 ‘I’m glad I touched shoulders with you.’”

“Did you know you were brave; did you know you were strong?  
 Did you know there was one leaning hard?  
 Did you know that I waited, and listened, and prayed,  
 And was cheered by your simplest word?  
 Did you know that I longed for the smile on your face,  
 For the sound of your voice ringing true?  
 Did you know I grew stronger and better because  
 I merely touched shoulders with you?”

“I’m glad that I live, that I battle and strive  
 For the place that I know I must fill;  
 I’m thankful for sorrows; I’ll meet with a grin  
 What fortune may send, good or ill.  
 I may not have wealth and I may not be great,  
 But I know I shall always be true,  
 For I have in my heart the courage you gave  
 When once I touched shoulders with you.”

## LITERAL AND FIGURATIVE SCRIPTURES

*By J. G. Haupt*

**T**HE BIBLE is not an ordinary book. It was written by many hands and many styles. At a certain time the Messiah was said to speak in parables only.

There is on my mind a certain Sunday years ago when it was my pleasure to enter the First Methodist Church in Sioux City, Iowa. I had special reasons for entering this Sunday school at that particular time for Supt. H. E. Kratz, of the Sioux City Public Schools, was teacher of the Bible class in that school. The lesson for that day was from Luke, the parable of the rich man and Lazarus. Supt. Kratz and I had had an interesting conversation upon it. I was anxious to know how his large class would take the lesson. Incidentally, I doubt not there was in my mind the thought there might be occasions where I could lend a helping hand by some slight suggestion, by some reference to apt Scriptures, or in other ways where a word to the wise would be sufficient for true thoughts.

Entering the room just as the classes had taken their

places, Dr. Brown, pastor of the church, took me by surprise as almost across the whole length of the church he called out my name and asked me to stop right there. It took some advancing and parleying before I could make Dr. Brown understand that we had a special Sunday school lesson and that I had opinions upon that lesson that might not agree with his. He had asked me to teach a class of young ladies of high school and graduate age. His curt statement was, “Go ahead, and teach the Bible.”

There was no way out of complying. The regular teacher of this class of young ladies was ill at home. Dr. Brown had worried about having that important class without their capable teacher on such an important lesson. He had confidence that the Superintendent of Schools from across the river in Nebraska would fill his wants.

Our class went into the lesson with zeal and industry. We examined the text upon the basis of a literal story. We also examined it from the standpoint of a parable. There was another parable not designated as such in the text any more than the one we had in hand, but so evidently a parable that there was not a particle of doubt as to its character. We studied that the rich man evidently was rich in having large Bible possessions. He, as representative of the Jewish people, had the whole temple service in his hands. He was reluctant, as a Pharisee, to outsiders, Gentile people, having even crumbs of truth. They longed for these crumbs, even begged for them, but very frequently in vain.

The prophets had foretold that if Israel did not redeem its ways it would be scattered to the four ends of the earth. Its temple was to be destroyed, and the great gifts with which God had entrusted them would be taken out of their hands.

In their minds the whole class visualized the parable nature of the lesson. The teacher left them with a full picture of the subject matter of the lesson in their minds, and they received it with gladness and did not cease to show their appreciation for weeks to come, as reports from some of their fathers seemed to show. It was a good lesson. There is really no difficulty in understanding a parable when the mind is left free.

Lazarus, the Greek, the Gentile, entered into the bosom of Abraham, became a child of Abraham by adoption, thus becoming of the seed of Abraham. As such he became an heir to the promises made to Abraham, Isaac, and Jacob. Believing Gentiles have thus been in Abraham to this day.

“In the beginning was the Word”, is a well-known introduction to the Gospel as written by John. The original, the only true text of the meaning of a passage of Scripture, is that in the beginning was the *logos*. The *logos* of God was not simply the word of God, but it included all His plans as He worked upon the genesis of earth. The plans of God were so intimately associated with His great master work that the *logos* was next to the very person of God. Literally, the word, the science, and philosophy, the *logos* of God was, as it were, the very God Himself.

We have an important illustration of the literal and

the figurative in the words of Jesus as He introduced the use of the emblems to represent His broken body and shed blood. "This is my flesh; eat ye of it. This is my blood; drink ye of it", were His words. I was not yet four years of age when in my boyhood Lutheran service I learned that those in whom I had most confidence had learned of the representative nature of the emblems of the communion. It seemed that literally eating the flesh of a living Redeemer, literally drinking His blood would be cannibalism. The whole tone of the lesson, to my mind, became more and more to the effect that there was a most loving service in the communion as commemorative of the actual suffering on the cross.

To my mind Jesus was not in Eden in the beginning, nor was the Messiah or Christ. God only was the creative Spirit. At the temptation of Adam and Eve, God showed what was strongly in His mind. A descendant of Eve, the Seed of the woman, should become flesh, should become the propitiation for the sins of the world. This did not happen until God breathed upon Mary His divine breath, and she conceived the holy Child.

In Nazareth before leaving for Bethelhem the angel informed Mary of the blessedness He had in love seen fit to bestow upon her. She was to become the mother of the divine Child that had been promised some day to sit upon David's throne. We take it that God saw in the devoted Mary one who would thus be the fittest agency of God to bear the Son of David who should become the Messiah to Israel. Instead of the word, the *logos*, in due time came the Messiah, the Christ, to take upon Himself a portion of the work that God had carried from the beginning.

The Messiah was to be of the order of Melchisedek. This friend of Abraham's was first teacher and prophet, as the Messiah was to be; second, priest, as the Messiah came to be when as Head of the church, its chief cornerstone, He ascended into heaven sitting at the right hand of the Father, from whence He shall come again to earth as King Eternal.

We are not to know the time when Christ shall appear in the clouds of heaven and return to earth. That will be when the great resurrection takes place. Of its time the Holy Word says that neither the Christ nor the angels know; only the Father that dwelleth in heaven knoweth the time and the season.

For nineteen hundred years loving ones have looked forward to the time of the second appearing of the Messiah. Others are looking forward to the same event today. So far as years go it may still be a long period in the future, but to the devoted believer the coming is always imminent; it is always near at hand. And it is well that it should be so.

Ezekiel seems to have some things still left undone. No doubt every prophecy of the Word has not yet reached its limit. If we lie down in our graves before that time, it will be as though it were but a moment. The faithful watcher will not find the time long. Hold fast till He comes.

*To be continued.*

## IT IS GOOD FOR US TO BE HERE

*By D. G. Harvey*

*"Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Psalm 133:1.*

NEVER before have we realized the truth of David's statement, as during this present gathering of our people at Oregon during the General Conference. A brother from far away Virginia, shaking the hand of another from Minnesota or from New York! Strangers at first, but only for a moment, till the tie, faith, unites us all into one large family, children of the All Wise Father, Jehovah. Then there is the joy of meeting old friends and brethren whose friendship was gained in former years. While we are made sad by the absence of those who have fallen asleep in death, we rejoice in the hope of meeting them in that greater gathering when He who will call them from the tomb returns to the earth.

This conference, despite the "depression," is one of the best ever held at Oregon, Illinois, some sixteen states and Canada being represented. There are more ministers present at this conference than in former years, twenty-two at present writing.

Brethren who have been active in their Master's service for years, but have never met, clasp each other's hands. How encouraged they will be to return to their home fields of labor, remembering the other laborers, their *friends* and *brethren* that are also earnestly at work! Think of the joy of receiving a letter from such a brother at a time when all seems dark and hopeless. That alone would be reason for such a gathering as this, aside from the knowledge gained by two weeks' of systematic study of God's Word and the problems of the church today.

We are hearing wonderful sermons each evening on the vital subjects of our day, the signs of the times, by our most able speakers. Each must regret the close of this great national gathering of the brethren, but how we are being strengthened to continue the work of the Master.

Like Peter at the mount of transfiguration, we must cry, "Master, it is good for us to be here."

### A JEW CONTROLLING CHINA

"IT HAS come to light that a Jew, a man by the name of Maurice Abram Cohen born in Whitechapel, London, nearly forty years ago, has after an astonishing career, become a war lord and diplomatist in China," according to the *Evangelical Christian* of Canada. "By his remarkable financial and organizing ability and through his influence over the Chinese, comparable to Lawrence's influence over the Arabs, he became a powerful factor in the rise of the Chinese Nationalist party, and the right hand man of President Sun-Yat Sen. He is claimed to be the financial force behind modern China. He now is general of the 19th Army."

## “TELL IT OUT”

By R. H. Judd

Oh members of the CHURCH OF GOD,  
Remember whence you came,  
That but for someone's love of truth  
You would not bear His name.

Remember how they prayed for you  
And planned with anxious care,  
That you might know the saving name  
And thus become God's heir.

Heir to the peace and love of GOD,  
Joint heirship with His Son;  
Heir to all that we treasure now,  
Heirs of the life to come.

Oh speak the news of sins forgiven,  
Oh spread it far and wide:  
Lift the burden of burdened hearts,  
As ocean lifts the tide.

The power of God is mighty  
To break the chains of sin,  
But on you He lays the burden  
The lost for Him to win.

Tell it in home and castle,  
Speak in the wayside den,  
Tell it on the mountain pathway  
That Jesus died for men.

Tell it to the little children,  
Those you've not seen before,  
That their sins may be forgiven  
Through Him who is the Door.

Oh tell it because you love Him,  
Tell it because it's true;  
Tell it because He is worthy,  
Who did so much for you.

## WHAT KIND OF AN OFFICER ARE YOU?

ARE you really doing the thing for which you were elected, or are you lying down on your job? No chain is any stronger than its weakest link. No church is any stronger than its officers and leaders make it. How strong is the chain of church officers where you link in? Can your pastor depend on you to really tackle your job and put it over? If so, we will soon have an invincible church in spirit and purpose and in accomplishments.—*Selected.*

## BAPTIZED FOR THE DEAD

Continued from page 723

Let us read at the beginning of this wonderful chapter. “By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 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.”

Now my brother, if you are dead and buried, what part of you is now living? You say I am just the same now as I was before I was baptized. If so, then, dear brother, you do not intelligently understand what baptism means. This is a strong assertion but to the law and the testimony, Isa. 8:20. Turn with me to 2 Cor. 5:14-17. I will quote it as I am afraid you will not look it up. “For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: (note he is talking to the church, not the world) and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: (he died when you were baptized) yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

I will try to make this clear to you as I understand it. In Col. 3:3, it says “For ye are dead, and your life is hid with Christ in God.” Also in Gal. 2:20, “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the Son of God, who loved me, and gave himself for me”.

Count Herman Keyserling in his remarkable book, *The Recovery of Youth*, on Page 245 says, “Every man carries within him, as an impersonal capital in itself, the most dissimilar dispositions. There never was a saint in whom there did not dwell all potentialities for evil. It is the mission of freedom to turn this collective capital to good account, which is splendidly expressed by Jewish wisdom in the words, Thou shall serve God with the good impulse *and also with the evil impulse*. We can now draw the metaphysical conclusion: Man is ultimately that for which he decides.”

When I was a young man, I read Prof. Fowler's book on Phrenology. He taught me that certain organs of my mind need to be cultivated or enlarged, others suppressed. But Rom. 12:1, 2, teaches me that God requires them all to be active.

We are all largely exercised by ambition which leads the “old man or creature” to strive to be great, to be somebody worth while, to court fame, riches, position, etc. But the new creature reverses this order, and now his ambition seeks to please God, to strive to see how he can excell in serving



his brethren. He lives Gal. 6:10, "As we have therefore opportunity, let us do good unto all men especially unto them who are of the household of faith." His ambition is as strong as ever, but it is now serving God instead of himself.

Another natural element of our mind (pretty strong in my own case) is combativeness. If we exercise this towards our fellows on our own behalf, we become disliked, and soon we are considered a nuisance. But the new creature soon realizes that he could not please God without this element of his mind, for in his struggle to die unto sin he finds out that "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."

He remembers Paul's injunction, "Watch ye, stand fast in the faith, quit you like men, be strong"; and, "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."

Another element of mind, very troublesome in the days of our flesh, is amativeness—the tendency to love. How beautiful the words of 1 Cor. 13, become to the new creature. The sordid carnal mind no longer distresses him, for that is or should be dead. John 15 opens up a new world, and as he reads he ponders over verse twelve. "This is my commandment, that ye love one another as I have loved you."

With what force and power in our new life these words exercise! "Hereby perceive we the love of God because he laid down his life for us; and we ought to lay down our lives for the brethren." This verse, Sister Morris, answers your request to explain 1 Cor. 15:29. Those who keep these commandments are consecrated to die one with the other and one for the other in fellowship with Christ, and thus to be dead with Him, and as members of His body, members of the great atonement sacrifice.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God that raised him up from the dead, and gave him glory; that your faith and hope might be in God. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are upon earth; even in him." Also read Eph. 2:13-22.

In conclusion, always keep in mind Paul's words, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

"I look towards that holy place  
Where saints find a throne of grace,  
And there I fix mine eyes.  
My vows unto the Lord I'll pay,  
And there, upon His altar, lay  
My willing sacrifice."

## THE FUNDAMENTALISM OF THE RESURRECTION OF JESUS CHRIST

TO START this important subject on a scriptural basis, I wish to bring to your notice a statement recorded by the inspired writer Paul in his second letter to Timothy (2:8), which reads as follows: "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." We believe that this strong injunction was not only meant for Timothy, but also for every other believer and follower of the Lord Jesus Christ. Therefore we find that in considering the resurrection of Jesus Christ from the dead we are complying with the Apostle's inspired advice. If we consider the subject from a purely scriptural standpoint, we shall not only find that it was an important part of Paul's gospel, but also that if the resurrection of Jesus Christ did not take place, the gospel that he preached could not give a future life to any man.

It has been stated that what makes the religion of the Bible unique amongst all the other religions of the world is that the Bible is the only book in the world which teaches that a future life for the human race is to be brought about by resurrection, or the bringing of dead persons back to life from the grave.

In accepting and declaring this great biblical principle, I know that I am placing myself in the position where the rationalist and the modernist will tell me that I am taking these statements in the Scriptures too literally, as it is opposed to every known natural law on the subject. My reply to these objectors is this, that we, as believers in the restoration to life again of dead men from their graves, are not relying on natural law to bring about this wonderful event, but our faith, confidence, and expectation for resurrection is in Him, who with all other things, including ourselves, created and set in motion natural law. It therefore logically follows that the producer of natural law can also suspend its operation if He wills it.

It is objected that the doctrine of the resurrection is not traceable in the Old Testament scriptures. Let us see. The promise of living again after death followed closely upon the death penalty. The first dim ray of hope that gleamed on the dark night of our world's ruin was the divine intimation of resurrection. The germ of reviving is in the first word of promise made to lost man, "The seed of the woman shall bruise the serpent's head."

Death came of sin, and sin is of the devil; and so that earliest pledge of love traversing the ages finds triumphant response in apostolic assurance "that through death He (Christ), the seed of the woman, might destroy him that hath the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). The Seed of the woman will bruise the serpent's head by "delivering" all the victims of death, annulling Satan's power of death, and annihilating Satan himself; and this He will do in and through His resurrection power.—*Words of Life.*

# Heard at General Conference

## THE VOICE OF GOD

"**G**OD SPOKE" was the theme of Bro. Austin's message of Aug. 5 at General and Illinois Conference, based on the words of Heb. 1:1. "It must have been a wonderful thing," he declared, "for mortal man to have heard the voice that came from the lips of the eternal God on those first beautiful days of creation. On and on through the early days of God's leading, His voice spoke and imparted His will to man.

"As I go back through the pages of Holy Writ and look at their actions, I apprehend that those ancient worthies complied with the Father's words," he continued. "When God spoke to Noah, a wonderful thing happened—Noah listened; he obeyed! God's words were looked upon as words of One whom Noah loved, whom he respected. It was Noah's salvation and the salvation of all who entered the ark."

Bro. Austin also cited the obedience to God's voice by Moses, David, Daniel, Isaiah, Jeremiah, and others, drawing lessons for us from their lives of faith. "Down through the ages we recognize that God's words were words of life, of victory, of triumph," he said. "To us who are living in these perilous times, God has spoken through the voice of His Son. What do His words mean to us? They mean life—the thing that is dearest to us. For He said that He came not to destroy men's lives, but to save them. Because of His great love for man, God sent His Son to die for us, to raise us out of sin into righteousness, into the image of God once more."

In these days immediately preceding the return of Christ, Bro. Austin urged us to dare to heed God voice, rejecting the false words of man, lift up our heads, cast gloom aside, let joy reign, for our redemption draws nigh. If we believe His words to us, "Lo, I am with you always", we have every reason to rejoice. And in that glad day of reward may we hear that other word of God, "You who have been faithful over a few things, enter into the joy of your Lord."

## SOME PITFALLS IN SERVICE

**O**N SATURDAY night, August 6, Bro. Earl Thayer, pastor of the Rockford, Illinois, church, gave us a very practical message from the above theme. The first and greatest pitfall he mentioned was the one of doubt or skepticism. "For", said he, "the average person today is inclined to doubt. We do not give God the full benefit of our faith. The Sadducees and Pharisees doubted the identity of the Christ, even in the face of all His works, and we are inclined to doubt in the face of all the great things He has done for us."

The second pitfall noted by the speaker was that of taking to ourselves the credit that belongs to another. And in revealing this pitfall, he cited the instance of Moses, striking the rock and exclaiming, "Must we strike the rock!" Moses lost the promised land because he was thus ensnared, and we were warned that we, too, might lose our promised inheritance in the same manner.

Discouragement was the third pitfall and several examples were drawn from Scripture to show how God never forsakes the one who is faithfully following His guidance. Often times God will reveal His hand leading in unknown paths, and we then take courage to renew our efforts in service for Him.

The last pitfall revealed by Bro. Thayer was that of hindering others in service, and our duty to acknowledge ability and sincerity wherever found was clearly pointed out to us. The message ended with an exhortation to return to our several localities and serve wherever a need is found, remembering that he who will be greatest among us must first be a servant. The beautiful poem, "Touching Shoulders," found on page 724, was read as a fitting conclusion.

## "THOU SHALT NOT APPEAR BEFORE THE LORD EMPTY"

**A**SPIRIT of worship and service was instilled into the listeners on the first Sunday morning of General Conference by Bro. Austin, who spoke on the text of Deuteronomy 16. The children of Israel were directed by God to gather together in worship at appointed places, from the farthest corners of the land, and to bring with them an offering for the Lord according as He had blessed them. When they were thus gathered, leaving their homes and families unprotected, God assured them that no nation would come against them in war.

"History bears out that wonderful promise", said the speaker. "In the sabbath years and in the great years of jubilee wars were absent. But they were not to approach God empty handed. If Israel held back their offering to the Lord, drought overtook them, locusts destroyed their harvests, and God's heart of love was withheld from them."

"We, too, must not come before the Lord empty handed", Bro. Austin exhorted, "if we desire to see His goodness, if we would implore His further blessing. The world today is failing to recognize God, straying farther and farther away from Him, and the church is following in the footsteps of the world. More and more are we refusing to approach God with an offering according as He has blessed us. Oh that we might be brought closer to Him in this great gathering, and thus receive strength for the great experiences of life.

### "I HAVE CALLED YOU FRIENDS"

BRO. M. W. Lyon brought a most impelling message to us on Sunday afternoon, August 7, from the Savior's words to His disciples found in John 15. "Why is it that slavery has always been so utterly irksome, while friendship is so joyous?" he asked. "The difference is not in the magnitude of the tasks performed, for men will toil as arduously for friendship as though driven by force. Mankind is inherently curious," he continued, "and the fact that a thing is hidden makes it all the more desirable. Knowledge is the difference between friendship and slavery. To a servant, the Master does not make known his plans, but to a friend all is plain and clear.

"Because our Father makes known to us His will we are no longer called servants, but friends. What else in the world can be compared to the pure satisfaction of being called into the inmost councils of the Almighty," petitioned the speaker, "of being entrusted with His secrets?"

Bro. Lyon cited Paul, the great Apostle, as one who was impelled to his task because of a great vision of the crucified Christ, which he had constantly before his eyes, enabling him to count all his toil and suffering as naught, serving his Lord not as a slave, but as a friend.

"It gives me a thrill," he declared, "to look out upon your faces, you who have come here from the north and south, the east and west. You are here because of an ideal, because you love God's cause and wish to see it promoted. Led by one faith, one hope, one ardent purpose in life, we are one body in Christ, submerging our own likes and desires and wishes to His.

"In meeting the severe experiences of life," he continued, "will we be slaves of circumstance or friends of Jesus our Lord? Are we considered worthy to suffer for His name? Servants or friends, which will it be?"

### "IN THE DAYS OF THY YOUTH"

IF THE large group of young people who were present at General Conference on Tuesday evening, August 9, would seriously consider the message brought to them by Bro. F. E. Siple, of Grand Rapids, their lives would be fuller, richer, and happier, and old age would hold no terrors for them.

"God does not ask an individual to die for Him; the rewards He holds out are for service, for a life of devotion," said he. "There are usually two motives that impell our actions—punishment and reward. As we go through the Scriptures we find God dealing with man in the same way. The rewards for faithful service are there, but the punishments for unfaithfulness are equally portrayed.

"The rewards received for giving one's life in youth to the Lord are many. First, we might mention one's own self respect. The real richness of life in later years comes because of respect of self and of one's associates. Many say that they would like to be Christians, but are afraid they can't live up to it. You never will reach the standard," Bro. Siple advised, "if you hold yourself back for

that reason. In your own strength you will fail, but if you reach out your hand to Him, He will reach out His hand to you. Sometimes failing, sometimes succeeding, it takes the whole of a lifetime to approach the standard Christ has set for you."

The worth of the inheritance we may rightly expect if we are adopted into the family of Christ was also pictured showing us that all that we may sacrifice for Him is as naught compared to the glory which we shall receive if faithful.

Solomon enjoined his people to serve the Lord ere the evil days come, to give their all to God in youth, and this exhortation was passed on by the speaker to the young people assembled at our Conference. We pray that his words may linger long in their minds and bear fruit unto eternity.

### THE WORD OF GOD HIDDEN IN THE HEART

THE effect on our lives of having the Word of God hidden in the heart was forcefully presented by Bro. Sydney E. Magaw of the Brush Creek church on Wednesday night. "The world today is groping in the darkness, not knowing the way out," he said, "and there is only One who can rescue it. That One is He who walked the waves of Galilee and stilled the tempests of men's hearts.

"The world is as a hungry man, who knows not what he wants. Not material bread, but the living manna, the bread of life, is what the world needs. For as Jesus, the Life-giver, said, man cannot live by bread alone."

The speaker then showed the means by which a young man may cleanse his life, as portrayed in the life of David, who, though he transgressed so often, was freely forgiven by his Father and called a man after God's own heart.

He also reviewed the means by which men today seek to cleanse their lives showing the falsity of their positions when they endeavor to do this without the aid of God's Word.

"Manna from heaven fed the Israelites day by day," he continued, "but it was God's word that led them to the promised land. So, too, with us! God surely gives us our daily bread, but He also gives us bread from heaven, and if we eat of it we shall never hunger. The truer we comprehend this bread of life, the better lives we *ought* to live, the better lives we *will* live.

"The living Word of God is Jesus Christ. He is the Light that is leading us on and on unto the perfect day."

WHENEVER a proposition seems to be failing, when you know the cause is good try getting in and boosting. Put your shoulder to the wheel and see if the prospects do not brighten immediately. This works well in community affairs and in civic matters, and it is quite applicable in the church and to all its affairs. This remedy accomplishes far more than a knock and should be taken regularly for best results.—*Selected.*

## THE OVERCOMER

*Continued from front page*

doms of the world, and His kingdom shall stand forever.

Surely, the inducements that are held out to the overcomer to be faithful are grand and glorious, and ought to be sufficient to cause God's children to be faithful, to hold fast that which they have, faith and hope firm unto the end, anticipating the crown of life which lies at the end of the race.

God's word to the Son was, "Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."—Psalm 110:1-3.

What would we not give to be crowned as overcomers, to be heirs of God and joint heirs with Christ to the inheritance incorruptible and undefiled that fadeth not away, reserved in heaven for us!

"Behold, I come quickly; and my reward is with me."

## REFLECTING THE SPIRIT OF CHRIST

Things spiritual we can only see by reflection. The cause is hidden; the effect is apparent to all. So if I am to reflect the hidden man this necessitates my daily walking with God, and as God has created the hidden man for His glory (for that is what I am called to) how can I do it?

Paul says in 2 Corinthians 13:5, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

So let us search our own hearts and see if we meet with these requirements which by reflection will reveal God in our lives and thus glorify Him.

First, Do I possess a knowledge of the deep things of God? 1 Cor. 2:6-10; Eph. 1:17; Matt. 13:11, 16, 17; 1 John 2:20, 27; 2 Cor. 4:6.

Second, Have I an aspiration for spiritual existence and blessings? Eph. 1:13-19; Phil. 3:10, 11.

Third, Is my faith, hope, and love daily tested by trial? Rom. 5:3-5; 8:16-21; Col. 1:24; 2 Cor. 4:17, 18; James 1:24.

Fourth, Do I receive chastisements for faults? Heb. 12:6-12; Rev. 2:16; 3:19.

Fifth, Am I persecuted for righteousness' sake? 2 Tim. 3:12; John 15:18-20; 17:14; Matt. 5:11, 12; Rev. 2:10; Matt. 24:3; 1 Peter 2:20; 4:14, 17.

Sixth, Are there opportunities for service in the Lord's vineyard? 2 Cor. 5:11-20; Matt. 5:13-16.

Sixth, Am I growing into Christ's likeness? Phil. 2:3-5; 1 Tim. 1:16; Matt. 11:29; John 13:15; 1 Cor. 2:16; 1 Peter 2:21; 1 John 2:6; Col. 2:6.—G. B. A.

## ANTITYPING

*By Lyman Booth*

IN THE eleventh chapter of Exodus we read God's message to the Israelites to borrow jewels of their neighbors. This was delivered to them just before the sending of the last plague upon the Egyptians in which their firstborn were slain.

We read, "Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold, and the Lord gave the people favor in the sight of the Egyptians." The Israelites succeeded in collecting the silver and the gold, which they took with them when they fled from Egypt. But it finally proved to be disastrous to many of them. Because they made it an idol of worship (Ex. 32:27, 28), three thousand of them were slain by the Levites, under orders given by Moses.

The collecting of the silver and gold by the children of Israel is being antityped at the present time by a company of Jews under the firm name of "The Gold Buyers of North America." They have office rooms at Sr. Gertrude Logan's, in St. Louis. They seem to be pleasant people. They make a house to house canvass, and they buy all the gold and silver they can find, paying according to grade, which they ship to Philadelphia to be minted.

As Israel of old gathered the silver and gold and jewels just before leaving Egypt, just before their release from bondage, so too, these "Gold Buyers" are gathering all they can. We believe this may be considered as an omen of an event in which Israel will be gathered into the Land of Promise, taking with them gold and silver in abundance. As it was with their ancient ancestors, it will become a source of serious moment when the king of the north shall move upon the Pleasant Land to take spoil, as foretold in Ezekiel 38.

"From bitterness preserve me, God;  
From jealous thoughts protect my day;  
Against the stroke of envy's sword  
Help me to hold my way.  
And grant my soul sufficient grace  
To gladden at another's prize,  
And look upon his eager face  
With sympathetic eyes."

"MR. GLADSTONE described the dire effects of the false teaching that man is an inherently deathless personality, as 'the retribution of falsehood,' adding that 'this false doctrine gained admission into the early church by means of a *back door*, and crept onwards in the *dark*.'"—*Words of Life*.

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Genniell Carpenter, Editor, Oregon, Illinois

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"SHEW ME THY WAYS, O LORD; TEACH ME THY PATHS."—PSALM 25:4.

### SURVIVAL OF THE "FITTEDEST"

THE large audience which gathered the evening of August 8 at Oregon, Illinois, proved with what interest the people of the General Conference had looked forward to a sermon by one so young yet so accomplished as Arlen Marsh. Nor were they disappointed. The Berean sermon was a striking challenge to the young people of the church, delivered in the concise, engaging manner peculiar to Bro. Marsh.

In the past, the theory set down by science of the survival of the fittest actually worked out; but today, owing to the inequalities of human society it has been supplanted by what may be termed the law of the "survival of the 'fittedest' ". Although admittedly containing a word not to be found in Webster, this new law gave the title to the annual Berean sermon.

Animals and peoples of previous eras existed solely because they possessed strength and wisdom enough to combat successfully their many enemies. The strong survived, and the weak perished. There was no place for the unfit.

But as world conditions changed, as civilization became more and more complex, this rule that the fittest should last came to be less and less true. Basing his conclusions on the teaching of modern sociology, the speaker declared that today the instances of actual operation of the law are almost negligible; since under the pressure of the times, it is the one best fitted by artificial means who survives. The best teachers are often eliminated by educational requirements, while instructors of less worth are placed in their positions. So it is with almost every occupation of the present day. As the strong protect the weak through the medium of charity, hospitals, and other channels, it is often the latter class that survives, while the former perishes.

All this holds good in the world of religion as in secular fields, although many have refused to accept the fact. With the advance of atheism and apparently well-founded arguments against biblical truths, the religious worker is in dire need of accurate information to support his opinions, which are valueless without a solid foundation of circumstantial and factual evidence. Paul's definition of faith, "the substance of things hoped for, the evidence of things not seen," clearly indicates this. Only the one who

knows why he believes what he believes survives in the realm of religion. There can be no faith without a basis of logic and facts.

When the older Bereans controlled the society, the motto and slogan of the organization were used to excellent advantage in furthering the constitutional purpose of the body. Then Bereans remembered the origin of their names, that ones of ancient Berea "were more noble than those in Thessalonica, in that they searched the scriptures daily"; and they actually did so. It has been only since the young people assumed control that Berean work has fallen off.

Much of the fault with modern religion lies in the failure of workers to recognize their own responsibilities. They forget that the Great Commission was given in a larger sense than to a select eleven; they do not admit that each Christian is responsible for the salvation of his fellows. Every Berean is a teacher either formally or by example; and in the words of Dr. Powell (*Growth in Christian Personality*) "The teacher of religion should keep clearly in mind that although the amount of power possessed by an individual may be determined by inheritance, the direction in which that power shall be used is largely a matter of training."

Economic conditions have opened the way to work. Men are turning to God as sailors on a sinking ship. Now above all times is an opportunity for successful labor. But that labor will not be successful until the workers are fitted by study of the Scriptures to teach, not to gain the approval of men, but to be "approved unto God."

As Berean work progresses, then, the members should remember the meaning of their motto and actually "Search the Scriptures Daily." Attendance at church in preference to worldly pleasures and a recognition of our dependence upon God must replace the dry rot of "indifferentism." Push the work ever forward, ever upward, adopting as the Berean battle-cry, "Excelsior!"

THE new Junior Berean Book entitled, "The Hebrew People," is now ready for distribution. It is a very neat book, easy to understand and of clear print. The price is 30 cents for single copies; 27 cents each for 5 to 25 copies; 25 cents each for 25 or more copies.

## THE CHILDREN'S PAGE

PREPARED BY LOIS HUNT



*"The children of Israel brought a willing offering unto the Lord."*

### GIFTS FOR THE TABERNACLE

CAN YOU see the children of Israel as they stood at the foot of the mountain when Moses told them all that the Lord directed him to say? You remember, Moses had been up on the mountain top for forty days and forty nights, and in all that time he didn't eat or drink at all. When he came down his face shone so brightly that it frightened the people and he had to put on a veil. It must have been a reflection of God's glory, don't you think?

Have you ever seen a person so happy or so full of good thoughts that his face shone as though it were lighted from within? Talking to God for forty days surely made Moses forget the things of earth and remember only the things God wanted him to tell to his people.

In Exodus 35, you may read all about the furnishings God directed the people to make for the tabernacle. There were to be beautifully embroidered curtains, finely carved pillars, costly settings of fine gems, rare incense and spices—in fact, everything that would add to the beauty of their place of worship.

Do you know who gave all these beautiful things? The record tells us that as many as were of a *willing heart* brought an offering to the Lord. No one was forced to give a thing. And you know, children, I think that nearly everyone must have wanted to give something to the Lord, for the Lord had given so much to them.

It wasn't only the men who gave, either. For we read that the women who were wise hearted spun fine cloth for the curtains and for the robes of the priests and wherever they needed materials.

How do you suppose they learned to do all this difficult work of carving, engraving, and spinning? Who were their teachers? I wonder how many of you know. And who taught the teachers? Remember, in Egypt they had been slaves, working at the hardest labor possible.

And what do you think! they had to stop the people bringing offerings because they had more than enough! Wouldn't it be just fine if today we would give that much? And we could, too, if only everybody would remember how good God is to us and that we ought to show Him how much we appreciate His goodness.

Think for a moment of the many, many things mother does for you—smooths out your pillow when you are sick, helps you with your home work, invites your friends in to

enjoy your home with you, and oh! so many things we couldn't count them all. How would she feel if you never did a thing for her? Never went on errands for her while she rested her tired feet a moment, never picked the flowers for the dinner table, never helped care for little sister or brother?

That's just the way it is with God. He does everything for us, and it grieves Him just as it does mother if we are so selfish that all we do is take and take and take, and never give at all.

Let's watch out for ways in which even the smallest of us may do something for our heavenly Father.—*M. G.*

#### SHINE JUST WHERE YOU ARE

Don't spurn to be a rush light  
Because you are not a star,  
But brighten some bit of darkness  
By shining just where you are.

There is need of the tiniest candle  
As well as the garish sun;  
The humblest deed is ennobled  
When it is worthily done.

You may never be called to brighten  
The darkest regions afar;  
So fill for the day your mission  
By shining just where you are.

—*John Hay*

#### INTERESTING THINGS TO KNOW

THE streets in the ancient Eastern cities are usually crooked and narrow, but there is a street which is straight, and which is two miles long, that still runs through Damascus. No doubt this street was there in Paul's time, and it is probably the street referred to in Acts 9:11.

The word "Iconium" means little image. This city was the capital of Lycaonia, in Asia Minor. It was a large and rich city, one hundred twenty miles north from the Mediterranean Sea. It was on the much-used road between Ephesus and Tarsus.

Antioch in Syria was situated about three hundred miles north of Jerusalem, where the chain of the Lebanon mountains, running northward and the chain of the Taurus Mountains, running eastward, met. Antioch was located on a bend of the Orontes River, sixteen miles from the Mediterranean Sea.—*Smith's Bible Dictionary.*

# With Our Sunday Schools

LESSON 9.—August 28, 1932

## GIFTS FOR BUILDING THE TABERNACLE

Exodus 35:4 to 36:7

Devotional Reading: Psalm 84:1, 2, 8-12

### GOLDEN TEXT

Honour the Lord with thy substance, and with the firstfruits of all thine increase.—Proverbs 3:9.

#### A STUDY OF THE SUBJECT

**Topic: Giving to God.**

**Basic Truth:** "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

**I. The Need of Giving.** The construction of the tabernacle was not required by the necessity of God but by the needs of Israel. As Paul said, "God that made the world and all things therein . . . dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing".—Acts 17:24, 25. But men need a suitable place where they may feel themselves draw near to God. The act of giving for the building of churches and temples has a tendency to attract and hold the interest of the creature in the Creator. For our own sakes we need to give to the service of God that we may appreciate more fully our obligation to Him for all that we have and all that we are.

**II. The Manner of Giving.** When influenced by the spiritual meaning behind their giving, Israel always gave willingly. When the money and material for the temple was provided through the liberality of the people, David reasoned rightly that all they possessed came from God. "Who am I, and what is my people," he prays, "that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."—1 Chron. 29:14. The manner of the children of Israel in raising the amount necessary for the construction of both the tabernacle and the temple provides the godly with a standard of action in similar matters for all time.

**III. The Kind of Giving.** Israel gave of the best the people possessed. Nothing of an inferior quality was taken to Moses for use in the tabernacle. When it came to the matter of sacrifice, if a man did not possess a lamb he might bring two young turtle doves or pigeons (Lev. 5:7); but they must be of the best quality. God never requires a man to give something he does not have, but He does ask that he give of the best that he has and in proportion to all that he has. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him".

#### PRACTICAL APPLICATIONS

**An Offering:** The tabernacle was built by freewill offerings. The people brought what they possessed, and those who were gifted in various lines of artifice and labor gave of their time and talent. The mutual and united co-operation of all in building the tabernacle made it easy for all. The burden, if there was one, was distributed among all. When people

give out of a cheerful heart, it ceases to be a burden and becomes a joy. The people were returning to the Lord what the Lord had loaned to them for their use. The Lord is just as desirous that His followers bring in their offering today, as He was of Israel during the wilderness sojourn and in their final possession of the promised land.

**A Cheerful Heart:** The offerings for the tabernacle were to be taken from those of a "willing heart". The Lord loves cheerful giving, not of necessity or grudgingly. Give as unto the Lord and not as unto man.

Cheerful giving is never a burden.

A freewill offering is not a tithe.

A bookkeeping account with the Lord will show many surprises.

No man ever became poor in paying his tithe to the Lord.

The man who gives to the Lord is a booster; the man who doesn't pay is a knocker.—C. E. R.

#### THE GOLDEN TEXT

"Honour the Lord with thy substance, and with the firstfruits of all thine increase".—Proverbs 3:9.

How nicely this command of Solomon's fits into today's lesson! This is what the Israelites did in building the tabernacle. They honored God by giving of what they had just as they were asked to do, both men and women. They did not all give alike, but all gave of what they had and made a willing offering of it.

This might well be an example for us to imitate. How few of us really give of our substance as did these people! Solomon said, "Honour the Lord . . . with the firstfruits of all thine increase". I wonder how many of us carry out that command. If we could all live up to that, no doubt the Father's work would advance in a way equal or beyond the work of the tabernacle.—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### Giving in Christian Life

Christ, our nobleman, is in a far country to receive for Himself a kingdom. He has delivered to us certain pounds (sums of money) to use in his interests while He is away. According to the parable there will be a day of reckoning whether we want it or not. All things belong to God and are merely loaned to us to use partly for ourselves and partly for Him. Nebuchadnezzar was driven from men for seven years because he refused to give God the credit for the building of great Babylon. When he was ready and willing to recognize that all was God's and was to be used

for His glory, then God caused his reason to return and placed him upon his throne again. (Study Daniel 4:34-35.) We are just as answerable to God for the way in which we use the wealth that He has entrusted to us.

Tithing was practiced by Abraham 430 years before the giving of the law. Melchisedec, type of Christ, received tithes of Abraham. (Heb. 7.) Can we claim to be of the seed of Abraham (Gal. 3:29) and not pay tithes to Christ, the priest after the order of Melchisedec? Righteousness is imputed "unto them . . . who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised."—Romans 4:12. We must have Abraham's faith, but "faith if it hath not works is dead, being alone."—James 2:17. Paul instructed the Corinthians "concerning the collections (logia—tax gatherings) for the saints" in 1 Corinthians 16:1-2. "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Proverbs 3:9-10.—H. A. S.

#### INTERMEDIATE CLASS

**Topic: Giving Our Best to God.**

In today's lesson we learn more about the tabernacle which the Israelites built in the wilderness. Let us notice first that God did not force anyone to give an offering for the building of the tabernacle. For we read in Exodus 35:5, "Whosoever is of a willing heart, let him bring it, an offering of the Lord." We get the same thought over in the New Testament, 2 Corinthians 9:7, that "God loveth a cheerful giver." So when we give for the Lord's work, whether the gift be large or small, let us give it gladly, not thinking for a moment of what we might have for ourselves if we kept it. In Exodus 35:21, 22, we read that all those whose hearts were stirred and whose spirits were made willing gave of their best. In verses 25, 26, what does it say of the women?

There was some very careful and intricate work required in the building of this tabernacle. Who gave them the skill necessary? Ex. 35:30-35. Who gave Bezaleel the skill? Did the people grow weary of giving? Ex. 36:3. Was enough offered to complete the tabernacle as God had appointed it? Vv. 5-7. Can you imagine such a circumstance today? Why should there be such a difference? Remember, the Israelites were out in the wilderness where they could not obtain more possessions only as God gave to them. Do you think they suffered because of their generous offerings? How did God show His acceptance of the tabernacle? Vv. 34, 35.—M. G.



## AMONG THE CHURCHES

### CONFERENCE DATES

Iowa Conference and Bible School at  
Waterloo, August 23 to 28  
Eastern Nebraska Conference at  
Omaha, August 28 to September 4  
Kansas-Oklahoma at Arkansas  
City, Kansas, August 28 to Sept. 4  
Virginia Conference and Bible School  
at Maurertown, August 25 to Sept. 4

### ELDORADO, ILLINOIS

There were forty-seven present at Sunday school on Aug. 7. We have appointed Bro. Herbert Edmister as teacher for our adult class.

Although only a small number was present for Bible study on Tuesday evening we had a very interesting lesson, conducted by Bro. Walter Wiggins.

Mr. Carl Davenport and bride (nee, Virginia Watson) of a year have recently announced their wedding which took place on July 5, 1931. They have successfully kept the secret, and we wish them much happiness.

### NAMES OF MINISTERS PRESENT AT GENERAL CONFERENCE

L. E. Conner, 610 Brinton Ave., Dixon, Ill.  
F. L. Austin, 5439 Ohio St., Chicago, Ill.  
D. G. Harvey, 907 So. Waugh St., Kokomo, Indiana.  
Sydney E. Magaw, 403 N. 4 St., Tiptecanoe City, Ohio.  
A. E. Hoskins, 436-22 Ave., N., St. Cloud, Minnesota.  
John Denchfield, Eden Valley, Minn.  
F. E. Siple, 135 Pennell, S. E., Grand Rapids, Michigan.  
H. A. Sheets, Woodstock, Va., Rt. 1, Bx. 56.  
M. W. Lyon, 13705 Diana Ave., Cleveland, Ohio.  
Harvey Krogh, Jr., Blair, Nebr.  
C. E. Lapp, Oregon, Illinois.  
Gerald Cooper, Ripley, Illinois.  
M. A. Woodward, Oregon, Illinois.  
C. N. Howe, 1036 Newton St., Waterloo, Ia.  
O. J. Parker, 725 So. Waugh St., Kokomo, Indiana.  
G. E. Marsh, 211 N. 5 St., Oregon, Illinois.  
Cecil A. Smead, Culver, Indiana.  
Paul C. Johnson, 304 N. 3 St., Oregon, Illinois.  
Richard LeCrone, Kennard, Nebr.  
V. Earl Thayer, 2626 Knight Ave., Rockford, Illinois.  
Arlen Marsh, Oregon, Illinois.  
Lucille LeCrone, Kennard, Nebr.

### HERALD RECEIPTS

Helen Porter; Bess Kasper; Lydia Railsback; Leota Hanson (for others); Alice Blyth (for self and others); Mrs. John H. Long; Ida Vogel (for another); Mrs. Harold Starbuck; Luella Caples; Mary A. Woodward (for others); Mrs. R. C. Drew; Mrs. Fred Cross; R. S. Lindstrom; Mrs. Chloe Sims; H. S. Bell (for others); Chas. W. Howe; Mrs. S. W. Coffman; Curtis Vance; Mrs. A. J. Chaplin (for another).

### HELPING FUND

Mr. & Mrs. John E. Miller \$1.00

### SENIOR YOUNG PEOPLE'S CLASSES

Brother Conner's class of senior young people decided to start at the beginning. So we took up the subject of creation.

In this phase of the study, we found that light was created before the sun and that the world in general was left incomplete at the time of Adam's fall. Christ is to return to complete Adam's work, to subdue and replenish the earth.

Next we studied Job, the oldest book in the Bible. Job was a righteous man and was blessed of God; but Satan denied his faith, and so God allowed him to be tested.

While we were discussing Job's description of death, the subject of everlasting torment was brought up. It was found that at only one place in the Scriptures did the suggestion of torment appear. This was the Greek word "tartarus," or place of punishment of the wicked. Hades, the place or abode of the dead, and gehenna, a place where Israel destroyed her garbage, are but synonyms for sheol, the grave. The effects of destruction will be everlasting, but there will be no torment.

The parable of the rich man and Lazarus was then brought forward, and Brother Conner was asked to explain it. He explained it in the following manner: The rich man was not particularly sinful but was blessed by God. Thus he represents the Jews. The poor man, on the other hand, was covered with sores, a type of sin, and received no blessings until he was taken to Abraham's bosom. Thus Lazarus was a type of the Gentile who, until taken through Christ into Abraham's bosom, was sinful and neglected by God.

The division of the sheep and the goats was next discussed, and Brother Conner explained that this judgment dealt only with the nations.

Christ's answer to the thief on the cross was also studied, and it was found that some translations changed the punctuation and so changed the entire thought.

No man until Christ was able to fulfill the law; but Christ, after winning life, gave that life for mankind. Christ, therefore, canceled the law of Moses and substituted the law of love.

The man who loves his neighbor as himself and who strives against wilful sin may, by accepting Christ, gain that which Adam was unable to keep and which the law of Moses could not provide—eternal life.

The primary thought of the lessons that Brother Austin's class of senior young people has just concluded is that God spoke. In ancient times, God's method of communication was by the prophets, and in the last days He has spoken by His son (Heb. 1:1, 2); but His word is just as effective now as then.

We then took up the study of Abraham's promise and its effect upon us. We found that through Christ, the Seed promised, we were joint heirs (Gal. 3:16). As Abraham was called the father of the faithful and was accounted worthy to receive the promise, we studied his life to find the qualities that pleased God.

Abraham was tested, first by following the call to leave his home, and again when God commanded him to sacrifice his son Isaac, through whom the seed was called. Thus the outstanding quality of Abraham was faith. Abraham was blessed by God in battle, and

while returning he was met by Melchisedec, King of Salem, priest of the most high God. We studied this priest as a type of Christ, the royal priest.

While studying the further wanderings of Israel, we found that the law was added because of transgressions. This was the sale of the seed, Joseph, into the land of Egypt. Because of this God was unable to fulfill the promise made to Abraham; and it was, therefore, a transgression. We studied the blessings God bestowed after they left the land of Egypt and His command to build Him a tabernacle. This tabernacle was not for His benefit, but that Israel might be blessed. Even so our sacrifices of today are for our blessings.

Next we took up the types of the tabernacle service. We found that the mercy seat was a type of Christ, the cherubim were a type of the church, and that Aaron was a type of Christ, thus making the priests helpers, the Levites, a type of the church.

We also studied the types of the sacrifices, how that Christ died for the firstborn as the Passover Lamb and thus redeemed the church. As the bullock, He died for Himself and His house; and as the goat, He died for the sins of the world. However, no type was perfect; and so it was necessary for Aaron to sacrifice once a year, while Christ, the great Anti-type, offered the perfect sacrifice and died for the sins of Adam and his posterity (Heb. 9:25, 2).

At the time of Christ's death, the veil of the temple was rent in twain, thus signifying that the tabernacle was canceled and that there was no more need for sacrifice. When Christ was resurrected, He had passed the veil into the holiest and was no more subject to death. While the type was imperfect and could not show a complete picture, the Apostle Paul, in the tenth chapter of Hebrews, has shown that those who are faithful will be taken into the holiest to serve with Christ (Heb. 10:19).

Edgar Harvey.

### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Lydia Railsback; Mr. & Mrs. John E. Miller; Mr. & Mrs. Chas. M. Updike; Mrs. Julia Ordnung; Elizabeth Ordnung; Mrs. Mary Woodward; Mrs. Gladys French; Leota B. Hanson; Mrs. Arra Hanson; Florence Hanson; Ida Vogel; W. A. Reid; Jessie M. Shea; Ellison Shea; Sarah Emms; Mr. & Mrs. J. D. Swartz; H. J. Stadden; Dorothy Magaw; Margaret J. Donaly; Mr. & Mrs. Glyn Starbuck; Frances Wynne; Ruchie Alexander; Ella Siple; Mr. & Mrs. T. M. Savage, Sr.; W. M. Bowers; Mr. & Mrs. G. B. Sprinkle; Mr. & Mrs. H. S. Bell; Harvey Krogh; Dorothy Krogh; Mrs. Myrtle Oliver; Anna Hammond; Mary Calkins; Mr. & Mrs. E. C. Railsback; Mr. & Mrs. Chas. Netts; Lawrenceville Church (Ohio); Mrs. D. F. Beck; Sunshine Class (Lawrenceville Church).

### CONTRIBUTION TO N. B. I.

A Friend	\$30.00
John Lehman	10.00
Verna Himmelright	15.00
	\$55.00

**MRS. THOMAS PASCOE**

Margaret Hogarth, daughter of Daniel and Elizabeth Hogarth, was born on Oct. 4, 1840, and passed to rest at her home at Hampton, Ontario, after an illness of only thirty-six hours, on July 6, 1932. She was the eldest of a family of fourteen, the surviving sisters and brothers being, Miss Mary Hogarth and Mrs. R. Pascoe of Solina; Mrs. Eva Fletcher, Kalamazoo, Mich.; Alfred Hogarth of Hampton; Geo. H. of Regina, and Dr. Luther N. of Detroit, Mich.

The deceased was married to Thomas Pascoe on April 17, 1862, who preceded her in death eleven years ago. Nine children came to bless their home, six of whom survive, Herbert of Zion; Arthur L. of Solina; Dr. Mark of San Gabriel, Calif.; Mrs. R. J. McKessock and Mrs. H. E. Tink of Solina, and Margaret at home. Lewis T. died a month ago, Alberta Westlake a few years after her marriage, and Loran, the youngest son, at the age of 19. She also left nineteen grandchildren and seventeen great grandchildren.

In early life Sr. Pascoe united with the Church of God at Solina, being baptized by Elder R. V. Lyon, and remained true to her faith until death. She was an earnest temperance worker all her life, being connected with the Royal Templars and Sons of Temperance in former years and was a member of the W.C.T.U. at Hampton at the time of her demise.

The funeral took place on Friday afternoon, being conducted by Elder C. E. Randall of Fonthill, Ont., who took for his text, "If a man die, shall he live again?" Job 14:14. Mrs. W. R. Courtice sang very sweetly, "Some Day the Silver Cord Will Break." Many beautiful floral tokens covered and surrounded the casket, and she was borne to her last resting place by her six grandsons and laid to rest beside her husband in the family plot at Solina to await the resurrection morn.

**WALL MOTTO FOR SALE**

"The Call of the Church for Men" is a striking poem written by R. H. Judd, which was printed in The Herald of April 21, last year. Bro. Judd has a large stock of these poems on hand, printed on durable card for five cents each, and on ordinary paper for one cent each, of which he is anxious to dispose. Those on cardboard make a neat wall motto. If you can use some of these, it will be much appreciated by Bro. Judd. Address him at 111 Milverton Blvd., Toronto, Ontario.

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**BETWEEN YOU AND ME—**

Bro. and Sr. D. G. Harvey and the girls, and Bro. and Sr. Parker of Kokomo are remaining over a few days at Oregon.

We were glad to welcome large delegations at General Conference from Virginia, Minnesota, Indiana, Ohio. Bro and Sr. Chas. Howe of Waterloo, Iowa, and Bro. J. F. Carpenter of Brumfield, Ky., were also welcomed by old friends and brethren.

Much merriment resulted at Conference because of a committee appointed by Bro. Conner, called the "horse committee". One of the horses used in the Home gardens decided that conference time was the best time to die, and money for the purchase of another was raised by voluntary subscription. Not all horses receive publicity as did old "Doll".

The attendance at the evening services of Conference showed a steady increase, from 111 on the opening night to 245 on the closing Sunday. A total of 3,650 meals was served at the dormitory, and all expenses of the meeting were met by voluntary contributions before the close. All of this shows the united spirit of devotion to the cause of truth which was manifested.

At the Illinois State Conference business meeting held Aug 12, a good representation from the churches of the state was present, and we also were glad to have a number of visitors with us. We missed the Casey, Ripley, and Eldorado folks, Ripley being represented only by the Cooper young folks.

The final goodbyes are still ringing in our ears as we settle down to the regular routine on Monday morning. The attendance gradually increased until the last Sunday of the Conference drew a larger crowd than all the previous days. This was the most widely representative gathering of our people in the history of our church, and interest at all services was kept up to the very last. On all sides it was heard that it was good to be there.

Many of us are "touching shoulders" with others assembled from near and far at Oregon, Ill., the past two weeks in General Conference. The inspiration thus gained and the exchange of thought is mutually helpful.

Word from Sr. Lois Hunt tells us that little Erma Jane has now been home from the hospital three weeks and is improving wonderfully, through it will take a long, long time for the skin to grow over the ten inches or more all around the leg where the flesh was so seriously injured. Sr. Hunt says she believes more sincerely in prayer than ever. We are glad that God is manifesting His loving care over little Erma Jane and her family.

The Exhibit Committee desires to include with last week's report the name of South Bend, Ind., as a point which contributed valuable material to the display which all enjoyed so thoroughly at General Conference. The exhibit was so excellent and regarded as so beneficial that it was decided to arrange one for next year's meeting, the same committee serving.

There were four baptisms during Conference, three of whom are members of the Rockford church and will be reported by Bro. Thayer. Mrs. Stone a daughter of our late beloved Sr. Morrill of Aurora was baptized by Bro. Marsh just at the close of the meetings. All rejoiced at the obedience of these.

An interesting letter from Sr. A. J. Chaplin, of Arkansas City, Kans., tells us that she would enjoy being able to attend General Conference and wishes also that all of the church folks from her locality could have been here. She says, "Surely the time is not far off when we can all meet together in unbroken brotherhood. May the dear heavenly Father bless the gathering together in His name, and may the unity of the spirit be kept that all may be done for His honor and glory."

## SO BE IT

By Arlen Marsh

*"For thine is the kingdom, and the power, and the glory, for ever. Amen."*

SEATED on the slopes of Kurun Hattin, a mountain of twin peaks towering some three thousand feet above the level of the Mediterranean and located a few miles southwest of Chinnereth (now better known as the Lake of Galilee), Jesus of Nazareth taught His apostles to pray. The setting was ideal for the matter at hand, for nowhere in the world, the frescoed halls of earth's best churches not excepted, is it easier to comprehend divine things than in desert or mountain. An ethereal power seems to emanate with irresistible attraction from the residence of God, forming an aura indescribable, but none the less real, about the spot.

"After this manner therefore pray ye," began the Christ; and He continued through the most famous petition of all time to its close, "Amen," a word omitted from Luke's account of the occasion but included in the record left by Matthew.

Two thousand years have passed since this memorable scene occurred, two thousand years of religious growth, stagnation, and decline. During that period, the prayer that was established by the Messiah has risen from countless million throats, until today it has assumed the character in many instances of the "vain repetitions" against which the Nazarene Himself warned those who were with Him on "Hattin's Horns."

As time went by, the meaning of the words which Jesus had used became blurred, obfuscated by a haze of forgetfulness. Particularly was that true in the case of the third sentence of the plea: "Thy will be done in earth, as it is in heaven." So it has been with the conclusion of the whole, "Amen," "So be it," pronounced casually, formally, and without a thought as to its deep significance.

Paul, advising Timothy regarding the practice of his religious profession, laid down a command that has been obeyed assiduously for nearly twenty centuries. "I exhort therefore," he wrote, "that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."—1 Timothy 2:1, 2.

Rather than pray with the spirit of the Christ in Gethsemane, desiring that God's will, not ours, be done in earth, as it is in heaven, the majority of us consciously or unconsciously obey the Apostle's dictum by asking for the success of the particular political, social, or economic plan we think the best for ourselves. When, perhaps, the Farm Board, the tariff, or the relief bill that we may not favor is considered good by a paternalistic Congress, we exercise our constitutional right of free speech by liberally

berating the members of that Congress. That God's will undoubtedly has been done and that we have concluded our petition that it be done with a sonorous, "So be it!" are forgotten or ignored. God's will has differed from our own; so we mentally turn thumbs down.

"In all thy debates," said William Penn, "let truth be thy aim; not victory or an unjust interest."

The good Quaker's philosophy is an excellent one, but it is sadly neglected. In Bible class or Berean society, in Sunday school or church, pet theories regarding the interpretation of some scriptural passage are advanced with an obstinacy that clings to the original thought in the face of overwhelming argument. Similiar is controversy vociferously carried forward on the political questions of the day. As in the case of our prayers that attempt to make up in a false fervor what they lack in patriotism and desire, God's will and God's truth are subordinated to our own personal prejudices. Solomon's statement that "desire accomplished is sweet to the soul" (Proverbs 13:19) is indeed true, but all too often the desire is a selfish one.

Forgiveness has been a principle of Christian teaching since the days that Galilee knew Jesus. It was incorporated into the Lord's Prayer and so has been repeated faithfully and automatically for almost two thousand years in the form, "Forgive us our debts, as we forgive our debtors." With the rest of the petition, this sentence has come to be more formal theory than practice. We speak proudly, half-condescendingly, complacently with Jehovah, "Thy will be done. . . . Amen," and do our best to keep it from being done by disobeying His commands. The cause for the enmity we have forgotten; but nevertheless, we conscientiously walk by our enemies with our skirts figuratively drawn aside and our noses tilted high.

These, like those of the Revolution, are times that try men's souls. They are times that call to mind the value of religion in everyday living, times that refresh the memory and remove the clouds that conceal the significance that we ourselves have hidden and have lost from the prayers we offer up to God. Now, as at no other period, the cry, "God's will be done!" is needed. This is the opportunity of sixty generations to add with heart-felt fervency, "So be it," to that prayer.

## ANNUITY BONDS

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NATIONAL BIBLE INSTITUTION  
OREGON . . . . . ILLINOIS

# THE RESTITUTION HERALD

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NUMBER 47

## “CALL UNTO ME”

By Mary A. Gesin

FOR two weeks past we have been living at high tension at Oregon. Day and night we have been studying the Book of books, concentrating our minds on God's revelation to us, and feasting on the good things He has so abundantly provided. And not the least part of the pleasure derived has been because many of us to whom these truths are precious, were gathered together from near and far and shared thought with thought, each thus building up the other with the results of study.

“The Gospel and the Times” was the general theme for the conference, and the deliberations in class and the subjects of the sermons all touched upon this most pertinent topic. Unusual times like these call for unusual support and assistance. The things which ordinarily sustain us have been found to be weak and faulty. They have left many of us grasping for a firm foundation amid the crumbling ruins of our lives.

Many were the precious promises which took on added lustre as we studied them anew; brighter and clearer grew our hope in the nearness of the return of the promised Messiah. Those of us who perhaps had cast away our confidence realized afresh with the great Apostle (Heb. 10: 35-37) that we “have need of patience, that (we) might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.”

Glorious, indeed, is the knowledge that there is One who knows the solution to all the perplexing problems confronting us; that He is now “even at the door”, and soon, very soon, He will quiet earth's turmoil and restlessness, even as He did the waves of Galilee when He spoke those simple words, “Peace, be still,” so long ago. How our hearts long for that blessed day!

But are all the promises of God to the faithful set for some indefinite future time? Are not some of them ours to enjoy today, now, while we are suffering the disappointments of life, the sorrows, troubles, and even greater privations that may confront us tomorrow? What can we clasp and say this is mine to enjoy now?

Between the lids of the dear old Book we find many, yea countless, assurances of God's mercy and favor attending us in the present. We can scarcely choose one from the number, as we daily gain courage from the reading of His Word. But among the expressions of that old “weeping” Prophet, we find a gem shining out clear as crystal and refulgent with power. He could not have been weeping when by inspiration he penned these words:

“Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.”—Jeremiah 33:3.

People of the Church of God, fellow members of His body, let us claim this promise for our own. Surely He meant it for us, if we are doing His work, living faithfully and honestly in His sight before all men. Let us call upon Him; let us prove Him and see if He will not answer!

In your local church work you may be hindered because of lack of leaders, absence of funds, or for any other reason. *Call unto Him, and He will answer you.* In your state work you, no doubt, see a whitened harvest only waiting for laborers to gather it in. *Call unto Him, and He will answer you.*

In our National work, without which both local and state work would be seriously handicapped, we are compelled to retrench for lack of financial ability. Let us *call unto Him, and He will answer.* He will show us great and mighty things which we do not know.

And you who are isolated, perhaps longing for some definite opportunity for serving your Lord and Master, do not sit supinely down, regretting your isolation. *Call unto Him, and He will answer you.* He will supply work for willing hands to do, work “which thou knowest not.”

Then when we have called unto Him, and He has answered us, let us accept the task He gives, whatever it may be, whether to our own particular liking or not, and use our full energies, physical, material, and spiritual, that others may draw from that sustaining strength that is ours to enjoy today.

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."*—Jeremiah 2:13.

## He Who Is Our Life

"Jesus, Thy life is mine!  
Dwell evermore in me;  
And let me see  
That nothing can untwine  
My life from Thine.  
Thy life in me be shown!  
Lord, I would henceforth seek  
To think and speak  
Thy thoughts, Thy words alone,  
No more my own."

## Increasing Cost of Government

ONE-FOURTH of all the money earned by the people of this country is required to pay the expenses of government. Although the population of the United States has grown but twenty-seven percent since 1914, our national expenditures have increased three hundred thirty-eight percent. "The expense of the federal government at Washington amounted to \$1,098,602,065 in 1914 and increased to \$4,821,374,569 in 1931," declares an editorial in *The Pentecostal Evangel*. In many states taxes have become so heavy that property owners cannot pay them, and the land is reverting to the state.

The cost of government is constantly mounting, and the ability of the people to pay is constantly going lower. It is not hard to foresee the probable outcome. The same condition will develop in this country that was brought about in Egypt in the time of Joseph, when ownership of the entire country passed into the hands of the government, and the general population was reduced to the practical status of serfs. So far as ownership of the land is concerned, the Communist would look upon such a result as highly desirable; but we question whether the average American would welcome it or even permit it to come without making a vigorous and perhaps bloody protest. It would be well for our government to take this situation into serious consideration.

To those who look for the Savior, however, there is promise and hope even in this dismal outlook, for such conditions have been predicted as marking the time of the end.

## Our Task as a Church

THE task of the Church of God in these days is a peculiarly happy one. It is impossible to conceive of any occupation more wholly satisfactory to the heart and richer in its present and future reward than is the accomplishment of the duty God has placed upon us at this time. Well may Isaiah cry, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation."—Isaiah 52:7.

Such is the blessed task of the Church of God. There is nothing else for us to do. It is our one great all-absorbing aim and occupation—to bring good tidings, to publish peace, to preach salvation!

How greatly the world needs our message! The philosophical vaperings of men, the vain promises of politicians, the weak and ineffective teaching of moralists, the fruitless endeavors of religious leaders who leave Christ and the Bible out of their plan—none of these can by any means meet the crying need of humanity for God and for salvation from sin.

The Church of God has in its coffers of faith the richest of all treasures for mankind today. It has a definite and positive revelation of God; it has a solution for every problem of government and of society; it possesses truths that bring assurance and comfort which no other message contains and which no other power can provide, for it is dispensing the rich wisdom and the certain promises of the eternal Father of love.

The world is hopeless—the Church of God has a message of glorious hope. The world is writhing in the agony of sin—the Church of God knows the way of deliverance from every burden of guilt. The world is bleeding from the wounds of war—the Church of God has divine assurance that a day of peace is at hand. The world has need of a Savior, a Deliverer, a righteous Judge and Ruler—the Church of God has knowledge of One in whom is centered all of these attributes and elements of character; and, further, the Church of God is authorized by Jehovah to inform the world of His coming to exercise His blessed powers on its behalf! The hearts of men are now softened by adversity and made receptive through suffering; may we use the opportunity to impress upon them the glorious truth of God!

# General Conference Report

THE opening session of the eleventh annual General Conference of the Church of God was called to order by President L. E. Conner at 3:15 p. m., August 9, 1932. Devotional exercises were led by F. L. Austin of Chicago. By general consent the reading of the minutes of the last conference was omitted, as all had been reviewed and approved at the close of business last year.

The president proceeded to appoint the following committees:

Committee on Nominations: A. G. Townsend, of Michigan, chairman; H. A. Sheets, Virginia; Miss Elizabeth Ordnung, Illinois; Miss Charlotte Gardiner, New York; and H. A. Hoskins, Minnesota.

Survey Committee to inspect the properties: C. B. Compton, Virginia, chairman; Ernest Boyer, Virginia; R. F. Underwood and Mrs. Edna Brewer, Ohio; Mr. and Mrs. W. F. Hoskins, Minnesota; C. W. Swihart and Miss Leona Lathrop, Nebraska; Mr. and Mrs. C. W. Howe, Iowa; O. J. Parker and D. G. Harvey, Indiana.

The Committee on Credentials, of which Miss Charlotte Gardiner, New York, was chairman, was appointed at an informal session earlier in the day.

The president gave an address in which he explained the manner in which the work of the Board had been carried on during the year. He stated that the greatest harmony had prevailed at all times; that the Board had met eighteen times, four times with all members present, thirteen times with four members present, and once with three members present. He commented on the importance of the board members being so located that they could easily attend the regular meetings or be called together readily in case of need. He discussed to some length the effect of the depression on the receipts of the institution and on the efforts that had been put forth to cut down expenses by reducing salaries and dispensing with all departments that could by any possible means be omitted.

The treasurer's report was presented, considered carefully, and approved. The full report of the treasurer will appear in a later issue in connection with the detailed report of the business manager.

The financial standings of the various departments for

the past three years were compared, a report of which is included in the manager's report and so will be omitted here.

It was reported concerning delinquent subscribers to THE RESTITUTION HERALD that 94 were overdue one year or more; 159 from three months to one year. Of those overdue more than a year three had asked to be discontinued without paying the balance due on their subscriptions, and one had remitted. Of those overdue three months to one

year eighteen remitted when notified, five discontinued without paying up their subscriptions, and the others made no response to the notification they received.

President Conner explained how the business at the greenhouse had declined and why the property could not be sold. As the reasons given are included fully in the report of the secretary, they are omitted here.

The first business session recessed at 4:50 p. m. until the following day.

WEDNESDAY, AUGUST 10, 1932

THE second business session of the General Conference was called to order by the chair at 3:00 p. m. Devotional exercises led by Elder G. E. Marsh were followed by the reading of the minutes of the previous meeting. The minutes were approved.

The report of the Exhibit Committee which had been appointed as a standing committee the previous year, was read by the chairman, Mrs. F. L. Austin, and approved. The report in full follows:

Your Exhibit Committee offers as its tangible report the Exhibit in the southwest basement room of the church.

We are much pleased with this first exhibit. It surpasses our expectations. We wish to heartily thank those who have so splendidly cooperated in making it possible.

There are special and well-prepared materials from Arkansas City, Kansas; Culver, Kokomo, and South Bend, Indiana; Brush Creek and Cleveland, Ohio; Blanchard and Grand Rapids, Michigan; Blair, Nebraska; St. Cloud, Minnesota; Dixon, Oregon, Ripley, and Rockford, Illinois. These materials include church forms, attendance inducements, memory drills, finance methods, scrap books, note books, posters, maps, charts, banners, a card board model of the tabernacle, church bulletins, a sand table lesson, etc.

Besides these there are samples of tracts, Berean books, etc., from our own Restitution Herald print shop; a full line of samples from the David C. Cook Pub. Co. of Elgin,

## RESOLUTION APPROVING THE WORK OF THE BOARD OF THE NATIONAL BIBLE INSTITUTION

“RESOLVED: That we do heartily approve the earnest and sacrificing efforts of the Board of the National Bible Institution during the past year, and that we do hereby pledge ourselves to faithfully uphold its hands and righteous efforts throughout the coming year, even though some of its methods may differ from our ideas.”

The above resolution was introduced by F. L. Austin, who also moved its adoption. The motion was seconded by John Miller. Upon its unanimous adoption it was ordered published in display form in THE RESTITUTION HERALD.

Ill., and from the Eye-Method Pub. Co. of Oakland, Calif.; also numerous miscellaneous helps for Christian service.

A "Reflectograph" and a "Duplicator" are exhibited, and the use of both of these helps in teaching has been demonstrated to the Workers' Class.

There is also an account of the first attempt at a General Conference of our church people and photographs of many who were present at that meeting in Philadelphia in 1888; also a copy of the *Restitution*, dated Oct. 19, 1871. These historic things have attracted much attention from both old and young.

We feel that the exhibit has been most helpful. Much interest has been manifested in it. Many have visited it again and again, studying its various phases and making notes.

Your committee recommends:

1. That an exhibit be an annual feature of our conference.

2. That persons in attendance at conference this year who have been benefited by the exhibit urge their local workers to cooperate with next year's committee.

3. That care be taken to preserve such parts of this year's exhibit as may be helpful another year.

4. That we note the interest taken in the account of the 1888 conference, and profiting by that interest, that we file interesting features of the present exhibit for the next generation; and further that we create an album of photographs of current and future General Conference workers for the amusement of any concerned some fifty years hence.

Respectfully submitted,  
Exhibit Committee,

Mrs. F. L. Austin, Chairman, Chicago.  
Esta L. Starbuck, Rockford, Illinois.  
Nellie A. Halls, Cleveland, Ohio.

Following the receiving of the above report, it was moved by G. E. Marsh and seconded by Leota Hanson that a rising vote of thanks be given to the Exhibit Committee for its splendid work. The motion was carried unanimously.

The report of the Committee on Advertising Cards, also appointed last year, was given by Mrs. G. E. Marsh, the chairman. The work of this committee was to prepare a brief statement of the distinctive truths taught by the Church of God suitable to be printed on one side of a post card, the reverse to be left blank for local advertising or announcements. After having been returned to the committee for minor corrections, the report was accepted and the committee discharged. As the wording and general appearance of this card appear beside this column, it is not included here.

Communication to the conference from Elders E. E. Giesler of Moorefield, Nebraska, and E. O. Stewart

of Sweetwater, Texas, were read and the secretary instructed to make proper response to them.

The report of the secretary for the year 1931-1932 was given verbally and appears elsewhere under the caption, "Report of Secretary 1931-32." It was moved by M. W. Lyon and seconded by Miss Leila E. Whitehead that the report be accepted. The motion was carried.

As it was stated in the secretary's report that THE RESTITUTION HERALD was being sold on the street in Minnesota, M. W. Lyon questioned whether others might not be interested in attempting the same thing. The editor explained that the paper would be furnished weekly in quantities to anyone who desired it at two cents per copy, and the paper could be sold for five cents.

It was suggested that some local churches might desire to sell THE HERALD as a means of raising money for their work.

#### ELECTION OF OFFICERS

ALL reports having been received, the conference proceeded to the election of officers for the ensuing year. The Committee on Nominations rendered the following report:

We, the committee on nominations, submit our report, placing the following in nomination:

For president, L. E. Conner; for first vice president, Leland T. Hanson; for second vice president, J. H. Williams; for secretary, G. E. Marsh; for treasurer, T. J. Ellis.

It was moved by F. L. Austin, seconded by Leota B. Hanson, that the report be accepted and that the candidates recommended be placed in nomination. Motion carried.

Further nomination for president made by ballot completed the list of nominees for president as follows: L. E. Conner; F. L. Austin; G. E. Marsh.

The election results: L. E. Conner, 980; F. L. Austin, 163; G. E. Marsh, 323½.

Moved by F. L. Austin, seconded by Leila E. White-

## DO YOU BELIEVE THAT—

### — CHRISTIAN REQUIREMENTS ARE —

- (a) Faith in Christ and the gospel He preached? Gal. 3:26; John 6:29; Acts 10:37, 38, 43; Rom. 1:16, 17; Rom. 4:20-25; 1 Peter 1:7-9.
- (b) Repentance and baptism for remission of sins? Acts 2:38; 3:19; 8:36-38; 22:16; Mark 1:15; 16:16; Rom. 6:3, 4; Gal. 3:27; Mark 1:4, 9.
- (c) A life of active Christian service? Matt. 16:24-27; Rom. 12:1, 2; Col. 3; James 2:20-26; 2 Thess. 2:17; 1 Tim. 6:17-19; Titus 3:8.

### — CHRISTIAN REWARDS ARE —

- (a) A change from mortality to immortality at Christ's return? Rev. 22:12; John 3:16; 2 Tim. 4:1; John 5:28, 29; 6:39, 40; 1 Thess. 4:15-17; 1 Cor. 15:51-54.
- (b) Joint inheritance with Christ in His millennial kingdom? Gal. 4:7; Titus 2:7; James 2:5; Rom. 8:17; Rev. 3:21; 2 Tim. 4:7, 8; Eph. 3:6; Col. 3:4.
- (c) An eternal existence in a perfected earth? Luke 1:31-33; Rev. 21:1-5, 23-27; 5:9, 10; 2 Peter 3:13.

National Bible Institution, Publishers,  
Oregon, Illinois.



head, that L. E. Conner be declared unanimously elected president. Motion carried.

Nominations for first vice president: L. T. Hanson; J. H. Williams; M. W. Lyon; F. L. Austin.

Election results: F. L. Austin, 881 1-6; L. T. Hanson, 643½.

F. L. Austin declined to serve owing to his inability to attend regular meetings of the Board.

Second election for first vice president: L. T. Hanson, 1,094½; J. H. Williams, 1031½; F. L. Austin, 323½.

Moved by Leila E. Whitehead, seconded by Mrs. J. H. Williams, that L. T. Hanson be declared unanimously elected. Motion carried.

At 5:30 p. m., the meeting recessed until 1:30 p. m. on the following day.

THURSDAY, AUGUST 11, 1932, ELECTION OF OFFICERS  
(CONTINUED)

THE session was opened with congregational singing and prayer by Elder M. W. Lyon, following which the minutes of the last meeting were read and approved. The report of the Committee on Credentials was read and the proper voting power assigned to each delegate.

The conference then proceeded to the nominating of candidates for second vice president. Results were as follows: J. H. Williams; Mary A. Gesin; Paul C. Johnson; M. W. Lyon; and J. W. Williams.

Election results: J. H. Williams, 1371; Mary A. Gesin, 1; J. W. Williams, 16½.

Moved by Mary A. Gesin, seconded by Ida Vogel, that J. H. Williams of Rochelle, Illinois, be declared unanimously elected second vice president. Motion carried.

Nominations for secretary: G. E. Marsh; Mrs. Esta Starbuck; A. G. Townsend.

Result of election: G. E. Marsh, 1163; Esta Starbuck, 215½.

Moved by Mrs. Esta Starbuck, seconded by Leila E. Whitehead, that G. E. Marsh be declared unanimously elected secretary. Motion carried.

Nominations for treasurer: T. J. Ellis; F. E. Siple; A. G. Townsend.

Result of election: T. J. Ellis, 1148¼; A. G. Townsend, 233; F. E. Siple, 1.

Moved by A. G. Townsend, seconded by H. A. Sheets, that T. J. Ellis be declared unanimously elected treasurer. Motion carried.

The report of the Survey Committee was called for and read by Chairman C. B. Compton as it appears below.

The Committee of Survey looked over the property of the National Bible Institution and reports the following:

1. Print Shop:

The committee found the office in fair shape.

We recommend that the management run it as economically as possible and cater more to outside job work.

We also recommend that the entire brotherhood should subscribe for the paper.

2. Home:

The committee found the home to be an ideal home for old folks or anyone desiring a home.

We recommend that the management and ma-

tron mutually agree for a sick room down stairs.

We further recommend that the brotherhood at large recommend this home for the old people in their own communities who wish a home of this kind.

3. Greenhouse:

The committee recommends that the management continue their program of economy as in the past year.

We advise, in regard to the indebtedness of the National Bible Institution, that the brotherhood at large sacrifice and give as much as possible.

Respectfully submitted,

(Signed)

Charles B. Compton, Chairman.	E. L. Boyer.
Leona Lathrop, Secretary.	R. F. Underwood.
Mrs. W. F. Hoskins.	Edna Brewer.
W. F. Hoskins.	O. J. Parker.
D. G. Harvey.	Charles W. Howe.
C. W. Swihart.	Mrs. Charles W. Howe.

It was moved by F. E. Siple, seconded by B. H. Carpenter, that the report of the Survey Committee be received and placed on file. Motion carried.

The president re-appointed the Exhibit Committee to continue for another year: Mrs. F. L. Austin, chairman; Mrs. Esta Starbuck; and Mrs. Nellie Halls.

The president was questioned by F. E. Siple as to the prospect for a Training School for the coming year, to which response was made that it would be impossible to continue the School unless more funds were made available for that purpose. It was stated that four individuals had thus far asked for admission to the school. To bring the matter more definitely before the conference, a motion was made by F. L. Austin, seconded by C. W. Howe, that the Training School be discontinued for the time being.

Extended discussion of the motion followed as to the cost of the School, which cost was estimated by Austin, Conner, and Marsh as not less than \$1,000 a year. It was further suggested by F. L. Austin that for the present the church at large was amply supplied with ministers; and as all now available were not employed for full time, he favored the adoption of the motion.

The motion to discontinue the Training School for the time being was carried.

The president presented the matter of finance. He stated that we were now paying but half salaries to our employees even after extensive reductions had been made and the help cut down to the lowest possible minimum.

A number earnestly contended that tithing should be more generally adopted by our people to meet the needs of the church, local, state, and national. On a call for hands indicating tithers, a large percentage of those present responded as already giving a tithe of their incomes to the Lord's work.

On request of F. E. Siple, the present payroll was placed on the blackboard, together with contributions to the work for the past three years.

At the suggestion of F. L. Austin, the president appointed a temporary Advisory Board to meet with the Executive Board and present suggestions for the financial furtherance of the work of the N. B. I.

The following committee was appointed by the president for that purpose: F. A. Stilson, Indiana; C. B. Compton, Virginia; H. S. Bell, Wisconsin; John Carpenter, Kentucky; W. F. Hoskins, Minnesota; Miss Leota B. Hanson, Missouri; Mrs. Chas. Miller, Illinois; Miss Margaret Ellis, Iowa; and R. F. Underwood, Ohio.

At 4:15 p. m. the meeting recessed until nine o'clock Friday morning.

#### FRIDAY, AUGUST 12, 1932

THE meeting was called to order by the chair at 9:00 a. m. Prayer was offered by Harvey Krogh and L. E. Conner. The minutes of the previous meeting were read, corrected, and approved.

One of the horses used at Golden Rule Home having died during the conference, Miss Leota B. Hanson was appointed a committee of one to receive contributions to replace it. On motion of Mrs. T. J. Ellis, seconded by H. A. Sheets, the N. B. I. was authorized to receive into the general fund any surplus that remained after a horse was purchased.

Mrs. F. L. Austin, chairman of the Exhibit Committee, announced the appointment of local representatives in different communities to push the work of the committee so that the exhibit would be better than ever next year.

The matter of the financial needs of the Institution was again presented and resulted in a number of practical suggestions being made to assist in carrying forward the work. Among others of unusual merit was a suggestion of Miss Leila E. Whitehead that the needs of the N. B. I. be more frequently advertised in THE RESTITUTION HERALD. The secretary suggested that different individuals who are not connected directly with headquarters write appeals from time to time for publication in THE HERALD, also that personal letters be written by different ones to their own friends who are interested in the cause to invite their support for it. F. L. Austin said that people present at the conference should be given inspiration to campaign others to carry on the work, to stand by and see through the thing they have undertaken; that each individual should be held personally responsible for his or her part. He declared that if the campaign is put properly before the people, it can be put across.

On suggestion of Mrs. T. J. Ellis, the president appointed a committee composed of one teacher, one civil service employee, one nurse, one farmer, etc., to write to members of their own profession or occupation soliciting funds for the Institution. The following were announced as members of that committee: teachers, Miss Margaret Ellis, Waterloo, Iowa, chairman; Miss Leta Missman, Dixon, Ill.; Miss Sadie Savage, Waite Park, Minn.; bookkeepers, Miss Frances Rossiter, Dixon, Ill., chairman; Mrs. Edna Beck, 5424 Race Ave., Chicago, Ill.; physicians, John Roberts, Dixon, Ill., chairman; civil service employees, Chas. B. Compton, Manassas, Va., chairman; stenographers, Mrs. Esta Starbuck, Rockford, Ill.

Continuing the financial discussion, C. W. Howe suggested that more support would be received from Iowa if a broader policy as to teaching were adopted. This point

was considered at length, the general opinion seeming to be that the present policy should be continued.

The suggestion of Mrs. T. J. Ellis that a vocational committee be appointed was made a formal motion by Miss Margaret Ellis, seconded by M. W. Lyon, and carried.

The following resolution was presented to the conference by M. W. Lyon, seconded by Sidney Jackson, and adopted:

#### RELATION OF PASTORS TO THEIR CONGREGATIONS

Inasmuch as Scripture places pastors of churches in the position of overseers of the flock of God;

Be it resolved: That we recommend and strongly urge upon the Churches of God everywhere that they recognize their pastors as the unofficial head of every department of the church, that the Sunday school, Berean society, ladies' aid, and every activity of the congregation, both official and unofficial, may work together as a unit under the oversight of the pastor.

Reverting again to matters pertaining to finance, A. G. Townsend asked if it would be necessary to keep the same force at the office if the Training School were discontinued. The president replied that the question could not be definitely answered at this time as it would have to be taken up with the heads of the several departments, but he assured the conference that the force would be cut down wherever possible.

The meeting recessed at 10:40 a. m. until 1:00 p. m.

Called to order by the chair at the appointed time and opened as usual with prayer. The minutes of the last meeting were read and approved.

The following resolution was presented by F. A. Stilson, who moved its adoption. The motion was seconded by Paul C. Johnson.

#### NEEDS OF THE N. B. I. TO BE PUBLISHED

Be it resolved: That the National Bible Institution put on a thorough campaign through THE RESTITUTION HERALD and otherwise to place before the churches the financial needs of the Institution; and that a group of names not on the N. B. I. Board be published as references to dispense information as to the nature of disbursements that are being made of monies received.

The motion that the above resolution be adopted was carried.

It was suggested by A. G. Townsend that the editor, associate editor, and bookkeeper be put on half time with reduced salaries and that all other salaries be sharply reduced. The matter was discussed at length. The president stated that it would be impossible to carry out all of the suggestion made, but that the Board would do its best to bring about a general lowering of expenses.

The work of the greenhouse was explained, showing why it was necessary to keep experienced men in charge in order to prevent loss and why more members of the church were not employed. The president stated that it had thus far been impossible to find men in our own church who were experienced in greenhouse management. He was fully supported by F. L. Austin, who had had complete charge of the work for nearly ten years.

The question was raised as to whether the Oregon

*Continued on back page*

## LITERAL AND FIGURATIVE SCRIPTURES

By J. G. Haupt

THROUGHOUT the whole Old Testament period there was nothing of the nature of God's church. Before the special laws to Israel were given to them, God helped to prepare them for the great day at Sinai. There He gave them, through Moses, the system of laws by which they, as His chosen people, should be guided. They thus became a special nation, a chosen people, unto the Lord. This was not in the nature of the New Testament church where believers united in serving God according to His plans.

At the cross there was not yet a church. At the resurrection those who had been nearest to the Messiah had not yet learned to understand the principles that were governing God's plans for them. Jesus walked to Emmaus with two disciples. They did not understand Him until He sat at the table with them. When their eyes were opened to the light of truth, they were ready to acknowledge their Redeemer.

The Day of Pentecost entirely opened to the believers the great light that was to overshadow them through a period of faith. The church was organized. This was the literal church. It was not like the congregation of Israel that years before had gathered in the wilderness. They were constituted into the one body of Christ, of the Messiah, who had long been promised to them.

God very early drew into His great church the strong work of a never tiring apostle, a Pharisee by birth and training, a devoted Jew. He immediately took upon himself the great work of the Messiah, and no one ever worked more untiringly for the growth of the church which He had lovingly placed upon his shoulders. The reader may learn the name, the literal name, of this great church. It is found in 1 Corinthians 1:3, 2 Corinthians 1:1, and in many other passages throughout the epistles of Paul. That was the only Bible church.

In writing to the Roman brethren the Apostle Paul informs that church that he carries with him greetings from the churches of Christ whose message he bears. This message came from the church of God at Berea, church of God at Corinth, and probably of every church of God that had been visited by the Apostle Paul. These were all churches of Christ, or Christian churches. These were not names of the individual organization, but they merely shared the membership of all these churches consisting of Christians. All the churches of Christ, all the Christian churches, looked to the center of the Roman Empire as a choice place as a center for the church of God. Paul for many years had longed to have an opportunity to go to Rome so that he might there organize the glorious church of God. He did so.

The church of God was designated as the one church,

the universal church. This term, universal church, literally is the catholic church. If the Roman Catholic Church, or the Greek Catholic Church, or the Anglican Catholic Church, which style themselves the Holy Catholic Church, hold the same truths as the great church of Paul, each should be regarded as the church of God.

I hold myself to be a Missionary Baptist. If correct in its teachings, the latter is undoubtedly the church of God, as far as it goes. But there is more to the church than the missionary spirit and baptism. I am likewise an Advent Christian. As to the advent, I believe in both the first and second. As to the second coming of the Messiah, I am just as fully convinced as I am of His first advent, that He was conceived by the holy breath of God, as announced by the angel Gabriel to Mary before they left Nazareth for their journey to the City of David where the birth took place. But the advent is not all of the faith of Christianity, the faith in the Messiah. It is best to add here all the truths for which the church of God in Paul's time, took valiant service.

The mere name of a church is only a figure of the truth. Its doctrines, its adherence to the one faith, the one hope, the one love of the true church, constitute the duty of every church that has placed itself under God and His Son, Jesus the Messiah. There are many illustrations of the literal in Bible statements and their figurative language. The figurative language can never go farther than the meaning of the figure. The literal, the true interest, is the criterion.

Not long ago I had occasion to be in Shreveport in the northwest corner of this state over Sunday. Early in the morning I requested our hostess to inform me about the church notices of that day. Being teacher of the Bible class in the Christian Sunday school of Natchitoches and there being no Church of God school in our city, I suggested the Central Christian Church. The newspaper announcement stated that services in the Central Christian Church would be conducted by Reverend ——. I stopped the reading by saying that I went to no Christian Sunday school or church conducted by a Reverend.

Alexander Campbell, who is credited with organizing the Christian Church, or Elder Stone, who really did so, did not use the title Reverend for the church pastor any more than does any church of God. The term reverend is found only once in the Bible and then is applied to God Himself as the only reverend. I attend services in practically all other churches without paying attention to this term, but I draw the line when it comes to any church with which I am connected.

The second choice was the King's Highway Christian Church. In a few moments I found that I was in the midst of a "three-god" church. Alexander Campbell, in line with the Church of God, had been opposed to all ideas of three gods in the Bible. The Church of God and the Christian Church have always taught that there is but one God and that God was later helped by His only begotten Son; while the translation of the holy *pneuma* into a ghost

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# Report of Secretary for 1931-1932

THE TWELFTH ANNUAL GENERAL CONFERENCE of the Church of God, which closed August 14, 1932, will go down in the history of the denomination as one of the most successful gatherings of the kind ever held. As is ever the case, there was much for which the assembly had to thank the heavenly Father. He gave us delightful weather throughout the meeting, neither too hot nor too cool for comfort, and practically free from storms. The hearts of those present were united in a love and faith and common purpose which brought them very close together. While many subjects of major importance and of widespread interest were discussed, all were considered in a spirit of mutual consideration and Christian charity and resulted in much good.

The attendance this year was unusual in several ways. In the first place, it was larger than last year; and those who came, came early and remained throughout the meeting. A great many young people were present, the high school class in the Bible School numbering as many as thirty-four, while the attendance of senior young people, young married people, college students, and others of about the same age was also large. A noticeable increase in both attendance and interest was observable at the business sessions of the conference and contributed largely to the results attained.

A further and even more important reason for the success of the conference, and perhaps the one to which all the others may be attributed, was the general spirit of devotion and worship that pervaded every session, and which did much to keep the delegates reminded that they were assembled in the presence of God for the transaction of divinely-appointed business.

The conference appreciated the great financial difficulties through which the Board of the National Bible Institution had labored throughout the year, and the words of commendation were many. To maintain the position of the institution without going deeper into debt was a task which had demanded much business ability on the part of the manager and his co-workers. When many other similar institutions found it necessary to seriously curtail their work, the National Bible Institution had succeeded in carrying forward all of its departments and at the same time paying off some obligations incurred in the past.

As has already been indicated, however, this result was not attained without much difficulty and most careful planning on the part of the management. Much to the regret of the Board, it was found necessary to greatly reduce the number employed in the various departments and to lower salaries sharply, at the same time adding to the work of those retained the tasks of all who were laid off. Thus the actual work of those employed was increased while their salaries were greatly reduced. A number of our employees voluntarily suggested such reductions and cheerfully took

over the additional tasks assigned them and greatly assisted in reorganizing the work of the institution on the new basis. The management is glad to acknowledge the splendid loyalty displayed by our employees in this matter and to add that those whom it was necessary to discontinue in our employ manifested a Christian understanding and spirit that was most pleasing under such difficult circumstances. May God bless all those who have stood behind our mutual effort so faithfully and uncomplainingly throughout the year.

## DEPARTMENTS OF LABOR

UNDER the new arrangement brought about by the change in management this past year, the religious and the business efforts of the institution were kept entirely separate. At the beginning of the year, the Board elected the secretary to the position of religious correspondent and editor of our various publications. At the same time, the president was chosen to act as business manager and general executive. Two separate departments were thus created, each of which had its distinct duties to perform and its obligations to meet.

As a result of this change in management, the reports of the present year will differ somewhat from the reports submitted in the past. The secretary will confine his report largely to the special work assigned to him, and the same will be true of the president and manager.

## THE PUBLISHING DEPARTMENT

FIRST in importance as to value and as to interest to the brotherhood at large among the productions of our publishing plant stands THE RESTITUTION HERALD, the official organ of the Church of God in America. Established as an independent religious journal in 1911, THE RESTITUTION HERALD has maintained itself for a period of twenty-one years, serving the Church of God faithfully throughout that time. It has constantly grown in influence and strength, until now it is a welcome and beloved spiritual friend, comforting companion, and inspiring Bible teacher in hundreds of homes throughout the country. The popularity of THE HERALD among our brotherhood is attested by hundreds of letters reaching the office during the year.

The editorial policy of the paper has remained unchanged in the main throughout its history. In the first issue of the paper, dated October 12, 1911, Brother S. J. Lindsay, its editor and manager, and to whom THE HERALD owes much as to policy and purpose even to this day, said in his opening announcement: "It is the purpose of the management to give the brethren a good, clean, religious paper filled with the best that can be had on the fundamental principles of our faith."

To accomplish the original purpose of its founders is still the desire and aim of THE RESTITUTION HERALD. To

carry throughout the world the great saving truths for which the Church of God has stood so valiantly for more than a century must remain our great objective.

While subscriptions have fallen off during the year to a considerable extent, in practically every instance it has been caused by the inability of the subscriber to pay for the paper, and not because of any dissatisfaction with its policy or contents. By actual count of letters received during the year, ninety-four percent of our subscribers strongly favor the long-established restricted editorial policy that has been maintained as to matter admitted to our columns. One percent of our critics objects to our policy as "too broad in its teaching," while four percent believe that we are "too narrow." The brethren in general, those who really back the work themselves, financially and otherwise, have manifested fullest approval of what we have attempted to do. The secretary reported an interesting fact regarding criticism which is based on office records, that three-fourths of all the criticisms received have come from writers whose articles have been rejected for one reason or another, and in some instances these contributors were not subscribers to the paper and had not been for years.

That there is a great work to be accomplished by THE HERALD is evident to all.

THE TRUTH SEEKERS' SUNDAY SCHOOL QUARTERLY is the only other periodical we publish. In its field of service, the Sunday school, it stands supreme among our churches. Certain important changes in the way of modernization as to method of teaching are contemplated for the year 1933.

From a commercial printing standpoint the year has been far from satisfactory. Business houses have limited their printed matter to that which was absolutely indispensable; and, consequently, there has been but little printing business available.

#### THE TRAINING CLASS

THE Bible Training Class has been one of the most profitable as well as popular departments of our work ever since it was established. Some of our most successful preachers today are graduates of the Training Class. Nine students were enrolled last year, six of whom had regular appointments before the year was out. At the present time, two members of the class are located as permanent pastors in charge of local congregations; two others have regular monthly appointments; two more are more or less regularly employed; while the remainder (who expect to make the ministry their life work) are planning for further schooling.

Owing to the value of the Training Class to the church in general, it was with the keenest regret that the outgoing Board found it advisable, owing to financial reasons in part, to recommend to the conference the temporary discontinuance of this work.

#### GOLDEN RULE HOME

GOLDEN RULE HOME, securely entrenched financially by the exceedingly careful investment of its funds, continues to provide a pleasant and comfortable abode for

those who enjoy its privileges. Our only regret with regard to the home is due to our inability to admit to its protecting care the many aged ones who are in need among our brotherhood. But in fairness to those who have already invested their life-savings in the home property, we dare not jeopardize the security of their position by admitting others who are not provided with certain means to contribute to its maintenance. The hearts of the management respond with deepest sympathy to the great need of aged brothers and sisters who ask to be admitted to the protection of Golden Rule Home; but, as we have said, it requires money to provide food, clothing, heat, light, and care to these dear old people and we have no funds on which to draw except such as are contributed for this purpose; and we dare not take in more than we are sure we can care for throughout their lives. When a person enters Golden Rule Home, he must be made to feel and to *know* that his future support is assured.

#### THE GOLDEN RULE GREENHOUSE

THE greenhouse is undoubtedly the most difficult problem with which we have to deal. When this property was bought, it was considered to be a most profitable investment; and such indeed it was, for it returned a greater profit to the institution than any other department of our work. But during the past few years the greenhouse business, like every other commercial effort, has ceased to be profitable. It is no longer an asset, but a constant liability. Many have suggested that we sell it outright and rid ourselves of the drain on our resources which it makes necessary; but under present conditions it is utterly impossible for us to do this. First, there is no market for real estate or business properties of any kind. Second, if the property were to be sold, it would be impossible under present depreciation in property values to secure a price equal to the property's bonded indebtedness; and thus we would be unable to pay off the mortgage bonds which stand against it and give to the purchaser a clear title deed.

Some have suggested closing the greenhouse up entirely. This, too, would not work out satisfactorily in practice. To close the greenhouse would nullify our insurance and would leave the expensive glass houses to be destroyed by stone-throwing boys; our boilers would soon rust out and their value be destroyed; and, most important of all, our present business which has required years to build up would be entirely lost; and we would soon have little to sell but a few acres of ground, some broken glass, and some scrap iron in the form of useless boilers and piping. No, it is apparent that we must continue to carry the greenhouse for a time, however much we regret the necessity for doing so.

#### OUR GREATEST ASSET

UNDOUBTEDLY the greatest asset of the National Bible Institution is the good will of the brotherhood at large, and that we have attempted to retain and strengthen throughout the year. That the institution has succeeded in doing this in a large measure was evidenced at the General

Conference in the re-election of the entire Board for the new year by a very large majority. This expression of confidence places the management under an even heavier weight of obligation than in the past. It must put forth still stronger efforts, if such are possible, to carry the work forward faithfully and successfully to the full extent of its authority. At the same time it must not be forgotten that the first responsibility for the success of the general work rests upon the brethren everywhere. The Board is but an active and responsive instrument in the hands of our membership to put into effect the desires of the church. The Board can do no more than to use the spiritual and financial strength contributed by the church in the furtherance of its purposes. The success of the National Bible Institution, then, rests not upon the Board alone, but upon the entire brotherhood. Therefore the Institution must continue to press forward as in the past, trusting to God and the brethren for support.

G. Eldred Marsh, Secretary.

## LITERAL AND FIGURATIVE SCRIPTURES

*Continued from page 743*

or a spirit was not countenanced by them. When in Shreveport hereafter I shall shun these churches, unless I learn that they have become reconciled to God.

I have spoken above about the Baptist Church. We have in our state one Seventh Day Baptist Church. I would have been a seventh day believer in Old Testament times.

The children of Israel had thrown away the great offers made to them. They had been disobedient. The parable of the rich man and Lazarus brings out that they were steeped in sin. They were to be scattered to the four ends of the earth.

The Messiah gave His life on the cross. Jonah had been condemned to three days and three nights in a proper prison house. Jesus had been placed in hades in the tomb of unhewn stone of Joseph for three days and three nights, as commemorative of the great sacrifice. The day of resurrection and the first day of the week were followed to remember the broken body and shed blood of the Messiah.

Ever since the beginning of New Testament days, Jews who adhere to the old faith have kept the seventh day, and Christians have just as faithfully observed the first day of the week, but not for the same purpose. When a Jew is convinced of Christianity, he accepts the resurrection day of the Christian.

The Apostle John in the Apocalypse (Revelation) informs us that before Jesus returns to earth as King of kings and Lord of lords, He will put everything in the hands of the Father; then the churches that have been built upon Christ will become the church of God and will last forever. The gates of hades, the fires of destruction, will not prevail upon it, for it will live forever.

## RESURRECTION AS TAUGHT IN THE OLD TESTAMENT

OVER the grave of Job in clear and heavenly brightness shines the star of resurrection hope. His faith sweeps the waste of distant ages and grasps the splendors of resurrection glory. He triumphs over approaching and inexorable death by the assurance that though "worms destroy this body, yet in my flesh shall I see God." His words are aflame with resurrection certainty and beauty.

"Oh that my words were now written! oh 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 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 19:23-27.

Job had suffered intensely both in his mind and his body; and despairing of justice in his lifetime he desired to put on record in the most enduring way possible his certain expectation of being vindicated at the resurrection of the just. His body had chiefly suffered, and only by the resurrection of his body could his character and person be vindicated. And I feel that there is no doubt that he drew this hope from the promise made to Adam in the garden.

Also Abraham, when baffled by God's command to sacrifice his only son, considered in the light of the promise previously made that his seed should be innumerable, fell back upon the belief that God would raise Isaac from the dead. Whence did Abraham derive his resurrection faith? Doubtless from the Edenic promise, made clear by the Spirit's light.

And what could Isaiah have meant in the following words? "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." The expressions "dead men," "my dead body," "they that dwell in dust," "and the earth shall cast out the dead," prove as strongly as it is possible for language to prove that the Prophet believed in a literal and bodily resurrection of dead men. For surely a substituted spiritual body cannot be a "dead body," and the "earth" cannot "cast out the dead" that were never in the earth. To say that language so absolutely literal in its structure and natural significance is to be understood allegorically would resolve the Bible into a mass of mysticism.

But the statements set forth by Abraham, Job, and Isaiah are not merely the opinions of those men, but they are the sentiments which the Holy Spirit inspired in their minds, and influenced them to write; and they are to be accepted as the thought and purpose of God. Would the divine Spirit dictate to the inspired writers the use of language so certainly misleading, as the scriptures quoted must be, if there is no resurrection?—*Words of Life.*

# National Berean Department

Genniel Carpenter, Editor, Oregon, Illinois

## OFFICERS OF NATIONAL BEREAN SOCIETY

Cecil A. Smead, President  
Culver, Indiana

Virgil Claypool, Treasurer  
308 E. Chestnut St.,  
Robinson, Illinois

Arlen Marsh, Secretary  
Oregon, Illinois

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

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

"THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM: AND THE KNOWLEDGE OF THE HOLY IS UNDERSTANDING."—PROVERBS 9:10.

### NATIONAL BEREAN CONFERENCE

THE nineteenth annual conference of the National Berean Society was called to order in the Church of God, Oregon, Illinois, at 8:00 a. m., August 8, 1932. A short devotional service was led by Miss Marjorie Siple, Grand Rapids, and was followed immediately by the morning business session, entitled, "Reports from the Field."

On July 15, 1932, there was a balance of \$228.24 in the treasury. August 1, 1932, there was an enrollment of 508 Bereans throughout the country, distributed among four state societies and eight isolated societies. The two state societies in Indiana had combined during the year. The Relief Committee reported an expenditure of \$636.17 for the year, with a balance of \$167.78 on June 30, 1932. Failure of a Chicago bank leaves this committee in dire need of funds.

Recessed to 2:30 p. m. at 10:20 a. m.

At 2:30 p. m., a senior Berean class composed of the Junior Young People's Class of the Illinois Bible School (29 present) was led by M. W. Lyon to demonstrate methods for teaching. A junior class was directed by Miss Louise Brewer, Dayton, Ohio, at the same time. The other classes of the Bible school acted as spectators.

At 3:05 p. m., F. E. Siple, Grand Rapids, Michigan, called to order an open forum on "Berean Work—For Whom? Why? and How?" This forum brought out the fact that young people must be given their share of the work to keep their interest and that Berean societies provide that work. Types of organization were described, and it was stated that the simpler the organization and constitution the better for the society. Dues were said to teach that contributing is important to worship.

The afternoon business meeting was called to order at 2:30 by the president. An itemized financial report was ordered prepared by each committee handling society funds for the coming fiscal year. Postage was ordered paid for the Home Study and Social Correspondence committees. A committee of three was appointed to consider the advisability of transferring the Relief Committee work to the National Bible Institution.

Election of officers resulted as follows: president, Cecil

A. Smead, Culver, Indiana; first vice president, M. W. Lyon, 13705 Diana Avenue, Cleveland, Ohio; second vice president, Miss Louise Brewer, 108 Rockwood Avenue, Dayton, Ohio; secretary, Arlen Marsh, 211 North Fifth Street, Oregon, Illinois; treasurer, Virgil Claypool, 308 East Chestnut Street, Robinson, Illinois.

Adjourned at 5:15 p. m.

C. E. Lapp led a song service beginning at 7:15 p. m. The annual Berean sermon, delivered by Arlen Marsh, was given at 8:00.

There was a record attendance for the entire day.

Arlen Marsh, Secretary.

### SPECIAL SALE

EFFECTIVE only until Christmas, 1932, the following reduced prices apply on Berean lesson books:

*Senior Books I and II*, excellent both as lesson and as reference books and complementary to each other: \$.20 a single copy; \$.17 a copy for 5 to 25 copies; \$.15 a copy for 25 or more copies.

Senior books, 1921-23 and 1923-25, splendid for beginning classes and for classes seeking new material: \$.10 a copy in any quantity.

*Junior Book No. 3*, for children of 10 to 13: \$.10 a copy.

*The Children's Bible Story and Study Book* and *The Hebrew People*, both for primary classes and filled with unusually good material: \$.25 a copy; \$.22 a copy for 5 to 25 copies; \$.20 a copy for 25 or more copies to one address.

*Jesus the Light of the World*, an interesting story of the life of the Christ, written for children, and well-bound: \$.25 a copy.

An assortment of tracts by several of the best-known writers of the church is ready for free distribution.

Please send all orders to the National Berean Society, Oregon, Illinois—not to the National Bible Institution. They are separate organizations.

"One man who *will* is worth more than ten who *must*."



## THE CHILDREN'S PAGE



*"Do not drink wine nor strong drink."*—Leviticus 10:9.

### EVILS OF INTEMPERANCE

ONCE upon a time Jeremiah the Prophet tested some people to see if they would stay by the promise they had made to their father, in order to teach an object lesson to the Israelites. These Rechabites, as they were called, had promised their father that they would never drink wine, and Jeremiah called them together and invited them into a room that opened into the temple. He had glasses filled with wine set before them, and he commanded them to drink.

Instead of thinking, "Oh, we will try it just this one time; no one will find it out," they staid by the promise they had made, and they said, "We will drink no wine." Don't you think it took courage to do that?

These Rechabites were very faithful in worshiping only the one true God and in always keeping their promise. When Jeremiah proved to the Israelites that they could not be tempted to break their promise, he said to them, "Don't you see how the Rechabites obey the commands of their father? I have talked to you morning and evening, telling you all that God has commanded me, but you will not listen."

So, you see, that is the reason Jeremiah tried to get them to drink—to show his own people how weak they were and how strong they could be if they would only obey God. Because the Israelites would not obey God they were punished, and because the Rechabites remained true they were rewarded. You may read all about it in Jeremiah 35.

How many of you know about someone else who remained firm in the midst of temptation to drink the king's wine? I can hear some of you saying, "Daniel." Yes, we always think of him as a young man who had a high ideal and who had the courage to stick to it.

I am sure all of you can tell the story of Daniel. And do you know the rewards he received? As I think of it, there were two rewards—first, he was in better physical condition, looked better and felt better than those who drank the king's wine; and second, God was with him in everything that came to him, and He helped him out of every difficulty and saved him in every time of danger.

It was worth it, don't you think, to give up the rich food and wine of the king's table and eat simple food and drink nothing but water? And it will be just as worth while for you, my dear young readers, to keep yourselves

from all harmful food and drink and from pleasures that will draw you away from God.

What does Solomon say is the duty of all of us? You know, Solomon had seen life in all conditions, and he knew what it meant to follow after wealth and pleasure and ease. And at the end of his life he realized that to fear God and keep His commandments is the whole duty of man.

How much better it would be for each of you to realize at the beginning of life what it took the wisest man that ever lived years to learn! If you will just listen to God when you are young, you will be wiser even than Solomon was.—*M. G.*

"Yield not to temptation,  
For yielding is sin;  
Each victory will help you  
Some other to win.  
Fight manfully onward;  
Dark passions subdue,  
Look ever to Jesus,  
He will carry you through."

#### DO YOU KNOW —

Who Jeremiah was? What people he was warning? How these people were living? What punishments God said He would bring upon them for their sins? Where these people are today? When they will turn to the Lord and serve Him with their whole hearts?

#### CHILD'S MORNING PRAYER

DEAR FATHER in Heaven: At the beginning of this new day, I thank Thee for the sun which always returns to light my way, for my home where I have been kept safe through the night, for work and play and love and laughter. Help me not to forget Thee, but to look up often in thankfulness. Keep me from any untruth and from selfishness. But when night comes may I be happy in knowing that I have made others glad. Amen.

ARE you polite in all the words you speak at home—to your father and mother and people who come to visit you? Do you say "Please" and "Thank you" every time you should? Boys and girls show their love by the way they act and speak. People remember them the longest from the little things they say and do than from the big things.

—*Selected.*

# With Our Sunday Schools

LESSON 10.—September 4, 1932

## EVILS OF INTEMPERANCE

Isaiah 5

Devotional Reading: Psalm 24:1-6

### GOLDEN TEXT

Do not drink wine nor strong drink.—Leviticus 10:9.

### A STUDY OF THE SUBJECT

#### Topic: Christian Attitude Toward Law.

**Basic Truth:** "Submit yourselves to every ordinance of man for the Lord's sake."—1 Peter 2:13.

**I. The Purpose of Law.** The fundamental purpose of government as expressed in law is altogether compatible with the highest ideals and principles of Christianity. W. E. Gladstone aptly said that "the proper function of government is to make it easy for people to do right and difficult for them to do wrong." This definition is especially applicable to laws designed to prohibit or to regulate the traffic in intoxicants and narcotics. The Christian is admonished to "abstain from fleshly lusts, which war against the soul."—1 Peter 2:11. Any law that tends to restrict the distribution of harmful habit-forming drugs and liquors should not only be welcomed by every disciple of Christ but carefully observed.

**II. Christian Observance of Law.** Further than that, the Scriptures declare it to be the duty of the Christian to respect and to obey the laws of the land in which he lives. "Submit yourselves to every ordinance of man for the Lord's sake."—1 Peter 2:13. Here obedience to law is placed on the highest possible plane. In the same connection the Apostle adds by way of emphasis, "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."—1 Peter 2:15. Paul places an equally high valuation on the observance of the laws and ordinances of men. He declares that those empowered to enforce the law are "ordained of God", that they are "God's ministers, attending continually upon this very thing", and that they should be respected and obeyed.

**III. The Result of Obeying the Law.** Timothy is admonished that he should be "an example of the believers, in word, in conversation (manner of life, A. R. V.), in charity, in spirit, in faith, in purity."—1 Tim. 4:12. When a Christian respects the law, it is a constant reminder to the unbeliever of the practical value of Christian influence and teaching, and it will afford to all a powerful incentive to believe and obey the gospel.

### PRACTICAL APPLICATIONS

**Intemperance:** The evils of intemperance are evident on every hand. Not in any particular line but in all things that pertain to the flesh do we witness an over indulgence. Intemperance in strong drink is in the forefront, due to the intensive educational campaigns carried on against the evils of alcoholic drinks. This is a noble effort and should receive the support of all Christian people. Another phase of intemperance is to be found

in the excessive use of tobacco. There seems to be timidity and fear to speak against the use of tobacco because so many use it. It is a poison; it is a drug. The use of tobacco is a filthy habit and comes from fleshly desires, and in most cases, if not in every instance, it is a brake to spirituality. A clean people must abstain from filthy habits or they won't be clean. Discuss the evil effects of tobacco on the system, and point out the good, if any, that comes from the chewing or smoking of tobacco.

**Obey the Law:** There would be very little intemperance if people would obey the laws of the land. Christians should set a good example. Scripture requires their obedience to "every ordinance of man" and this for the "Lord's sake". 1 Peter 2:14, 15. It is our duty not only to obey the laws but to assist those who have their enforcement in charge. If Christian people, instead of winking at violation of law, would use their services in bringing offenders before the law for punishment, much of the crime wave would be ended.—C. E. R.

### THE GOLDEN TEXT

"Do not drink wine nor strong drink".—Leviticus 10:9.

This commandment was given to Aaron by God Himself, and He added, "Thou, nor thy sons with thee . . . lest ye die: it shall be a statute for ever throughout your generations". There was the penalty of death should they drink when they went into the tabernacle of the congregation. God's law had to be obeyed, and Aaron knew it.

If wine and strong drink were not good for Aaron and his sons when they went before the Lord to do service, neither was it good for them at any other time. Evidently the Lord wanted sober men to come before Him, so that they would be capable of doing the service acceptably. As it was then, so today, it takes sober men and women to serve the Father in a way that is pleasing in His sight. No more can we use strong drink and serve God acceptably than could Aaron and his sons in days of old.—L. A. R.

### YOUNG PEOPLE AND ADULT Observing and Enforcing Law

Obedience to civil law must be a part of our obedience to God. We cannot disobey the laws of our land without disobeying God, unless the civil law is contrary to divine law. Read Romans 13:1-5. The eighteenth amendment goes farther than, but is not contrary to, God's law. God does not strictly forbid the use of wine, but He does forbid drunkenness. Paul tells us that no drunkard shall inherit the kingdom

of God. (1 Cor. 6:10.) Solomon commanded: "Be not among wine bibbers" and "Look not upon the wine when it is red." Proverbs 23:20, 31. Melchisedec gave wine to Abraham (Gen. 14:18), and Paul gave Timothy permission to use wine, yet no one in the early church could be an elder if he was "given to much wine". (1 Tim. 3:3.) Immoderate use of strong drink destroys one's spiritual nature and makes it impossible for that individual to inherit the kingdom. The prohibition amendment was an attempt to make it impossible for one to become immoderate in its use, thus increasing one's chances of eternal life. This act of love has been hailed as a destroyer of personal liberty.

Paul tells us that we must not do anything that would cause a weaker brother to stumble. He said on one occasion, "If eating meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend."—1 Cor. 8:13. We must abstain from strong drink for the same reason, for as Paul further states, "All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing where-by thy brother stumbleth, or is offended or made weak."—H. A. S.

### INTERMEDIATE CLASS

#### Topic: Why Obey the Law?

Our nation has made a definite advance in that it has passed a law forbidding the manufacture and sale of intoxicating drinks. One who breaks that law, even though he may think it is not known, is just as guilty as one who robs a bank or steals his neighbor's property. The reason we do not see the good in that law, the reason our nation cannot advance further is because so many break that law.

What is the purpose of law? Discuss fully in class what would be the outcome if there should be no laws in our country. What should be the Christian's attitude toward the laws of the land? See Titus 3:1, 2; 2 Peter 2:10; 1 Tim. 2:12. Jesus tells us that if we keep the law of love, we will keep all other laws. Show how that statement is true. It is simple then, isn't it?

There are some people named in the Bible who never touched any strong drink. Do you know how they were once tempted? Read Jer. 35 during the week and be able to tell what happened to them and how God rewarded them because they kept their promise.

We see our beautiful country filled with violence and degradation because some people break the laws that are made for their good. Will it always be thus? Learn Habakkuk 2:14.—M. G.

## AMONG THE CHURCHES

### CONFERENCE DATES

Iowa Conference and Bible School at Waterloo, August 23 to 28  
 Eastern Nebraska Conference at Omaha, August 28 to September 4  
 Kansas-Oklahoma at Arkansas City, Kansas, August 28 to Sept. 4  
 Virginia Conference and Bible School at Maurertown, August 25 to Sept. 4

### QUARTERLY CONFERENCE

The quarterly meeting of the Northwestern Conference will be held on September 1, 2, 3, 4, at Felida, Wn. You will hear some of the best sermons on prophecy; all questions answered. Come!

N. C. O. W.  
 Gladys Barber, Sec.

### NORTHERN ILLINOIS CHURCH PICNIC

The churches of northern Illinois and their friends will join in a picnic on Labor Day, Sept. 5, at the home of Henry Mattison, about a mile south of Oregon on Route 2. A basket dinner will be served at 1:30, and an afternoon of recreation will be enjoyed together. The Mattison hospitality was kindly extended to us last year and greatly enjoyed by all. We trust that many will avail themselves of this opportunity to again become better acquainted with each other.

### ELDORADO, ILLINOIS

Interest in our Sunday school continues to be fairly good. The attendance last Sunday, August 14, was 43.

On Saturday afternoon, August 13, Madeline Davenport gave a social for her class of primary children. There were 12 present; games were played and ice cream served. On the following Wednesday evening a very enjoyable time was had by the young people's class at Juanita Lloyd's with 23 present. Games were played and watermelon served.

We still have Bible class each Tuesday evening. The thought for next Tuesday night is found in Acts 2:38. Choir practice is held each Friday evening.

Mrs. Fred Shain.

### GRAND RAPIDS, MICHIGAN

Our delegation to General Conference arrived home safely in time for the men's meeting on Saturday, August 13. The Knights of Abraham had their usual good time, followed by a business meeting in their class room. Services on Sunday, the 14th, were well attended.

Bro. M. W. Lyon returned with us from conference to spend a week. He conducted the men's class on the 14th and is scheduled to preach the morning of the 21st.

Sr. James Cole has been spending a month with a sister in Rockford, Ill., where we got in touch with her while at conference. "Jimmy" has gone after her now, and we look for her in a few days.

The Dorcas ladies planned a very delightful day at the farm home of Sr. Craig for August 18, and invited a few of the men along.

The pastor is to speak at the Coates Grove church Sunday evening, August 28.

F. E. Siple, Pastor.

### A PRAISEWORTHY EXAMPLE

For the past two years the Church of God and its Sunday school at Lawrenceville, Ohio, including two or three individuals also, have been sending regular remittances to the general work of eighteen dollars a month. This is a small congregation located in the country, carrying on its own work without outside assistance except for one or two special meetings held during the year. If other local bodies which do not maintain a regular pastor would follow the praiseworthy example of the loyal little Lawrenceville church the work of the National Bible Institution would flourish.

### ROCKFORD, ILLINOIS

During the month of August our church services are somewhat irregular. Many of us were in attendance at the General Conference at Oregon. Our pastor and wife, Bro. and Sr. Earl Thayer, were among the staff of teachers, and Sr. Thayer was maroon at the dormitory. At this writing they are en route to the Virginia Bible School and Conference, where they will assist with the teaching. Therefore, we have dispensed with our Sunday morning preaching service during their absence. We also dismiss Berean class during the month of August, but continue to have Sunday school each Sunday morning. However, the first of September, or soon thereafter, will find us resuming our regular services with renewed interest and zeal.

On Friday night, August 5th, we were very glad to have Bro. F. E. Siple speak to us. He gave an encouraging sermon, entitled, "God's Unemployment Problem", and showed us that God always has a place for any and all who will seek employment in His service, and that there is no job in all the world that pays so highly as the job of being a true Christian. Sr. James Cole, a member of Bro. Siple's congregation at Grand Rapids, who is visiting her sister here in Rockford, was in attendance.

At 6:00 p. m., Thursday, August 11th, we assembled in the church at Oregon and witnessed the baptism of three young men who have been very earnest workers in our congregation for some time. Bro. F. E. Siple, under whose preaching they first became acquainted with the gospel, gave some very timely remarks, after which they were baptized into the all-saving name by Bro. Thayer. We have prayed for and looked forward to this event for many, many months, and we are indeed happy to introduce to the household of faith Bros. Herbert Kasper (1807 Ridge Ave.), Gayle Somers (2015 Grace St.), and Earle Mogle (1016 North Ave.). This unites three more families in the body of Christ.

On Tuesday evening, August 17th, we gathered at the home of Bro. and Sr. John Railton to bid farewell to Bro. Lewis Lindsay and family. They are moving to Oregon, Ill., for the winter months, at least; and we hope they will return to us next spring. Bro. Lindsay is assistant superintendent of our Sunday school, and Sr. Lindsay is one of our teachers. Needless to say that we shall miss them very much.

We are making plans to attend the picnic of the northern Illinois churches to be held on Labor Day.

Esta L. Starbuck, Sec.

### MEETINGS AT PLUM RIVER

Bro. F. L. Austin of Chicago will hold meetings each night at the Renner church near Mt. Carroll and Lanark, Ill., beginning on Sunday, September 4, the Lord willing, to continue throughout the month. We know that the faithful members in that vicinity will give their loyal cooperation in every way, and we trust that many will avail themselves of this opportunity to hear the gospel. These meetings are under the auspices of the Illinois State Conference.

### COMMUNICATION FROM RELIEF COMMITTEE

You who are interested in the relief work for our Church of God people, I feel would like to know something of what has been done in the past year. Some of my remarks will not be so cheerful as I would like to have them, and one of them is that I have not had the funds I should have had to give the help needed to the worthy families (mostly isolated ones) reported to me. It has been necessary to advise them to apply to different outside agencies for help. This I have regretted very much, as I believe we should care for our own. Even in these times of depression I believe it can be done, if our people who are able to give to this cause would do so and those who are responding to other calls for financial help in the church work would divide their offerings and help our unfortunate ones in need.

With the funds I have had, I have given special attention to our aged ones, in cases of sickness and death, and to widows with small children. There are four aged people I am helping to stay in their own homes so they will not be obliged to go to county institutions.

I have had splendid cooperation in the relief work from the ladies' aid societies and individuals in our different churches in the way of making new garments and donating very good ones for our needy families. I feel that special mention should be made of the Dixon and Rockford, Illinois, ladies' aid societies. They are especially good in helping me in emergency calls for clothing. Financial help has been given by aid and Berean societies, churches, Sunday schools, and individuals.

The Christmas work was handled as in former years—toys, candy, and clothing for the little ones, and money for Christmas dinners. A very nice assortment of toys was furnished for the Christmas work by the ladies of the Rockford, Illinois, church.

To those who have helped me in this work in different ways in the past year no words of appreciation that I can express will represent the gratitude I feel for their cooperation. I think it is a wonderful privilege to be able to help our unfortunate ones. My heart is with the needy. I would not be otherwise. The families who have received aid are also very grateful; and in their messages to me, they have expressed the desire that their appreciation be passed on to the ones who have helped to lighten their burdens in times of sorrow and distress.

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

## COMMUNICATION

The following interesting letter was received from Bro. A. L. Corbaley of Puyallup, Washington, and is worthy of the attention of the brethren everywhere. He says in part:

"I would have enjoyed being in attendance at the General Conference, but conditions made it impracticable. Wonderful events are transpiring around us, which indicate that this age will soon be closed, and the golden era of the millennial age be ushered in. . . We believe that the world is just on the verge of the greatest troubles it has ever experienced, and in another year or so, if the Lord carries that long, we will look back upon conditions existing today as a time of comparative security and peace.

"Our church here is holding together splendidly in both faith and works, for which we are truly thankful. . . We greatly enjoy the many good articles in The Restitution Herald."

## ILLINOIS CONFERENCE AND BIBLE SCHOOL

August 2 to 14, 1932

It is with pleasure we record another conference and Bible school, one which called together a larger number than any heretofore and which held the attendance regularly from day to day. The teachers of the several classes were: adult, F. L. Austin, H. A. Sheets; workers, Grace M. Marsh, M. W. Lyon; senior young people, L. E. Conner, F. L. Austin; junior young people, G. E. Marsh, C. E. Lapp; intermediate, V. Earl Thayer; primary, Verna Thayer. The largest day's attendance was on August 12, when there were present in the adult class 52; workers 18; senior young people 20; junior young people 39; intermediate 21; primary 24. Most interesting and beneficial work was presented to the classes by the several teachers, and the evenings were given over to song services led by C. E. Lapp, and sermons by the ministers present. The opening service one evening was given by the two youngest classes, consisting of a program of songs, Bible memory work, and recitations, which was enjoyed by all.

The business session was held on Aug. 12 at 3 o'clock, president Paul C. Johnson presiding. The meeting was opened by song following which several present offered prayers for the Father's guidance and blessing. The minutes of the secretary were read and approved. The treasurer, Anna E. Drew, then reported the following for the past year:

Balance in treasury, Aug. 1, 1931, \$254.00. Contributed during year, \$1003.27. Expenses for year's work, \$1145.33. Balance on hand, Aug. 1, 1932, \$111.94. A report of last year's Bible school, expenses and receipts, was also given by the treasurer.

The state worker, Bro. C. E. Lapp, gave a resume of his year's work with the brethren at Eldorado, Ripley, and Plum River. The Eldorado brethren, while handicapped by lack of funds, have improved their church building and are anxious that the work be increased there. Conditions at Ripley are most encouraging, as they are now effecting a plan whereby they will be able to have a regular pastor at least three Sundays in the month. The work at Plum River is beginning to show results of the seed that has been sown there in past years. Steps are now being taken to organize the work there in a more definite form. Bro. Lapp was commended for the devoted character of his work for the Illinois Conference, the results of his own consecration showing in the lives of his people.

Reports of churches were given by those present, Sr. Esta Starbuck reporting for Rockford, Bro. Marsh for Oregon, Bro. Elmer Goekler for Marshall, Sr. Edith Miller for

Dixon, Bro. Gerald Cooper for Ripley. The report as filled out by Sr. Lansbery for the Casey church was read by the secretary. In all, we felt that we need not be depressed by the condition of the field, but that we should press on more earnestly than ever.

The election of officers resulted in a re-election of the former slate: president, Paul C. Johnson; vice president, Esta L. Starbuck; secretary, Mary A. Gesin; treasurer, Anna E. Drew. Two were elected as two year members of the executive board: Bros. Wm. Ford and Lawrence Howell.

The president then spoke of the work of the state, showing the duty of each to support not only his local work, but that of the state and national as well. The aim of all should be to bring each church to the position where it can support a full pastorate, they, in turn, assisting others to this position. By request, Bro. Austin stated that a fair percentage of our individual contributions might be placed as follows: six-tenths to local, two-tenths to state, one-tenth to national, one-tenth for relief or emergency.

A discussion of the best means of advancing the work at the several points in the state was entered into, some recommendations being made for the executive board to work out as seems best. As a result of this, the board is negotiating with Bro. F. L. Austin to take up special work in the state, particularly one month's meetings at Plum River in September. Many hands responded to the president's appeal for those who would back the work fully and whole heartedly.

The president asked that we express our appreciation to the great Giver of all good for the bountiful contributions made for our comfort and welfare during Bible school and conference. Funds sufficient to defray all expense incurred during the meeting were voluntarily contributed before its close for which we also thank the Father in heaven, whose blessings were manifested in many ways throughout the conference.

Mary A. Gesin, Sec.

## CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Susan Williams; Mr. and Mrs. H. A. Sheets; A. L. Corbaley; E. S. Logan; Mrs. G. M. Siple; Mr. and Mrs. M. Fetters; Eva L. Page; Theron Murphy; Mrs. Frankie Pierce; Mrs. H. C. Starbuck; Mr. and Mrs. F. L. Austin.

## SPECIAL CONTRIBUTION

Mrs. G. E. Marsh \$20.00

## HERALD RECEIPTS

Helen Porter; Horace Pierce; Mrs. Susan Williams; Mrs. C. S. Prime; E. S. Logan; Stella Pearson; Mrs. Cliff Ristrim; Mrs. Wm. Densmore; Mrs. J. H. Davis; C. N. Adams.

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NATIONAL BIBLE INSTITUTION  
Oregon, Illinois

## BETWEEN YOU AND ME—

Bro. Leland Hanson, first vice president of the N. B. I., and his wife are enjoying a visit with the home folks at Lebanon, Ill., and at other points of interest in the vicinity.

The name of Bro. F. A. Stilson, of South Bend, Ind., should be included with the list of ministers present at General Conference, which was published in last week's issue. Bro. Stilson arrived after the list was compiled.

Things seem quiet about Oregon this week as we settle into the usual routine. We trust that all have recovered from the "ah choos" and coughs that went the rounds during conference.

The only morning service in the churches of Oregon, Ill., on Sunday, Aug. 28, will be the one held by Bro. Marsh in our own place of worship. Services in all the other churches have also been discontinued during the summer on Sunday nights. We have no "summer attendance problems" with our group here at Oregon.

Bro. Marsh is assisting at the conference at Waterloo this week, having taken several of the Oregon folks with him. They left on Tuesday morning and will return Saturday. We hope that they are enjoying a good meeting together.

Bro. C. E. Lapp accompanied Bro. and Sr. Thayer and son to Virginia, where they will assist with the conference. They stopped en route with the church folks at Cleveland and Niagara Falls, and we know from personal experience that their welcome was a royal one and their visit thoroughly enjoyed.

Bro. and Sr. O. J. Parker and Bro. and Sr. D. G. Harvey and the girls have been enjoying the Missouri Conference, and expect to go from there to the Kansas-Oklahoma Conference at Arkansas City, Aug. 28 to Sept. 4, where Bro. Parker will assist Bro. Anderson. We trust the brethren will be greatly strengthened by these meetings.

Sr. Wm. Hadicke, 201 N. C St., Arkansas City, Kansas, wishes to obtain a copy of "Ten Sermons on the Kingdom of God" by Wiley Jones. Any one who has a copy of this work and is willing to dispose of it, will confer a favor on Sr. Hadicke by communicating directly with her.

Bro. and Sr. Conner will be in attendance at the Virginia Bible School, where Bro. Conner will be teaching the adult class. We know they will all enjoy a good meeting together. We feel the tie grow stronger between us as we meet more and more of the brethren from Virginia at General Conference.

## GENERAL CONFERENCE REPORT

*Continued from page 742*

church was not profiting by the secretary of the N. B. I. acting as its pastor.

In explanation of the relation existing between the Oregon church and the N. B. I., F. L. Austin reviewed briefly the history of the past years with reference to that situation. It was brought out that the N. B. I. could not afford to pay a living salary to a man who was capable of editing the paper, Sunday school quarterly, and other literature, carrying on the religious correspondence of the Institution, and representing the Institution at large without the help of the Oregon church. The secretary stated that by far the greater part of his time was given to the work of the Institution, the work of the church being carried on nights and Sundays only. On inquiry it was found that in addition to paying half time salary to the secretary as pastor of the church, the Oregon church members were annually contributing, according to the records of the N. B. I. office, between five and six hundred dollars to the N. B. I. work, an amount greatly in excess of that contributed by any other local church. It was further pointed out that the amount paid in by the membership of the Oregon church directly to the N. B. I. was equivalent to half of the secretary's salary, leaving the remaining half to be raised throughout the country.

The great diversity of the secretary's work was explained by F. L. Austin, the past secretary, and the necessity of the secretary being constantly in the office.

Following the presentation of the relation of the Oregon church to the National Bible Institution; it was moved by John Miller, seconded by Ernest Boyer, that as churches and isolated members we give the Oregon church a vote of thanks for the good work done and the spirit shown toward the N. B. I. The motion was carried.

The chair appointed the following committee to purchase a horse for the Home with funds provided for that purpose: T. J. Ellis, chairman; Earl Koontz; B. H. Carpenter.

The minutes of the present meeting were read and approved.

The meeting was recessed at 2:30 p. m. to the call of the chair.

SATURDAY, AUGUST 13, 1932

FOLLOWING the formal opening of the meeting at 9:00 a. m. with song and prayer, the minutes of the last meeting were re-read as corrected and approved.

An interesting communication from Brother and Sister G. B. Sprinkle of Cheyenne, Wyo., regarding the value of tithing was read and the secretary instructed to issue a suitable reply.

Various questions pertaining to the work of the Institution and to its financial standing and prospects were freely discussed.

The following resolution was introduced by F. L. Aus-

tin, who moved its adoption. The motion was seconded by John Miller. Miss Leila E. Whitehead recommended that the motion be published in THE RESTITUTION HERALD separate from the conference report. The chair instructed the secretary to see that this was done. The motion was carried. The resolution as follows appears on another page in display form.

### APPROVAL OF THE WORK OF THE N. B. I. BOARD

Resolved: That we do heartily approve the earnest and sacrificing efforts of the Board of the National Bible Institution during the past year, and that we do hereby pledge ourselves to faithfully uphold its hands and righteous efforts throughout the coming year, even though some of its methods may differ from our respective ideas.

The minutes of this meeting were read and approved, and it was agreed that the secretary should be permitted to condense the minutes of the entire conference as he saw fit for publication in THE RESTITUTION HERALD.

Moved by Mrs. F. L. Austin, seconded by Leota B. Hanson, that the General Conference adjourn with the singing of one verse of "Praise the Lord."

The gathering united its voices in praise as follows:

"To God be the glory, great things He hath done,  
So loved He the world that He gave us His Son,  
Who yielded His life an atonement for sin,  
And opened the life gate that all may go in.  
Praise the Lord! Praise the Lord!

Let the earth hear His voice;  
Praise the Lord! Praise the Lord!

Let the people rejoice;  
Oh, come to the Father, thro' Jesus the Son,  
And give Him the glory; great things He hath done!"

The Conference adjourned at 10:00 a. m., formal adjournment being followed with a benediction.

G. Eldred Marsh, Secretary.

## THEY SHALL NOT LAST!

IN ORDER to rid itself of a surplus stock, the National Berean Society is offering lesson books at a reduced rate, effective only for immediate delivery. In most instances, the reduction amounts to five cents a copy.

The senior books are unsurpassed, not only as lesson material, but as reference works on doctrinal subjects. They are the theologies of the Church of God. The junior books make inviting presents and contain interesting Bible stories and lessons.

For further information, see the Berean page of this paper or write the National Berean Society, Oregon, Illinois.

# THE RESTITUTION HERALD

VOLUME 21

OREGON, ILLINOIS, AUGUST 30, 1932

NUMBER 48

## Echoes From General Conference

### OUR ROYAL PRIEST

ON THURSDAY evening, August 11, Bro. F. L. Austin, speaking of the Savior's mission to the world, as proclaimed by angels on the night of His birth, portrayed His royal and priestly character and contrasted the rulership which He will exercise over man with government as we have known it in the past and as we know it today.

"As we scan the history of the universe, we realize how signally man has failed," he said. "God granted him dominion over all the works of His hands; but man has failed even to exercise dominion over himself. Later God called out a people to whom He would give the kingdom if they would obey His voice and keep His covenant.

"But Israel transgressed the laws of God," he continued, "and led her neighboring nations into transgression. Because of all this God called Nebuchadnezzar, a Gentile king, and made him ruler over all, including His holy land and His peculiar people."

The speaker then briefly reviewed the history of the great universal empires, showing that mankind continued to turn away from the God of heaven and serve his own selfish interests, until we have the lawless condition which is apparent to all today. A survey of the mission of the high priest in Israel was given, comparing it to the work of our own High Priest, Jesus the Christ, whose work is vastly greater, so much more effective, and more far reaching than was Aaron's.

"On the resurrection morning the Savior entered the holiest of all and is now receiving of the blessings of the Father," Bro. Austin assured his hearers. "He is coming some day from the Father's presence with these blessings of good for all the faithful. Will that bring any blessing to you?" he asked. "Will it bring any blessing to me?"

"From that innermost recess of Almighty God in royal splendor He will come with forgiving power, with true understanding of the Father's words, with power to bestow the Father's blessings. Then will the angels' words be consummated in all their fulness and beauty," he concluded. "This old world has nothing to offer. All that is vile and destructive comes from man. If you long for the

love and blessing that God has for you, accept His Son as your Ruler today and your King tomorrow."

### THE GREAT SALVATION

"WHAT is the meaning of the great salvation revealed in the Scriptures?" Bro. Conner asked his audience on the evening of August 12 at General Conference. He declared it to be the duty of every preacher to make the gospel as simple and understandable as possible, because we are all simple minded people.

"The Savior said that He came to seek and to save that which was lost. What was lost?" the speaker continued. "In the beginning man lost the beautiful paradise which had been his to enjoy, his life, comfort, and all that makes life desirable. Salvation, then, is the restoring of that which was lost."

In his own simple and convincing manner Bro. Conner proceeded to answer his opening interrogation, showing that salvation may be twofold—salvation from impending danger and restoration of that which is lost. He showed us how the salvation that is offered by the Lord Jesus Christ will bring us perfect health, freedom from the sorrows and troubles of this existence, a nature that death cannot prey upon—in fact, all that man most craves and longs for today. But man must accept that salvation so freely offered; all depends upon his willingness to grasp it. If he does not, death will be his portion.

The picture painted by the speaker was so alluring that one cannot help but wonder why all do not accept while there is opportunity.

### "OUR FATHER WHICH ART IN HEAVEN"

THE Lord's Prayer was the theme of Bro. Austin's message on Saturday evening, August 13, and the listeners were deeply impressed with the duty and privilege of reverence for God at all times and in all places. "Every particle of life is in the hands of the Father in heaven," he

*Continued on page 759*



# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"Hold to your convictions, remember who your teachers were, remember you have known from childhood the sacred writings that can impart saving wisdom by faith in Christ Jesus."*—2 Timothy 3:14, 15, Moffatt.

## Answer to Prayer

No answer comes to those who pray  
 And idly stand  
 And wait for stones to roll away  
 At God's command.  
 He will not break the binding cords  
 Upon us laid,  
 If we depend on pleading words  
 And do not aid.  
 But he that prayeth and is strong  
 In faith and deed,  
 And toileth earnestly, ere long  
 He will succeed.

—Selected.

## The Origin of Creeds

THE origin of creed-making is contemporaneous with the birth of reason. When men think, they form conclusions, and the conclusions of men are *creeds*. One may be ever so much opposed to the acceptance of a religious creed, yet his actual opposition to a creed, being a matter of belief on his part, becomes a creed itself. Strictly speaking a creed is an affirmation of positive belief. The word comes from the Latin, *credo*, and its meaning is traced back by the lexicographers to the words, *I believe*, found in the opening of the "Apostles' Creed."

The absence of any set order of belief or statement of faith among the early followers of the Lord Jesus testifies to the unity of understanding that existed among them. It is only when unity is lacking that creeds become necessary. Yet it is apparent that at a very early date the disciples and apostles began to feel the necessity of compiling a clearly stated analysis of their faith from authoritative sources, in order that the truth of the gospel might be transmitted to future generations without adulteration. Luke suggests this thought in the introduction to his gospel. Already "many" had "taken in hand to set forth in order a declaration of those things which" were "most surely believed among" them, "even as they delivered them unto" them, "which from the beginning were eyewitnesses, and ministers of the word" (Luke 1:1-3).

The emphasis which Luke places upon the importance and accuracy of these records of belief is worthy of note. He declares the things of which he writes "are *most surely* believed among us," and that their truth is vouched for by "eyewitnesses", to whose testimony he adds his own as of one who has "had *perfect understanding of all things* from the very first."

The frequent warnings of Paul with regard to the entrance of error into the church evince the fact that already the danger he foresaw and of which he warned was being experienced in certain quarters. In his farewell address to the elders of Ephesus he states most positively, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not the warn every one night and day with tears."—Acts 20:29-31.

Creeds were thus primarily devised to secure purity of teaching and are not generally acknowledged to be an actual standard of faith in so far as the salvation of the individual is concerned. "In all churches a distinction is made between the terms upon which private members are admitted to membership, and the terms upon which office-bearers are admitted to their sacred trusts of teaching and ruling. A church has no right to make anything a condition of membership which Christ has not made a condition of salvation. . . . On the other hand, no man can be inducted into any office in any church who does not profess to believe in the constitution and laws it will be his duty to conserve and administer. Otherwise all harmony of sentiment and all efficient cooperation in action would be impossible."—Hodge.

There is a secondary purpose for the establishment of creeds in addition to that of enforcing uniformity of teaching. The creed provided a brief outline of the essentials of belief to which the church required the candidate to subscribe before baptism. The so-called "Apostles' Creed" was designed for such a purpose. In the early centuries of the Christian era the prospective disciple of the Lord was compelled to pass through a period of preparation for his coming baptism or induction into the church, his instruction being based on the teaching contained in the creed.



## DEATH AND IMMORTALITY

WE HAVE no doubt that the phrase at the head of this article, so common among religionists, expresses a great and positive error. The two things coupled by the conjunction used, are in their very nature repugnant the one to the other. The only fit associates for death are corruption, dissolution, and words of that stamp and sense. Death and corruption, death and dissolution,—who cannot see, at a glance, that these and these alone are adapted for union, and that death and immortality is an incongruity not to be tolerated.

Death and immortality are as anti-scriptural as they are in nature contradictory. The Spirit mates no such partners. God conjoins life and immortality. The Apostle bears witness that these, life and immortality—not death and immortality—are brought to light by the gospel. (2 Tim. 1:10.)

The great question of Scripture is not,—“If a man die, does he live on?” but “If a man die, shall he live again?” Will the dead, after an interregnum of death, have a second life? Will they enter on a second existence? Shall God command the breath to breathe on them again that they may live?

We do not gain life by dying; nay, by this process we only lose it. It is a mistake to teach that life is ours by death.

In order to obtain immortality, we must be quickened and raised out from among the dead. Hence, the Scripture links life and immortality. The plain truth is that we are mortal. In time our mortality becomes apparent, for we die. By our death we have not gained a new and eternal existence; not that. Rather, we have lost that which we had. But by and by, if in the Lord, and His by a humble trust and an obedient walk, we are waked out of our sleep, our loss is more than made good; life is brought us by Him who is the Life-giver.

It is infidel to deny the hope of life and immortality in the Christ. It is heathenish to speak of death and immortality. It is Christian to rejoice in resurrection and an endless life. Let every man who at present believes in death and immortality correct his judgment according to the Scriptures; for, indeed, death does not bestow upon man immortality, and it is certain there is no imperishability in death, but the reverse.

O have but an interest with the Christ, and then, “if the Spirit of him that raised up Jesus from the dead (that he might thenceforth live after the power of an endless life) dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”

No doubt it is true, that the same Word that works in a man and bring him to a new life of righteousness now, will drive away his mortality in the day of Jesus Christ. But be sure of this, that the executor is not the Savior; and that death and immortality are as irreconcilable and naturally averse to each other as Christ and Belial.—*From a tract.*

## THE CHRIST OF HISTORY

By S. C. Rawlinson

ONE of the most beautiful descriptions of the work of the historical Christ we have ever read is the following from the pen of a recent scholarly writer.

He says, “Jesus has dominated history. He has been the force of greatest moment. Now exalted, now thrust aside, now honored, now ignored, He has persistently asserted His sway over the tumultuous forces of the world. He has bidden its waves and tempests, ‘Peace, be still.’ He has spoken ‘Ephphatha’ to its blindness, shamed and driven forth its irreverent money-changers. He has said, ‘Take up thy bed and walk,’ to its impotents; ‘Go and sin no more,’ to its penitents. He has called ‘Awake,’ to its dormancy and ‘Arise,’ to its death. Through the market-places He has gone; within its temples He has entered; into its sick chambers He has softly stolen; across the thresholds of its prisons and dens He has fearlessly stepped; within its palaces and parliaments He has gone; beside its open graves He has stood. And the toiling, sinning, suffering, aspiring world has felt Him, and known Him, and bowed before Him, and loved Him.”



Matthew 10:16

*BEHOLD, O Abidah, when by the grace of God a multitude hath come unto thee to hear the words which thou shalt speak unto them, and thou shalt see in the midst of the congregation one who is not of thy people, but a stranger from among the Gentiles, verily thou shalt not say in thine heart, “Lo, here cometh one who hath not the truth of God. Behold, I will tell him all in which he and his synagogue doth err!” Why be thus wasteful of thy golden opportunity, O Abidah? Shun not to declare unto him the whole counsel of God, for such is thy duty; but speak unto him in love, in gentleness, and in humility, as befitteth the servant of the lowly Jesus. And thou shalt remember, my son, that more flies are caught with honey than with vinegar. Be thou, therefore, wise as a serpent and as harmless as a dove, lest the stranger within thy gates be driven from thee before thou hast time to fully instruct him in the things of God.*

## REDEMPTION

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"We pine and sigh for the age of love,  
 For the land where hate shall die;  
 Where deathless friendship the heart may prove,  
 And where truth shall light each eye;  
 Where the soul's best hope shall know no blight,  
 Where its cords shall feel no pain,  
 And the thought of ill in that land of light  
 Shall never return again.

"Our home shall be where love's star sets not,  
 But shines through the long, sweet years,  
 Where the pangs of parting are all forgot,  
 And vanished life's bitterest tears.  
 The night of weeping will soon be past,  
 Sin's story ere long be told,  
 And the worn and earth-weary find rest at last  
 With the King in the city of gold.

"For it cannot be that our fondest hopes  
 Must bloom but to fade and die,  
 As the meteor gleams on the fleecy clouds,  
 Then bursts on the midnight sky;  
 The pangs we feel are the throes of birth—  
 Toil on, till the night is done,  
 For a morning will break o'er all the earth  
 That will know no setting sun.

"Roll back on your hinges, ye jeweled doors,  
 Till our souls shall your beauty know,  
 Till heaven bursts through her starry floors  
 And strews all her lights below,  
 Till the glow of a thousand stars comes down,  
 And the sheen of a silvered flood  
 Shall deck our sad earth with a golden crown  
 Till it flames like the hill of God."

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## SPADE CONFIRMS BIBLE

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FIRST KINGS 22:39 refers to an ivory house which Ahab made. The *New York Times* states: "Evidence has been uncovered by a group of archaeologists indicating that the biblical mention of the 'house of ivory' built by Ahab in the eighth century B. C., may have been more than just a poetical description of a white stone house. A member of the joint expedition who returned disclosed that several pieces of carved ivory have been found in the ruins of Ahab's palace. The ruins were found early in this year. Some of the pieces were in the form of decorative figures which may have been used in the walls or in articles of furniture. One of the ivory fragments portrays two crouching lions. . . others were merely panels with the carving in relief. . . others have flowers, lotus flowers and other complicated designs."

## DEPARTURE AND APPEARANCE

PHILIPPIANS 1:23

By J. G. Haupt

THE translators of the Greek in 1611 were all members of what they called the Holy Catholic Church. Every preacher among them had his "living" from the crown. The exceptions were very few and that only referring to the Old Testament; possibly Shakespeare was the only exception. He translated the Psalms, Proverbs, and perhaps several other poetical or semi-poetical books or chapters. He was classed as attached to the same branch of the church, but not as a preacher. It was only his extremely great reading and his knowledge of the finest English evidently, that caused his selection. He left his name in Psalms 46, where we count forty-six words from the beginning and find "shake," and forty-six words from the end and find "spear."

The vast majority of these translators were bitter against the Baptists or Ana Baptists (again Baptizers) and the Roman Catholics. The latter found it convenient or safe to do their Bible work across the channel in France. Not a Baptist was on the translating commission and every means was employed to hinder their work in the way of worship anywhere in the land.

Some of the leading translators are reported to have snickered at the advantage that had been gained over the Baptists by disreputable translations of important words. These were mostly in the New Testament. Several of them were noted immediately after the issue of the authorized translation. Examples are in the Gospels. They say John baptized with water. The Greek has the preposition "en" which is without dispute "in," or with the dative "into". A leading preacher would move a certain translation and no one dared to oppose him.

Here in Philippians 1:23, we have an illustration. The Greek is, "I am indeed, hard pressed by the two things: (I have an earnest desire for the returning and being with Christ, since it is very much to be preferred)". King James mistranslators tell us that it was a desire to depart, instead of a desire to witness the returning of the Messiah. Every honest believer in the true Bible should mark every "with" as "in." Over "depart" insert "return," and correct every other false translation to which attention may be called by scholarly advisers.

No other believers in the Scriptures have been so meanly treated by falsifiers as have the English people of the seventeenth century. The translators are not to blame for the three-god insertion in 1 John 5:8, 9, and Matthew 28. That was done several centuries before 1600 and undoubtedly by some young monk who had access to writing materials in a monastery and added to his stock of manuscripts a copy of Matthew in the uncial (old style) Greek and a copy of John (Gospel and Epistles) in the cursive or new style Greek.

## “THESE ARE THE TIMES—”

By Arlen Marsh

ALTHOUGH in a vastly different way from the days that men walked barefoot on the icy ground of Valley Forge, about which Thomas Paine penned his inspiring words, “these are the times that try men’s souls.” Optimistic pessimism—euphemistic utterance concerning the depression—fills our journals and occupies our platforms.

Soap box orators in city plazas urge the adoption of socialism or of some other idealistic theory of government which, because of the failings of men, never can be applied practically. Big town and small town and back fence gossips, both male and female, use valueless hours of their time on street corners or at whatever place they meet discussing their false hopes and petty troubles and enjoying their distress.

Oats brings nine cents; corn brings twenty-one; and “those oppressive taxes take every cent of profit.” Meanwhile, in the cities, salaries are cut in half; day labor is discharged; and fifteen hundred dollar assessments confiscate six hundred dollar lots. Long-faced husbandmen express disgust and fear of poverty over boards spread with chicken, eggs, and vegetables. And in Los Angeles, charity feeds fifty thousand children one meal daily; while one family, at least, has been known to subsist upon its baked pet dog. There are two sides to the question.

In the midst of such awful need as this, it would seem that there is little for which to offer thanks. God is doing nothing for us: what we have we have got. Such is the frequent plea, unjustified and blasphemous. Truth is forgotten.

“Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God: who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry. . . He maketh peace in thy borders, and filleth thee with the finest of the wheat.” So David, in Psalm 147.

While the cry for bread runs high, the prediction is made that western Canada will produce a bumper crop of wheat this year. Large and small grains almost everywhere indicate productions of unusual size. For this, if for nothing else, thanksgiving should be offered to the Lord of harvest. Man’s poor distribution, not God, is responsible for hunger.

Those of us who are prone to complain would do well to keep in close remembrance that other verse of David’s song: “The Lord lifteth up the meek: he casteth the wicked down to the ground”; and, if we be cast down to the ground—

Perhaps, indeed, we misjudge ourselves when we say that David may have been right in his time, but he certainly would be wrong today. Probably we do.

“I have been young,” said Israel’s king, “and now am

old; yet have I not seen the righteous forsaken, nor his seed begging bread.”—Psalm 37:25.

“These are the times that try men’s souls.” As oil is tried out of whale blubber, so righteousness, holiness, *Christianity*, are tried out of men today. For him who gives to God the glory that is His due, the text will be fulfilled, “The Lord knoweth the days of the upright: and their inheritance shall be for ever. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

## HOW TO TITHE AND WHY

“When should I commence tithing my income?”

Now—today. Count what income you have on hand and put aside one-tenth of it. Add to this one-tenth of all you receive from day to day, week to week, or month to month, and draw from this fund as you have calls for aid in behalf of Christian work.

“Do you recommend this as the best method?”

Yes, for most people; especially farmers, men and women on salaries, wage workers, and all persons who are not accustomed to keeping accounts. Professional men, tradesmen, and business men who keep a record of their income and expenses prefer, as a rule, to open a “Tenth” or “Tithing Account,” crediting this account with one-tenth of their entire net income and charging it with all sums paid out for Christian work.

“How can a business man know his net income until he takes his annual or semi-annual inventory?”

Estimate as closely as you can what it will probably be and give on that basis until you know your net profits. If you have overgiven and can afford it charge the difference to Free Will Offering Account, otherwise carry forward the balance to the credit of Tithing Account.

“What constitutes my net income?”

If you are a farmer, it is all the money you receive for the products of your farm and the cash value of all your family consumes. From this gross amount it is right to deduct, before tithing, all money paid for hired help, seed, feed, taxes, insurance, etc.; also the cash outlay for repairs on buildings, farm implements, etc.

If you are a lawyer, substantially the same rules apply as to a physician.

If you are a minister, it is the total amount you receive less traveling and other expenses connected with your parish and ministerial duties.

If you are a merchant or a manufacturer or a banker, of course you keep accurate accounts. Your net income is the gross profits of your business less strictly business, but not family or personal, expenses.

If you are a mechanic, or employee and wage-earner in any capacity, whether by day, month or year, your net income is your total income less legitimate business expenses connected with your work, such as car fare, etc.—*Layman*.

## RESURRECTION HOPE

IN THE early Christian periods the hope and joy of God's people centered in the expected resurrection of the dead, at the second advent of Christ. Death was regarded as the great universal enemy, and the divinely promised re-living of its victims as the only hope of deliverance. The resurrection of the body was held and taught as the key doctrine of the redemptive economy. Belief in the re-living of the dead at the sounding of the "last trump" was the dividing line between Christian and unchristian minds.

As we shall later show from his writings, Paul makes the resurrection a foundation principle of all gospel teaching. But in these times of sceptical theology the order of belief is strangely reversed. The beautiful hope of resurrection is discarded, banished, ridiculed; and death—grim, hateful death—is idealized into an angel of blessing. "O how beautiful is death, seeing we die in a world of life!" says Richter. And in a strange paradox Young sings: "The king of terrors is the prince of peace."

This is, as a forcible writer has said, "making the capital curse of God eclipse the capital promise of God." As though the stern and awful penalty for sin has resolved itself into the poetic bliss of dying.

In the fifth chapter of John's Gospel the Savior, in setting forth to the Jews the divine power vested in Him, and His purpose to exercise it, said: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." The Emphatic Diaglott, which is a word for word translation from the Greek Text, renders this text as follows:—"For as the Father raises up and makes alive the dead, so also the Son makes alive whom he pleases." Again, verse 25: "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." And, further, He says in verse 28: "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; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Thus the Redeemer asserted His power and His purpose to raise the dead, even all the dead. And to show the Jews and all peoples what He meant by the dead "coming forth" at His call, He proceeded, at different times, to raise the dead to life. The following three cases have no doubt been put on record for our encouragement and instruction, the little daughter of Jairus, the widow's son, and Lazarus.

The death slumber of the ruler's little daughter was very brief. Scarcely had the cruel enemy completed his vengeful work, scarcely had the currents of her young life ceased their course, congealed by the icy touch of the black-winged angel, when He who had power over death and the tomb was at the side of the young sleeper, and taking her cold, white hand in His, He said, "Maid, arise!" and she arose straightway, and walked.

And lest that touching exhibition of Christ's power over death, so radiant with the rich sympathy of His per-

fect human nature, should still be "laughed to scorn," and it still be said she was not dead, He again demonstrated His resurrection power in a manner as touchingly beautiful as before, in raising to life the widow's dead son while on the way to burial. Purposely meeting that most humble funeral train as it came slowly out through the gates of Nain with but a single mourner, He said, in tones of heavenly sweetness, "Weep not," and touching the bier He commanded the manly form to "arise," and "he that was dead sat up and began to speak." But the frightful ingenuity of sceptical criticism will say, "It was only a case of suspended animation, taken advantage of by Christ to make a show of power."

But the evidence is cumulative. A little later the Son of God stood beside a green grave at Bethany. The silent sleeper had been four days buried. Decomposition had commenced its loathsome work. Even the heart-stricken sisters interposed that it was too late; corruption had set in. Here is no room for cavil. Nothing but divine power could reach this case. Standing at the grave, Jesus cried, "Lazarus, come forth." And he that was dead came forth!

There is grand significance in these resurrection scenes. That this was done in profound and blessed sympathy for the bereaved is clear. But Christ must have had another and broader purpose. He would thus demonstrate His power over death and the grave, and manifest one of the grandest elements in His redemptive work, the resurrection of the dead at His second coming; for He coupled with that present display of power the declaration, "Marvel not at this, for the hour is coming, in the which all that are in their graves shall hear his voice, and come forth." These resurrections were preliminary to Christ's, as His was to be the resurrection of "all who are in their graves" a kind of prelude to the grand outburst of resurrection splendor and glory at the last day.

And so this "blessed hope" of life after death is no modern heresy. It was the ancient belief, the Old Testament teaching, the faith of Abraham, Job, Isaiah, Daniel, Hosea, David, and all the worthies who believed God and looked for immortality through the resurrection of the dead; who "all died in faith, not having received the promises," but expecting victory over death and the grave through the promised Seed of the woman, and an inheritance in a "Country" of fadeless bloom and beauty, and a city of foundations which shall not be swept away by revolutions or wasted by the eternal ages. To this faith of the ancient fathers, with all the force of clear and certain conception, and with the glad emphasis of every element and fibre of our being, we add an eternal Amen; believing with a Christian writer that "the songs of these bursting sepulchres, when Christ shall come, will be sweeter than the song of the morning stars."—*Words of Life*.

—o—

"Lead me, Man divine,  
Where'er thou wilt, only that I may find  
At the long journey's end, Thy image there,  
And grow more like to it."

## ECHOES FROM CONFERENCE SERMONS

*Continued from front page*

declared. "We are not our own; we belong to the great Creator of all. Nothing is ours.

"If we would stop to realize this truth, how different would be our attitude toward life. 'Our Father which art in heaven.' As I go about from place to place, I realize that the world is not consistently offering these words to the God of heaven. All are looking to man and man's accomplishments. And the church is not far behind the world in this particular."

The speaker, then, showed us that everything that is good comes from God; if all stopped to bow to the Father in heaven, there would be no pain, no sorrow, no violence; and that we should teach our children to realize that all things come from His bountiful hand.

The speaker's thought was then carried over to the words of the Apostle found in Colossians 3:1-3, and he declared that where our affections are, there we will be found.

"My dear young people, you feel that it is good to be here. May you go back to your several localities determined that you will not rob God. He is the truest Friend you have. He never asks anything of you that will injure you. May we all say from the depths of true hearts, 'Our Father which art in heaven,' " was his concluding admonition.

### "AN EXAMPLE OF THE BELIEVERS"

THE six ways in which Paul, the Apostle, charged Timothy, his young son in the faith to be an example, were pointed out to us by Bro. G. Eldred Marsh on Sunday morning, the closing day of General Conference. "It was a large order and a very important one, and the Apostle was well aware of the meaning of it," he began. "Every contact of his life was affected by this injunction. But belief must be closely associated with thinking and thought must be translated into action to be effective.

"A thousand men may believe a thing to be true, but it does no one any good until that thought takes concrete form in action," the speaker averred. "It is only when faith becomes definite in action that it becomes of value and Timothy well recognized the truth of this statement."

The several points of the text were then taken up, showing the requirements that are placed upon us, as Christians, to exemplify the life and example of our Savior. Bro. Marsh adjured us to make our religion a living, a vital thing, not one of mere formalism, and he placed the responsibility definitely on each one in his hearing of being an example in purity of mind and heart, out of which will flow purity of action. This will make us day by day more like our great Pattern, Jesus the Christ; this is our opportunity, our privilege.

## YOU CAN STILL THE TEMPEST

OF ALL the miracles performed by Jesus, there is one that always appealed with particular force to our childhood fancy. That was the one in which He stilled the storm at sea, and the beautiful story is told by both Matthew and Luke. Our lives, too, are hindered by tempests of various kinds. To be sure, some are no more than tempests in teapots, but others appear at least to be very vital and tragically real.

We remember reading an account of a prize award given for the best picture portraying perfect rest. We believe the contest was held in Paris, but the location is of little importance. The fact of interest is that after thousands of pictures had been examined, the judges had cast aside all but two.

These two dealt with apparently opposite themes, yet both had been sent in, hoping to win the prize in this contest of pictures depicting "Perfect Rest."

The one picture was a scene of a placid lake. Not a ripple stirred its lazy waters. A cow was resting beneath the shade of a large tree. Not a leaf stirred in the branches. Surely, one would say, here was Perfect Rest.

The other picture was of a wild storm raging in a forest. Lightning could be seen flashing in jagged streaks. The dark clouds overhead were apparently rolling ominously. One could fairly watch the trees wrenching at their roots as they twisted in the wind.

The artist had, however, so constructed his picture that one's attention was focused on a little bird sitting upon a limb of one of the trees, and in the midst of all that noise and confusion and fearful manifestation, its little throat could be seen to be fairly bursting in joyous song.

Here in the presence of danger and turmoil was Perfect Rest! Perhaps the song sparrow knew that not a bird falls to earth without the heavenly Father's notice.

To those who distinguish between their inner and outer selves, the rest which was enjoyed by the bird is possible, as they realize that no real harm can come to the spiritual child of the God of the universe.

Have you not met with those who, in the midst of noisy, fearful disturbances, were perfectly at rest in the consciousness of their contact with the One whose everlasting arms are always underneath?

When the tempests of life roar about you, listen and you will hear the great voice saying, "Peace, be still; and know that I am."—*Selected.*

—o—

"Then blow ye the trumpet in Zion,  
Ye watchmen who stand on her walls,  
And sound the glad tidings to Judah:  
Thy Shiloh, whose right it is, calls;  
To Him shall the nation be gathered,  
But first He thy tribe shall restore;  
The Lion of Judah, Messiah,  
Thy sceptre shall sway evermore."

## WHY SHOULD I FEAR THE DARKEST HOUR?

By J. Newton

Why should I fear the darkest hour  
Or tremble at the tempter's power?  
Jesus vouchsafes to be my Tower.

Though hot the fight, why quit the field?  
Why must I either fly or yield,  
Since Jesus is my mighty Shield?

When creature comforts fade and die,  
Worldlings may weep, but should I?  
Jesus still lives, and still is nigh.

Though all the flocks and herds were dead,  
My soul a famine need not dread,  
For Jesus is my living Bread.

I know not what may soon betide,  
Or how my wants shall be supplied;  
But Jesus knows, and will provide.

Though sin would fill me with distress,  
The throne of grace I dare address,  
For Jesus is my Righteousness.

Though faint my pray'rs and cold my love,  
My steadfast hope shall not remove  
While Jesus intercedes above.

## THE PARABLE OF THE TEN VIRGINS

By George B. Alldridge

*"The kingdom of heaven, at that time, may be compared to ten virgins, who having taken their lamps, went out to meet the bridegroom. Now five of them were foolish, and five were prudent."—Matt. 25:1, 2, Diag.*

I HAVE heard many sermons preached and read many more, endeavoring to elucidate this parable in harmony with our Lord's thought when it was given as they (the speakers and writers) understand it. Few men, if any, possess originality of thought; our minds are largely impregnated with thoughts gathered from various sources and observations which we clothe in language peculiar to our own personality.

All explanations of this parable which my mind is cog-

nizant of do not satisfy me, as I carefully and thoughtfully consider the context for the correct solution. The first point I note is that whoever these foolish virgins are, when the "door is shut," and they are thus excluded from the marriage feast, they are not banished into the outer darkness and despair awarded the class mentioned in verse forty-one of this same chapter.

Among my friends are quite a few Jews. Is there any story in history so ghastly as that relating the cruel persecutions by Christians of this noble and misrepresented race? When I think of Abraham, Moses, Isaiah, Jesus, and Paul, forebears of these people whom Christendom regards as the scum of the earth, I recall God's word in Genesis 12:3, "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

Listen to these words of Pope Innocent III, in his message to the kings and princes ordering a cruel crusade against Jews and Albigenses, charging the Jews with the crime of the crucifixion of Christ, for which they were doomed to everlasting slavery. His exact words are, "It is the duty of Christian rulers, so far from protecting them, to treat them as slaves and keep them apart from their Christian subjects, as is right for an inferior caste, devoid of human rights and scarcely to be tolerated."

Brethren, every time you open your Bible, bow your head in prayer for "the peace of Zion," and remember what Paul wrote in Romans 3:2. If for no other reason (I have many more), because of their faithfulness in preserving in its purity and entirety the good Word of God, the whole world has been and is today enjoying untold blessings. For this the Jew gets no credit but is shunned and ostracized by the leaders of Christendom, for which some day God will hold them accountable.

In Galatians 4:22-24, we read, "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants".

In Palestine a fearful struggle caused by jealousy is now going on between the children of Sarah and those of Hagar. This struggle began back in Genesis 21:9, 10. The reason for this is explained in Genesis 16:12, "And he will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren."

Paul, in his beautiful allegory, points out that there are two seeds. This thought runs all the way through the Scriptures and so we find two Adams and two births, first natural and afterwards spiritual.

The seed of Ishmael represents those who are excluded from the marriage feast. But as God promised Abraham that He would multiply the seed of Ishmael exceedingly, his blessing is yet future. Under the covenant which God made, this promise is known as the law covenant, which was added until the true seed, the Isaac class, should be de-

*Continued on back page*

# Great Faith Brings Great Results

By Samuel E. Haney

*"Let not your heart be troubled: ye believe in God, believe also in me".—John 14:1.*

OUR text is a prelude to a heart-to-heart talk Jesus had with His disciples a short time before His departure. By reading through the chapter to verse twenty-five we get our Lord's reason for this opportune discourse, namely, "These things have I spoken unto you, being yet present with you." In verse twenty-six He comforts the disciples by clarifying and simplifying His remarks, saying, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you".

In verse twenty-seven He gives His trinitarian blessing—peace, and a release from trouble and from fear—to all His obedient followers during His absence, thus: "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". That our Lord closed His benediction with the same phrase He began it is quite significant, "Let not your heart be troubled," and then by the emphasis, "Neither let it be afraid". He makes paramount the menacing effect of trouble and fear, which are inseparable twins, that in these evil days constitute a disease affecting the whole being, body, soul and spirit, of approximately the whole human race: a malady that is as dangerous as an epidemic of smallpox and about as contagious.

It is said that misery loves company. But if this is true human misery should be comforted by its ardent love mate, Madam Misery. But this is only ironical jest.

The only way to escape this world-wide misery is to be thoroughly consecrated to the Lord and, as much as possible, engaged in His service. Doubtless this was part of Paul's thoughts when he wrote, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"—1 Corinthians 9:16.

There is another angle from which this twin tormentor should be considered, particularly by Christians, and that is, habit, which is one of the major ill effects ensuing from the fall. The unregenerate world is excusable for being irretrievably impregnated by it. But the child of God ought to be immune from this dread disease. If he is not, he should ardently pray for exemption. The way is open, "If thou canst believe (whole heartedly, is meant), all things are possible to him that (thus) believeth", Jesus. Paul mastered the hereditary situation—"I can do all things through Christ which strengtheneth me".

The Christians' line up for their continuous fray for immortality and an entrance into God's kingdom could be listed—trouble and fear versus faith and spirit. Their troubles are generally engendered by a persistent desire to exercise their own will instead of a submissive acquiescence to God's will. As a result God is sure to give them cause to fear in measure equal to their troubles. Some one has said, "If I wanted to punish an enemy it should be by fastening upon him the trouble of constantly hating somebody". A fear of retaliation is sure to ensue such a hostile attitude.

Were Christians to always take Jesus seriously when He said, "Let not your heart be troubled, neither let it be afraid", they would escape mountains of trouble. Paul had his troubles too, but he had a way of diverting them to good to the new creature in Christ Jesus, as he taught, "We know that all things work together for good to them that love God, to them who are the called according to his (a) purpose".—Rom. 8:28.

The Apostle further elaborates on the logical and spiritual sequence of the Christian's troubles and fear: "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; always bearing in the body the dying of the Lord Jesus ('wherever I go, I am being killed in the body as Jesus was', Moffatt), that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (italics mine).—2 Cor. 4:8-11.

Reader, have you ever seriously pondered over the amount of trouble and its consequence you could have eluded had you obeyed your Master's advice? Also how useless and deteriorating trouble and fear is to your whole being? If you have not, just spend a few minutes in deep retrospection and make an honest check up on the cause and effect of the miserable periods of your life, and you will be amazed at your omission of trust and faith in God.

Scripturally, this whole matter of trouble and fear is innate, self-inflicted. Wisdom says, "For as he thinketh in his heart, so is he".—Prov. 23:7. And the man of Uz in his anguish cried out, "Whate'r I fear befalls me, and what I dread draws on me; I get no peace, I get no rest, I get no ease, only attacks of agony".—Job 3:25, 26, Moffatt. The most vulnerable spot in the Christian's armor is his proneness to anticipate trouble; he habitually tries to



crowd his imaginary troubles of tomorrow into today. And he usually gets—when he is least able to combat—about what he is looking for. Ever notice it?

Unregenerate souls (the world) are rapidly worrying themselves either into madhouses or Christless graves. With them the candle is burning at both ends. They worry and fret as they see economical conditions placing the things their hearts crave for farther and farther out of their reach. And if perchance their fleshy desires be gratified, the object of their quest tends only to increase their misery by stimulating their wants and shortening their lives.

Paul says, "Make no mistake—God is not mocked—a man will reap just what he sows; he who sows for his flesh will reap destruction from the flesh, and he who sows for the Spirit will reap life eternal from the Spirit".—Gal. 6:7-9, Moffatt. The unregenerate world is not in a race for eternal life; it is in a race that is destined to ultimately end in eternal death. And it is going apace too. Nevertheless, the antitypal Noah (Christ) still stands at the door of the antitypal Ark; the invitation is still valid, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out". God's mill grinds slowly, but its grist is one hundred percent pure and sure.

A Christian is brave and heroic only in proportion to his faith, which is the basic principle of God's indwelling Spirit. But generally speaking, Christians have allowed themselves to become less and less receptive of the Spirit than were their predecessors at the beginning of the Christian era; hence, they get proportionally less and less results, making it appear as though God were more generous in the gifts of His Spirit in the days of the apostles than He has been since.

Just in proportion to our lack of fear have we power through the Holy Spirit to overcome the enemy, whether his attacks be in the flesh or through his rational or irrational emissaries' attack without. The Spirit makes itself manifest by our humility as a super-human power to accomplish the miraculous, even to close the mouths of (human) lions; to heal the sick and afflicted even as of yore. Always remember that a little faith accomplishes little things, while great faith brings great things to pass.

It was an attack of fear that caused Peter to sink into the water (Matt. 14:22-31). But it was Daniel's lack of fear that gave those lions paralysis of their jaws (Dan. 6:1-23). Poor king Darius spent a sleepless night while placid Daniel was prasing his God amid inert kings of the jungle.

The Holy Spirit, in a way, is an embro of immortality. But trouble and fear can in time destroy this holy germ.

I've paid my dues to the D. A. R., Colonial Dames and Eastern Star; the P. T. A. and the U. D. C., American Auxiliary, College Alumnae, that check's been made, Country Club statement is due and paid. My church pledge, well, it will have to wait.—*Dorothy Brown Thompson.*

## THE MINISTERIAL CONFERENCE

THAT much of real and lasting good was accomplished at the Ministerial Conference held in Oregon, Illinois, August 2nd to 14th, was apparent to all who were present. The practical nature of the questions presented, the spirit that pervaded the gathering, the definite results attained, together with the depth of interest manifested by those attending its sessions, indicated a general appreciation of the work undertaken.

Among the many subjects submitted for consideration the following were especially outstanding in point of interest to the general body of believers: Trine and triune immersion studied in connection with single immersion in the name of Jesus only; cultivating reverence in the church; the value and place of radio in church work; church bulletins and their usefulness; church buildings and equipment; personal work in the church and Sunday school; the relation of the pastor to his congregation; necessity of water baptism; what faith is; temperance and prohibition from the standpoint of the church; and the use of THE RESTITUTION HERALD in local work.

As space permits, we will publish more complete reports of the action and decisions of the ministers on these important matters, all of which tended to greater unity of practice among our leaders.

Brother Harry A. Sheets was chosen permanent chairman to keep in-touch with the ministers throughout the year. He may be addressed as follows: Elder Harry A. Sheets, Woodstock, Virginia, R.F.D.

## THE BIBLE

ONE great writer described the story of Jonah as the most wonderful story ever written in so small an amount of words.

The French arch-critic, Renan, confessed that the Gospel by Matthew was the most wonderful book in the whole world!

Lord Coleridge regarded the book of Romans as the most wonderful book that is in existence.

The "song of Moses" in Exodus 15, is a veritable masterpiece in English literature.

If you want to find the most wonderful description of old age and death, read Ecclesiastes 12.

Prof. Stalker says that the Epistle by Paul to the Ephesians is the sublimest and most profound book in the world! It sounds the deepest depths of Christian experience and scales the highest heights in the teaching of Christ.

Thus, the church of God has the greatest Book on earth—the Bible. Let us prize it much in these days of luke-warm Laodicea. Read it, meditate on it, and *obey* it.

—*Selected.*

# National Berean Department

Genniell Carpenter, Editor, Oregon, Illinois

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## CHARACTER

**H**ow do we build our character? I fear it is done too often unthoughtfully, allowing us to drift into undesirable habits which become so fixed that they are hard to break and are very often never broken.

Reputation is what others think of us, but character is what we really are. It is the substantial frame of life.

We are debtors to both friend and foe in the development of character, for we cannot live by ourselves; and we are responsible to a great extent for the example we set to those around about us. Our associates have very much to do with character-building and leading us into the habits we form. Hence, it is of vast importance that we have in mind a definite plan for character-building.

Are we using our own plan or God's plan? No education was ever complete without diligence, and we cannot expect good character without working for it. Unless we see the perfect Ideal we cannot build aright. We have one perfect Ideal. His record we find in the Gospel. Let us study diligently and take Him for our pattern and example.

Habits of love, piety, and truth silently mould and fashion character until at last we may wear the likeness of our Creator.—Sarah Manuwal, Bremen, Indiana.

## BOARD MEETINGS

EXECUTIVE BOARD meetings were held at Oregon, Illinois, on August 4, 8, 9, 10, and 12. A synopsis of the action taken follows.

A new junior book was reported nearly ready for publication, but it was ordered not printed until some time following the spring Board meeting of 1933. Lack of time prevented the early completion of the two senior books in preparation.

Prices on lesson books were reduced to the following scale, the reduction to have effect only until Christmas: *Senior Book I* and *II*, \$.20 a copy, \$.17 a copy for 5 to 25, \$.15 a copy for 25 or more; *The Hebrew People* and the *Children's Bible Story and Study Book*, \$.25 a copy, \$.22 a copy for 5 to 25, \$.20 a copy for 25 or more; *Senior Series, 1921-23* and *1923-25*, \$.10 a copy; *Junior Book No. 3*, \$.10 a copy; *Jesus the Light of the World*, \$.25 a copy. The Sales Committee was ordered to make a special en-

deavor by every possible means to sell the surplus stock.

F. E. Siple, 135 Pennell Road, S. E., Grand Rapids, Michigan, was re-appointed chairman of the Publishing Committee, with F. A. Stilson in charge of the senior section and Mrs. Verna C. Thayer in charge of the junior department. Other committee appointments follow:

Sales, Arlen Marsh.

Editor, Genniell Carpenter.

Relief, Mrs. Orpha Sanford.

Junior Social Correspondence, Miss E. Dorothy Magaw, 238 Marshall Avenue, St. Paul, Minnesota.

Senior Social Correspondence, Mrs. Rhoda Hanson, 1840 Union Boulevard, S. E., Grand Rapids, Michigan.

Junior Home Study, Mrs. Virginia R. Kincheloe, Box 33, Fairfax, Virginia.

Senior Home Study, Miss Verna Himmelright, 406 South McDonald Street, Attica, Indiana.

It was ordered that no stationery be printed until the exhaustion of the present supply shall justify it. Committee members desiring stationery address their chairman.

The Junior Home Study Committee is to work with those of ages of fourteen and down, the Senior Committee with those above that age.—Arlen Marsh, Secretary.

## STORIES FOR CHILDREN

*Jesus, the Light of the World* was "published because of an urgent demand on the part of many parents who love their children and wish to have them enjoy the truth of the story of Jesus in its simplicity, without error or man's theory."

Unfortunately, many of our church people have not been made aware of the fact that this little book (forty pages) still is available. It is well bound, printed on heavy paper, and interestingly written. It sells for twenty-five cents a copy and may be obtained by addressing the National Berean Society, Oregon, Illinois. As a Sunday school or church gift it can hardly be excelled.

Each of the short stories is accompanied with the biblical text that originated it. Mrs. Gesin has succeeded, therefore, not only in presenting a connected narrative of the life of the Messiah, but also in compiling a series of verses that may well be used for memory work or as a basis for short lessons. It would be worth your while to buy one.

## THE CHILDREN'S PAGE



*"Your eyes have seen all the great acts of the Lord which he did."—Deut. 11:7.*

### JOURNEYING TOWARD CANAAN

GATHER closely round me, little folks, while we talk to each other about some of the interesting things we find in God's Book. Pull your chair up a little nearer, Billy, and you two little girls, Betty Jean and Betty Jane, make room for Jeannette in between you. Here comes Dorothy all out of breath, holding her little sister by the hand. There, now we are all ready to begin.

We've been on a long trip with God's people, the children of Israel, and if it were not for the fact that there is something new happening to them all of the time, we'd be getting rather weary by now, following them all through the wilderness.

You remember that morning when they woke up and found something white and shining lying all over the ground, don't you? And they said, "Manna", which in English means, "What is it?" So for want of a better name they called it by that very word and found it good to eat!

Where did the manna come from, Billy? Yes, from their heavenly Father, who was watching over them all the time and wouldn't let them go hungry even if they were in a land in which nothing was growing. And quails, too, you remember, seemed to appear from no place in particular. They were just there when the Israelites got up in the morning. They, too, were sent to them by God, for food.

And what about their clothes and shoes, Jeannette, while they were on this long, long trip? You know a little girl like you, starting out on this trip would be old enough to be grandmother before they got to the place which God was giving to them for their home. Were there stores along the way where they could buy new shoes and new dresses when their old ones wore out?

I think this is one of the most interesting things that God did for them while they traveled to the promised land, Canaan. We read in His Book that their clothes never got old and their shoes didn't wear old! (Deut 8:4).

And why do you think God cared for them so well? Because they were such good people? No, indeed, not for that reason, but because He wanted them to learn how good He was and how He would always care for them, if they would worship Him alone and not bow down to the gods of stone and wood that the people round about worshipped.

God knew that it would not be good for His people to worship idols, for people who do, have no one on whom they can really depend, no one who can hear their prayers. And so God fed them, and cared for them, and even gave Moses power to get clear, cold water from a rock when they were thirsty.

They were now down in the southern part of the wilderness and ready to turn their steps toward the northeast, in which direction Canaan lay. It had been a whole year since they had walked through that deep and dreadful Red Sea without even getting their feet wet!

God told them that when they got to Canaan they should not think that they had found such a nice home all by their own efforts, but they should remember to thank Him for the good land He had led them to, and then God would give them more favors and blessings.

I wonder if they remembered that when they got to their home? I wonder, too, if we remember to thank God for the things He gives us every day of our lives. It makes Him happy when we bow our heads and say, "Thank you, heavenly Father," no matter how small we are.—*Aunt Mame.*

"A little child may know  
Our Father's name of love;  
'Tis written in the earth below,  
And in the sky above.

"Around me when I look,  
His handiwork I see;  
This world is like a picture-book,  
To teach His name to me.

"The thousand little flowers  
Within our garden found,  
The rainbow and the soft spring showers,  
And every pleasant sound,

"And every living thing  
Rejoicing in the light,  
The little birds that sweetly sing,  
The moon that shines by night,

"And every star above,  
Set in the deep blue sky,  
All tell me that our God is love,  
All tell me He is nigh."

# With Our Sunday Schools

LESSON 11.—September 11, 1932

## ISRAEL JOURNEYING TOWARD CANAAN

Numbers 10:11-36

Devotional Reading: Psalm 34:1-8

### GOLDEN TEXT

Come thou with us, and we will do thee good.—Numbers 10:29.

#### A STUDY OF THE SUBJECT

##### Topic: Walking With God.

**Basic Truth:** "Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him."—Deuteronomy 13:4.

**I. God Goes Before His People.** Go where they will, His people always find that God has gone before them to prepare the way. Israel reached the barrier of the Red Sea, but God went before them through its parted waters. They entered a desert land of famine; but when they cried, "Can God furnish a table in the wilderness?" (Psa. 78:19) He was there to give them "bread from heaven" to eat. And so it was throughout their journeyings: God always walked before them, facing the dangers first, overcoming the difficulties, and pointing out the best and safest way for them to go. He will ever go before those who trust to Him for leadership.

**II. Walking With God.** The companionship of Jehovah which Israel enjoyed for forty years in the wilderness is assured to all who will take Him as their Guide through life. Knowing how difficult it is for us to realize His presence with us, how hard it is for us to understand that "he be not far from every one of us: for in him we live, and move, and have our being" (Acts 17:27, 28), He has given us repeated assurances of His continued presence like that He gave to Israel: "And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed."—Deut. 31:8.

**III. The End of the Journey.** "Yea, though I walk through the valley of the shadow of death," cries David, "I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."—Psa. 23:4. Walking with God in this life brings peace of mind and comfort of heart, and we know at the end of the road is "home, sweet home"! Just as God sent an angel before Israel to keep it in the way and to bring it into the place He had prepared for it (Ex. 23:20), so has He sent His Son before us that we should "follow his steps" to the place He has gone to prepare. When He shall come again, He will lead us on into the promised land of eternal joy and everlasting peace. See Revelation 21:3.

#### PRACTICAL APPLICATIONS

**God's Leadership:** The Lord was leading Israel. The cloud went before them in the day. The Lord was in the cloud. Israel was safe when the Lord was leading. The Lord leads people today, not in the same way by cloud and fire miracles, but by the same pow-

er. He is still the all-powerful One. The angel of the Lord went before Israel. Ex. 23: 20, 21. The angel of the Lord encamps around all those that fear and love Him. Psa. 34:7. His angels are ministering spirits sent forth to minister to those who are heirs of salvation. Heb. 1:14. His eyes are over the righteous, and His ears are always open to their prayers. 1 Peter 3:12.

**The Lord Will Do Thee Good:** If any man will take up his cross and follow the Lord, He will do him good and not evil all his days. His blessings will be numerous; His peace will be such that passeth all understanding; and His joy such as will make the heart sing His everlasting praises. Anyone accepting the Lord has only good to receive, a hundredfold in this life and in the world to come eternal life.

#### The Lord

- can only do you good;
- is plenteous in mercy;
- is man's best Friend.—C. E. R.

#### THE GOLDEN TEXT

"Come thou with us, and we will do thee good."—Numbers 10:29.

Moses, realizing that the Israelites were journeying toward the promised land, invited his father-in-law to go with them, making the promise that they would do him good. Moses was eager to have his relatives share the goodness that would be meted out to them as they journeyed and perhaps after they reached their destination, even though they were Gentiles.

Christ, our Leader, has invited the Gentiles to come in to share in the glories that will some day be revealed. God is not a God of the Jews only, but also of the Gentiles. See Romans 3:29. It was to the Jew first, but also to the Gentiles. May those of us who are Christians ever be ready to follow the example of Moses in inviting others to come with us, trusting that they may receive good thereby.

—L. A. R.

#### YOUNG PEOPLE AND ADULT

##### How God Guides His Children

God guides His children by making known to them His will. He has always communicated His wishes to man in such a way that all might know His wishes if they were at all inclined to listen. In the garden God gave His commandments direct; later He spoke by the prophets; last of all He spoke to us by His Son and the apostles. (Heb. 1:1.) He has given to each of us all the instruction necessary for our salvation. Schools and mass production have placed the Bible, God's Word, within the reach of each one. God no longer

speaks by prophets; He has made it much easier for us to know His will, but we must study.

"By faith Abel offered a more excellent sacrifice than Cain, by which he obtained witness that he was righteous."—Heb. 11:4. Now "faith cometh by hearing, and hearing by the word of God."—Rom. 10:17. God must have made known His will in the matter of sacrifices or Abel could not have offered the sacrifice of faith. If Cain did not know the word of God, it was because he refused to discover it or was careless, thinking that anything would be acceptable to God. The result was disastrous. Had Cain offered a lamb, as did Abel, not knowing that he was doing God's will, it still would not have been a sacrifice of faith. Faith must be the result of knowledge of God's Word. If we do not study God's Word, we cannot offer sacrifices acceptable to God. "Whatsoever is not of faith is sin."—Rom. 14:23. Our sacrifice is valueless unless it results from our definite knowledge of God's Word. "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."—Heb. 11:6.

God guides us by His written Word. We must study to make ourselves "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Timothy 2:15.—H. A. S.

#### INTERMEDIATE CLASS

##### Topic: Camp Life in the Wilderness.

You remember that we left Israel in the wilderness, on their journey out of their slavery in Egypt to a home in the promised land—Canaan. Refresh your minds as to the locations we have learned by frequently consulting your maps. The first verse of the lesson mentions the "cloud". What was this cloud, and what did its moving and stopping indicate? The Israelites would have been lost in the wilderness without it. We see that the house for worship which we learned of in lesson 9 was a movable one. It must have taken much labor to set everything in place when they stopped and pack it all up again when they moved forward. But you know we think the most of those things that cost us the greatest effort.

Whom did Moses invite to accompany them to Canaan? Was he an Israelite? What good was to come to each if the invitation was accepted? Years afterward, when Ezra found the book of the law of God which had been neglected and forgotten, he read to the listeners the story of this very journey and the good and the evil that came to Israel—good because of obedience to God and evil for disobedience.—M. G.

## AMONG THE CHURCHES

### CONFERENCE DATES

Eastern Nebraska Conference at  
Omaha, August 28 to September 4  
Kansas-Oklahoma at Arkansas  
City, Kansas, August 28 to Sept. 4  
Virginia Conference and Bible School  
at Maurertown, August 25 to Sept. 4

### EVANGELISTIC MEETINGS AT PLUM RIVER

Bro. F. L. Austin, of Chicago, will hold a series of meetings at the Renner church, near Mount Carroll and Lanark, Ill., beginning on Sunday morning, Sept. 11. The old fashioned gospel, which is the power of God unto salvation, will be preached. Come! Hear! And be convinced! A timely message for all.

### AT ELDORADO, ILL.

We take pleasure in announcing that Bro. Harry Goekler, of Marshall, Ill., will speak to the congregation at Eldorado, on Sept. 4, both morning and evening. Bro. Goekler was a member of the N. B. I. Training School part of last year and a student of much promise. We bespeak for him a good hearing on this date.

### NORTHERN ILLINOIS CHURCH PICNIC

The churches of northern Illinois and their friends will join in a picnic on Labor Day, Sept. 5, at the home of Henry Mattison, about a mile south of Oregon on Route 2. A basket dinner will be served at 1:30, and an afternoon of recreation will be enjoyed together. The Mattison hospitality was kindly extended to us last year and greatly enjoyed by all. We trust that many will avail themselves of this opportunity to again become better acquainted with each other.

### EDEN VALLEY, MINNESOTA

Our regular services were resumed on Sunday, August 21st, after the two weeks' absence of our pastor, Bro. Denchfield, at General Conference. We were very glad that both Bro. and Sr. Denchfield and Bro. and Sr. Hoskins could attend. Their report of all they saw, heard, and gained has been enjoyed by those of us who were unable to attend. We held Sunday school services while they were gone, but all other services were discontinued.

Bro. and Sr. Denchfield have gone to house-keeping in a cozy little home only a few blocks from the church. They are both very earnest in their work in the church. The ladies of the church gave Sr. Denchfield a welcome by giving her a shower, at which she received many useful gifts.

We had a business meeting on July 10, at which it was unanimously decided to give Bro. Denchfield the call to be our minister here for another year. Our annual business meeting is to be held on August 31st.

There is talk of having our Rally Day soon, but no definite plans have been made yet. We hope to make a favorable report of that soon.

Mrs. Herman Ruhn, Sec.

### DOINGS AT DIXON

On Sunday, Aug. 21, Bro. Conner preached at the union services in the Baptist church. His sermon was taken from 1 Corinthians 13. The last of the union services was held at the Church of God on Aug. 28, at 7:45. Rev. Shaffer of the Grace Evangelical Church was the speaker.

Sunday, Sept. 4th will be the regular Sunday appointment. Bro. Conner will be in Virginia helping with the Bible school and conference. Bro. Paul Johnson will take his place at Dixon on that Sunday, both morning and evening.

On Thursday evening, Aug. 25, a social was given by the church people in honor of Sisters Betty and Frances Rossiter who are moving to Freeport soon to make their home. Frances will remain here for two weeks longer before going to Freeport.

### GRAND RAPIDS, MICH.

The church business meeting on Aug. 17, was well attended, and plans are being worked out for the fall and winter months of church activity.

On Sunday, the 21st, Bro. Lyon spoke to our congregation, giving a thoughtful address on "Living Epistles" to an appreciative audience. In the afternoon we drove to Blanchard and that night enjoyed meeting with a splendid group at their church. Bro. Lyon with his singing ability added much to the interest of the day's services.

Sr. Ladewig who has been slowly recuperating from an operation is feeling quite strong and encouraged at this writing.

On Aug. 17, the Dorcas ladies with about half a dozen of the men for chauffeurs spent the day at the Craig home, some fifteen miles northwest of the city. It was an enjoyable and profitable day all around.

As a church we feel deeply thankful to our heavenly Father for the care and guidance which He has been and is bestowing.

F. E. Siple, pastor.

### BAPTISM AT LAKE WACONIA

On Sunday afternoon, August twenty-first, a group of people gathered on the shores of beautiful Lake Waconia in Minnesota, to witness the inspiring scene of Christian baptism. Four, Mrs. Mable Bennyhoff, her daughter, Janet, and two sons, Howard and Gordon, accepting Jesus as their Lord and Master, went down into the water "buried with him by baptism into death"—and coming up out of the water, "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."

"Therefore if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new." Yea, truly, coming up out of the water to live a new life in Christ; to live with Him until that day when He shall call and "we shall be like him; for we shall see him as he is."

Our earnest prayer is for the success of these in their Christian life. May they, though trials come and persecution be severe, be ever faithful to that One in whom their life is hid.

John Denchfield.

### NEBRASKA CONFERENCE

The annual Nebraska Conference was held at Holbrook, from August 14 to 21, inclusive. The ministers present were Bros. F. L. Austin of Chicago, E. E. Giesler of Moorefield, Harvey Krogh of Blair, Earl Cowles of Ogallala, and Grover Gordon of Holbrook, Neb.

Bro. Austin held a Bible class for young people and adults each morning and delivered a sermon each evening. The afternoon program consisted of a sermon by one of the other ministers present and a junior Bible class under the direction of Beulah Wilson. Each day was filled with good thoughts and was very profitable to everyone present. The attendance throughout the week was good. On the last day dinner was served to 120 people.

At the business meeting the following officers were elected: president, Arthur Hornaday; vice president, A. B. Wilson; treasurer, Warren Story; secretary, Carol Wilson; corresponding secretary, Inez Gordon.

On Sunday August 21, a number gathered at the river where Herman Knosp of Cambridge, was buried in baptism by Bro. Gordon.

The Conference closed on Sunday evening with a sermon by Bro. Austin after which the congregation extended the right hand of fellowship to Bro. Knosp.

The church choir, under the direction of Bro. Knosp, added greatly to the spirit of the meetings.

The Holbrook church was especially glad to welcome home Bro. Roscoe Story who has been in a Lincoln hospital recovering from sickness. His cheerfulness gave us all a new strength.

Others present from a distance were Harvey and Clara Krogh of Blair, Nebr., Mary Reynolds of Oregon, Illinois, Mr. and Mrs. Earl Cowles and Dean of Ogallala, and Miss Jane Stowe of Lincoln, Nebr., Mr. and Mrs. J. H. Adams of Longmont, Colorado, and Mr. and Mrs. Will Roberts of Oxford, Kansas.

Carol Wilson, Secretary.

### HERALD RECEIPTS

Helen Porter; Geo. A. Waters (for self and others); Mrs. Calvin Hammond; Grover Gordon; Mrs. Orval Shepherd; Mrs. R. P. Story (for self and others); Geo. Scott; Carol Wilson; Wesley Stephenson; C. R. Meyerhoeffer; H. L. Barnett; J. S. Lovelace; Lilian Railton (for another); Ida F. Orem (for others); Mrs. C. H. Simpson; Daniel V. Davis; Vivian Magaw; Claus Storjohann; G. A. Boyer; S. L. Burk; Ellen M. Rose.

### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mrs. Alma B. Steffa; R. H. Judd; Mrs. C. H. Bassett; Mr. and Mrs. G. B. Sprinkle; Vivian Magaw; Loren Burnett.

### SPECIAL CONTRIBUTIONS

S. L. Burk	\$10.00
S. T. Shirley	5.00
Mrs. Mae Mick	2.00
Lilian Railton	3.00
Mr. and Mrs. J. H. Williams	15.00
Mr. and Mrs. Sydney E. Magaw	6.00
<b>Total</b>	<b>\$41.00</b>

### JUNIOR YOUNG PEOPLE'S CLASS

Bro. Marsh's class of young people has become one of the outstanding attractions of Illinois Bible School to girls and boys of high school age. Many who have come to this class for several years refused to graduate into older classes, a fact that is no small compliment to Bro. Marsh, considering the other excellent teachers provided and the natural bent of young people to outgrow classes and teachers.

This year Bro. Marsh introduced a synthetic study of the Bible. Instead of analyzing one part or topic of the Bible, we studied the harmony of each part with all the others. We compared the Bible with a complete library, and we classified the books under such ramifications as history, poetry, biography, etc. We made a special study of the Pentateuch and the synoptic gospels. We also noted the style of the different authors.

Bro. C. E. Lapp, teacher of the afternoon class, held the attention of the young people with his unusual lessons and his engaging manner of presenting them. Part of his course was a study of the geography of the Holy Land. We learned that it is one hundred and fifty miles from Dan to Beersheba; that the sea of Galilee was once known as Chinnereth; that Palestine is a little smaller than Massachusetts. The latter part of our class period was spent in the study of faith, baptism, the requisites to salvation, and the circumstances of the second coming of Christ.

Bro. Lapp divided the class into two sides and appointed leaders for them. Each side strove to have the most members present on time with their Bibles and a memory verse.

—Genniell Carpenter, Secretary.

### SARAH JANE NEFF

Sarah Jane Loper, daughter of John and Mary Jane Loper, was born in Hamilton County, Ohio, on Feb. 17, 1843. On Dec. 24, 1859, she was united in marriage to Rudolph Neff, at Laurenceberg, Indiana. In May 1910, they moved to Puyallup, Wash., where her husband died, on March 9, 1917. Since that event she has lived near Firwood, Wash., where she died on July 24, 1932, at the home of her daughter, Mrs. J. C. Rankin. Besides her husband, three children preceded her in death. She leaves four children to mourn her loss: Thomas W. Neff of Glen Alder, Kansas, Charles S. Neff of Tacoma, G. E. Neff of Tacoma, Wash., and Mrs. J. C. Rankin of Puyallup. She also leaves a half sister, Cordelia Stephenson of Rantoul, and two brothers, William and Ross Loper of Illinois.

On May 11, 1930, she became a member of the Church of God of the faith of Abraham. She was the grandmother of 26 children, and great grandmother of 23. Grandma Neff, as we all familiarly called her, in early life was a member of the Quaker church, but later in life she united with the Methodist denomination. While living with her daughter here in Wash., she attended our meetings with them, here in Puyallup, and being persuaded that future life could only be obtained by a belief in the gospel of the kingdom of God, and obedience thereto, she was buried with Christ in baptism by the writer, being the oldest person that I ever had the pleasure of immersing into the all saving name of Jesus.

Grandma's great talent was service. She was really unhappy unless she was doing something for somebody, and when she could no longer arise from her bed, it grieved her because she could no longer be helping with the work around the house. If there were any sick persons in the community, she was ever ready to assist them in any way she possibly could. She gave liberally of her means to the cause which was so dear to her heart,

and until she became too feeble, was always in attendance at all the church services. Grandma is gone, and we will sadly miss her, but we hope to meet her on the resurrection morning, when "death will be swallowed up in victory."

The funeral services were held at the Hill's Funeral Home and attended by a large concourse of relatives and friends. Words of comfort were spoken by the writer from 1 Cor. 15:12-23. We then laid her to rest by the side of her husband in a mausoleum near Sumner, Wash.

A. L. Corbaley.

### RAYMOND CURTIS RANKIN

Raymond Curtis Rankin was born on March 14, 1927, near Puyallup, Wash., and died on July 2, 1932. He was the subject of a Caesarian operation, from the effects of which he never recovered and which was the cause of his premature death. He suffered almost constantly all the days of his life and did not grow and mature like other children. He was the son of Bro. Curtis and Sr. Idabelle Rankin, and although they mourn for him in their loss, they are looking forward to the glorious day when he will come out from under the cruel and merciless dominion of the great enemy of mankind, death, into a glorious immortal life, made all perfect and glorious in the image of God's dear Son, no more to suffer pain or anguish. O what a meeting that will be, and how we will all rejoice, not only to see our loved ones from whom death has separated us, but also to see the tears of joy

upon the faces of others, when they shall meet their dear treasures in the kingdom of God, and realize that all separation is passed away forever, and we will ever be with the Lord. Brethren, let us be faithful; "the night is far spent; the day is at hand," that joyous millennial day for which we have long prayed and waited.

Funeral services were held in Hill's Funeral Home, the writer speaking words of comfort and hope from Matt. 19:13-15. Raymond then was laid to rest in a cemetery near the city of Sumner, Wash. He is survived by his father and mother, a little brother, Ronald, five months of age, who will be a great consolation to his parents in their loneliness, also his grandparents, Bro. and Sr. J. C. Rankin, and Bro. and Sr. C. A. Kelley, as well as many other relatives and friends.

A. L. Corbaley.

### THE RESTITUTION HERALD

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## BETWEEN YOU AND ME—

Bro. Williamson, of Golden Rule Home, who was taken ill a couple of weeks ago, is still a very sick man. Sr. Williamson was suddenly taken quite ill last Sunday night.

Those interested please note that the opening date of the meeting to be held at Plum River (Renner) church has been changed from September 4 to September 11.

Bro. and Sr. Frederick Claussen and Barbara Ellen, accompanied by Sr. Pearl Hatten of Aurora, Ill., are spending their vacation with the home folks of Culver, Ind., and vicinity.

Word came from Waterloo just after the opening of the conference there that sixty were on hand the second day. Bro. Arlen Marsh delivered the annual Berean sermon on August 25.

We are glad to welcome Bro. and Sr. Lewis Lindsay and Edward among us here at Oregon. What is Rockford's loss is our gain, as we know they will fit nicely into all our church activities.

All you members of the Sunday schools and churches of northern Illinois, let's meet each other at the picnic on Labor Day, and enjoy a day of rest and recreation together. Full particulars are given on opposite page.

An interesting report is given on opposite page of the conference recently held at Holbrook. We rejoice with the brothers and sisters there because of their good meeting and hope further good will be realized as a result.

The officers and teachers of Oregon's Sunday school will hold their regular monthly meeting at the pastor's home on Friday night, Sept. 2. Some new ideas were gained from the Exhibit at General Conference which we think will prove helpful to our workers here.

An interesting and touching bit of history is connected with the beautiful poem on page 756, "Redemption". It was copied long ago by our own dear "Auntie Winec", whose busy fingers are now at rest, and sent to Sr. F. L. Austin and her mother, Sr. Julia Harsch, who is also sleeping, as a special tribute to them.

Do not overlook the greatly reduced prices which the Bereans are offering on lesson and Bible story books. Among these publications you will find one to fit your needs, be it for adult or junior study, or inspirational reading for juniors. See the announcement on Berean page of this issue.

During Bro. Conner's absence at the Virginia Conference, Bro. Harry Goekler is filling part of Bro. Conner's appointments of the month. Besides this he will speak at Eldorado on the first Sunday, and fill his own regular appointment at the home church on the fourth Sunday. We are glad of his further opportunities for service for the Master.

Word comes from Sr. Chas. Stedman of Moorefield, Nebr., that Bro. Stedman submitted to a sinus operation about three weeks ago, results of which have brought him much relief. Bro. Stedman has long been a great sufferer from asthma, and we are glad for this change. We pray that he may continue to improve.



## THE PARABLE OF THE TEN VIRGINS

*Continued from page 760*

veloped, which is Christ, or the new covenant. Jesus came unto His own, and His own received Him not. Why? Because they were foolish virgins.

Lying before me is a copy of *The Foundation of Jewish Ethics*, compiled by Dr. Simon Bernfeld. On page 151 he quotes Dr. Samson Hochfeld as saying,

"The Messianic teaching of Judaism grew to be the grand expression of this view concerning the moral vocation of all human beings, that outlook on the future which, upon its highest summit, contemplates a kingdom of God upon earth, a moralization of all peoples and nations as the ultimate goal aimed at the development of humanity. The idea of the election of Israel which, at first glance, seems to contradict the teaching that all human beings are on an equal footing in respect to morality, upon closer inspection will be seen rather to be consonant with it. The deepest meaning of God's bestowal of grace upon Israel is a mission to influence the rest of mankind by leading the way in morals; it must not keep its ethical gifts to itself, but is to communicate them to all peoples so that they, too, may ascend to ever higher levels of humanization."

To support this view of Judaism he quotes the following scriptures: Isa. 2:2-3; Micah 4:1-2; Isa. 56:3; 56:6-7; 66:20-21; Jer. 3:17; Zeph. 3:9. Other quotations which space forbids are from Jewish-Hellenistic literature, Talmudical literature, etc. I will also quote from *The Letters of Naimonides*:

"All Israelites will have a share in eternal life and likewise the righteous of the other nations. As to your question regarding the nations: know that God requires the heart, and that all depends upon the allegiance of the heart, the intent. Therefore, our ancient sages said: The righteous of the nations of the world will have a share in the world to come, if they have acquired what they were capable of acquiring of the knowledge of the Creator, and have ennobled their souls by means of good qualities. And there is no doubt that everyone who ennobles his soul through the integrity of his personal qualities and through a sound apprehension of the Creator, assuredly has a share in the world to come. Therefore, our sages have said, a heathen who is engaged in the study of the Torah is to be deemed equal to the high priest."

Once more I wish to quote Hermann Cohen.

"All the nations, therefore, without any exceptions, from the remotest islands, must go up with the Jews towards Jerusalem. And there must not remain any difference between the children of Israel and the sons of the foreign lands. For they, too, will become priests and Levites. We are approaching the time when the new covenant will be made; for the Torah will be written into the heart. We are approaching the time when they will say, 'Thou art our Father; Abraham hath not known us?'"

Brethren, be fair with the Jew. Is not his understanding of the kingdom almost identically the same as yours? Wherein does he differ? Paul will tell us in Romans 9, es-

pecially verses 32 and 33. Read them carefully.

Do you not see the point of the parable? Israel after the flesh is looking for the Bridegroom, especially now, as the cry is on the eve of being uttered. Jesus will recognize his true and only bride, or, as Paul says, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

In the parable of the rich man and Lazarus this is made very plain. The rich man requested Abraham to send to his five brethren, who are really the five foolish virgins, but he was informed that if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Do you recall Jesus' words uttered to the two on their way to Emmaus? "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

Suppose we explain this parable as it usually is, that the five wise are the faithful members of the church and the five foolish, the unfaithful. You see, they are all virgins. Now if they all were members of the body of Christ, it would not be true to say, "I know you not."

The disciples by this time began to understand something of His mission and requested Him privately to tell them when the things would happen which He had been relating to them. Leading up to the climax of His address, He warned them to "watch therefore; for ye know not what hour your Lord doth come."

Israel after the flesh has heard the "midnight cry", and many are returning to their own land, but they have no oil in their lamps, namely, faith in Christ. They are good people, but, "Mark now, said the Master, what the unjust judge determined, and will not God grant justice to his chosen, who cry to him day and night, and have pity upon them? He will, I tell you, grant them justice very quickly. When the Son of man comes, however, will he find this faith upon the earth?"—Luke 18:7, 8, F. F. Trans.

When I read accounts of the Jews standing at the wall of the temple, crying unto God for deliverance and restoration to their own land, with what force these words reverberate through my mind: "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."

While Israel, whose eyes are now partially blinded, has lost the great blessing of a part in the bride of Christ, nevertheless God will remember His promise to Abraham on their behalf and will bless them exceedingly when their eyes are opened to behold Him and, "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."



# THE RESTITUTION HERALD

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## “Our Bones Are Dried Up”

By Norman John McLeod

*“Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.”—Ezekiel 37:11.*

ONE single dry bone lying along the highway would not be likely to attract attention. If one were driving along without any definite destination he might turn aside to examine a single specimen. If he did, he would be impressed with the desolation of the place. The multiplication of any circumstance however is likely to draw attention. One is impressed by the increase in volume of a noise. Lamb, in his *Essays of Elia*, suggests that if that be the case, in a Quaker meeting where many people were keeping quiet, surely the quiet would be much greater than where merely one person was remaining silent. So would the effect of a large pile of dry bones lying along the highway be greater.

In Ezekiel's vision, which we wish to consider, there was a whole valley full of dry bones. If a traveler, whether in a hurry or not, were suddenly confronted with such a spectacle he probably would be struck with such a scene. He would be thunderstruck to contemplate what would appear to be the results of a great catastrophe. Surely, here is the effect of a great plague, or the scene of a gigantic slaughter!

Another element presents itself in Ezekiel's vision that would not exist in other such cases. The Prophet was a homeless patriot on a foreign shore. Not only was he an exile, but in vision he was transported back to his homeland, and he saw this valley of dry bones, also in vision. And then, question of all questions most ridiculous: “Son of man, can these bones live?”

If we saw a great pile of bones bleaching out on the desert floor and were asked, “Can these bones live?” we would certainly think the questioner was crazy! The idea of a bone that was very dry coming back to life would be most ridiculous and incredible to the minds of most of us. But in vision no such question would excite any unusual

feeling. Nothing is impossible in a dream. So the question seemed to excite no incredulity in the Prophet's mind. The bones in the vision that Ezekiel was given to see, were very many and very dry.

Now, if piles and piles of very dry bones would give a traveler reason to pause, what would be the effect if before his eyes those bones began to come together! He would think that he had suddenly lost his mind or was seeing a wierd sort of mirage, or he might be inclined to visit his nearest eye doctor.

One of the earliest motion pictures that was produced was something along the line of what Ezekiel saw. That movie showed a man taking a picture of an approaching train. He did not get out of the way, and the train ran over him and cut him into pieces; and then, after the train had passed, the various pieces of him that were left gradually came together until finally the man stood up and walked away with his camera.

Such would be the effect of Ezekiel's vision. Very wierd! Without any question this exiled priestly Prophet was impressed. What a most unusual vision! Try to picture it? Very difficult!

What is the meaning of the vision? We are not left in the dark. “These bones are the whole house of Israel.” How did the whole house of Israel get into such a condition? Certainly we see many of them walking about the street who are not in such a state! What is the meaning, then? The book of Deuteronomy gives us the clew to the situation.

“But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that these curses shall come upon thee and overtake

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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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"I stir up your pure minds by way of remembrance: that ye may be mindful of the words spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour."—2 Peter 3:1, 2.*

## The Editor's Prayer

OUR FATHER, in the midst of human failures and mistakes we are glad to acknowledge that there is One who never errs, whose judgments are always righteous, and whose far-reaching and beneficent plans always succeed. Help us, O God, to put our trust in Thee that we may rejoice in time to come. Inspire us with a sense of ever increasing confidence in the predictions and promises of Thy Word. In Jesus' name. Amen.

## The World's Judgment

SCHILLER'S aphorism is a recognition of the immutability of eternal justice: "The world's history is the world's judgment." That sin brings its own inevitable punishment is as true of nations as it is of individuals. "God is not mocked: for whatsoever a man soweth, that shall he also reap."—Galatians 6:7. In either case the punishment received is the same. With the individual, "the soul that sinneth it shall die" (Ezek. 18:4), for "the wages of sin is death" (Rom. 6:23). With the nation, "the wicked shall be turned back unto Sheol, even all the nations that forget God" (Psalm 9:17, A. R. V.); "for the day of Jehovah is near upon the nations: as thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the nations drink continually; yea, they shall drink, and swallow down (marg., "talk foolishly"), and shall be as though they had not been" (Obadiah 15, 16, A. R. V.). The end of the sinful nation, like the end of the sinful individual, is destruction. (Philippians 3:19.)

"History, with all her volumes vast,  
Hath but one page."

And that one page is a record of failure, the failure of the governments of men to maintain peace, prosperity, equity, and righteousness in the earth. It is a record of mistakes, glaring mistakes, both of commission and omission. It is a record of nations born of selfishness, ruled by selfishness, and perished through selfishness.

"We watch the circle of the eternal years,  
And read forever in its storied page  
One lengthened scroll of blood and wrong and tears!"

## "And While He Lingered —"

THESE strangely arresting words form a part of the dramatic record of the flight of Lot and his family from the doomed city of Sodom.

"*And while he lingered —!*" So many things can happen while men linger, while they vacillate, while they hesitate to make important irrevocable decisions. Time is fleeting, elusive, transitory. Nothing remains the same for any length of time. Life is a phantasmagoria, rushing toward us out of the infinitude of the future to the focal point of our vision, and then receding with equal rapidity into the eternity of the past. We must grasp the passing opportunity for service or it is gone forever.

When Elijah was making the great trial of strength between Jehovah and the prophets of Baal, he asked the children of Israel a searching question: "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered not a word."—1 Kings 18:21. They could not make up their minds whether to trust in Jehovah or to trust Baal.

It did not take a moment for Joshua to reach a decision under similar circumstances: "Choose you this day whom ye will serve: . . . but as for me and my house we will serve the Lord."—Joshua 24:15. He could reach no other decision; so far as he was concerned there was no alternative—Jehovah must be worshiped and Him alone.

The Church of God is entering upon a most important period in its history; it is facing a most serious situation from both a doctrinal and practical standpoint. Every influence of the world tends to draw men away from faith in God and in His Word. Religious leaders are encouraging an attitude of indifference toward fundamental doctrinal teaching upon which our hopes for future life depend. Others are nullifying the distinction drawn in the Bible between godliness and worldliness. Together they are attempting to lower the doctrinal and moral standard of the church to the level established by the world. Each one of us makes his own decision as to whom he will believe and whom he will serve without delay. May God help us that we may remain steadfast in our support of the gospel as it was taught by Jesus and His apostles and continue to exemplify in our individual lives the righteousness that comes by faith.

## SOME SCRIPTURAL USES OF THE WORDS "FOR EVER"

By R. H. Judd

IT is sometimes asked, "How is the meaning of a word determined?" In reply we are often told to "go to the dictionary". Even there, however, authorities occasionally differ. Not only so, but several meanings are attached to the majority of words. We are thus thrown back to the real cause that gives to every word its individual sense, namely, "The use of a word by a writer establishes his meaning of it."

Few of us in secular reading would be so one-sided in judgment as to seek the basic meaning of any word by a single instance of its use at the end of a volume. Strangely enough, that is precisely the method adopted by those earnest persons who so strenuously support that terrible doctrine of the "endless conscious suffering" of the wicked, as a means of "winning" men and women for Christ. In some degree, possibly, the persistent habit of seeking to base a doctrine on a single text of Scripture is responsible.

True, unbounded blessings have come to many by the repetition to them, or the recollection by them, of a single verse of Scripture. But right behind that single verse lies much in the background, such as early training, Christian association, etc., all working together to bring about the desired result.

It is much the same with the study of God's Word. God's Word "is true from the beginning," and we must begin there. It has been well said that "there is no doctrine in the New Testament that has not its beginning in the Old." Every mountain peak of truth has a broad basis of solid fact in the Old. You must start your journey there, for the Christian life is a "walk", and you cannot reach the mountain peaks of Scripture truth any other way than by beginning at the base. The Lord Jesus made the Old Testament the rock upon which He built all His teaching, and there will be many saints in the life to come who lived centuries before the New Testament had been written.

We also recognize the fact that the meaning of a word in a given connection is made clearer if we notice the use the writer makes of it *with reference to specific things*. That the terrific doctrine of "eternal conscious suffering" has specific application to the whole human race no teacher of that doctrine will deny. What, then, is the understood usage of the words, for ever, in their scriptural application to men and women? That must be determined by the context and the circumstances of their use.

Bible instances show clearly that the words, for ever, in their application to man and his environment are undoubtedly limited by his lifetime, and the "lifetime" of the events with which he is connected. We question very much whether they can be shown to have any other mean-

ing in relation to him. So true is this fact that the life of the believer in the age to come is *additionally* guaranteed by other terms which are never, at any time, applied to the ungodly. As for instances, "they shall never perish"; "neither shall they die any more"; "because I live ye shall live also." See also Daniel 7:13, 14, where the everlasting kingdom is described in other words as one that "shall not pass away".

Scripture references which interestingly bear out these remarks are as follows:

*Exodus 27:21.* The lamp was to be kept burning "as a statute *for ever* throughout their generations." Here the term is unquestionably limited by the last three words in the sentence.

*Exodus 28:43.* "For ever" is limited to Aaron in his lifetime and to his seed after him, and ceases with their line. The same is true of *Exodus 29:28* and *Leviticus 7:36*.

*Exodus 21:6 and Deut. 15:17.* A servant desiring to stay with his master after the seventh year of release became a "servant for ever". Here again the term is without doubt limited by his lifetime. In *Deuteronomy 23:3*, it is equivalent to the tenth generation.

*1 Sam. 1:22.* A remarkably clear instance of its use where the subject is human. Hannah purposed to leave Samuel at Shiloh that he "may appear before the Lord

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2 Peter 5:5

*ABIDAH, my son, when thou art called unto a congregation of thy people to minister unto it the word of truth, thou shalt not say unto the elders thereof, "Behold, I will gladly come unto thee to be thy pastor and thy guide if thou shalt grant unto me the right to teach all things whatsoever I shall desire. For, lo, I cannot be bound by the counsel of any man or company of men in what I shall preach unto the people." Knowest thou not, O Abidah, that all such cometh from pride and from vanity? Art thou so much wiser than thy brethren in all things? Is there nought that the elders can teach thee concerning the needs of the congregation of which they have long been pillars, and to which thou art a stranger? Be subject unto the elders, O Abidah, clothed with humility, willing to accept reproof, rebuke, and exhortation from these thy brethren, in all things, my son: for God resisteth the proud, but giveth grace to the humble.*

## CONFIDENCE

*"In thee, O Lord, do I put my trust."*

Trust Him when dark clouds assail thee;  
Trust Him when thy strength is small;  
Trust Him when to simply trust Him  
Seems the hardest thing of all.

Trust Him who is ever faithful;  
Trust Him, for His will is best;  
Trust Him, for the heart of Jesus  
Is the only place of rest.

Trust Him, then, through cloud and sunshine;  
All thy cares upon Him cast,  
'Til the storms of life are over,  
And the trusting days are past.—*Selected.*

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## ISRAEL'S RETURN

*By George B. Alldridge*

*"For to keep you from thinking too well of yourselves, brothers, I do not want you to miss this secret, that only partial insensibility has come upon Israel, to last until all the heathen have come in, and then all Israel will be saved, just as the scripture says, The deliverer will come from Zion, He will drive all ungodliness away from Jacob, and this will be my agreement with them, when I take away their sins."—Romans 11:25, 26, Goodspeed.*

IN THESE days of anti-Semitism, it is very rare to hear or read an account of a Gentile renouncing his Christian faith and embracing Judaism. I can understand a Jew accepting and embracing the tenets of Christianity, but to my knowledge the reverse is very rare.

Palliere's *Unknown Sanctuary*, I have read with spiritual profit and find my heart going out as never before in deep sympathy toward Israel. It seems from the remarkable descriptive narrative of his struggle and experience as a Roman Catholic, at one time studying for the priesthood and later enrolled as a prospective candidate and as an officer in the Salvation Army, the inconsistencies of the Protestant doctrines and practices so disgusted him that, disheartened of ever being able to find the truth, he at last turned for comfort and peace of mind to Judaism.

He became proficient in mastering the Hebrew language, and therefore was able to read the Scripture in its original tongue. The beauty and unadulterated truth was revealed in the law of Moses, and the spirit of worship was aroused in him as he read the Psalms. Later as he pondered over the prophets and caught the spirit of their message, he felt that only the faith of Israel could satisfy the intense longing in his heart to find God and worship Him in spirit and

truth. He became a student and faithful pupil of the famous Rabbi Elijah Benhamozegh of Leghorn.

It would probably interest my readers to follow their correspondence and the personal discussions on the scriptural interpretation given by the various sects for their belief in Jesus as the Messiah.

Briefly stated, the Jewish understanding of what the Rabbi expressed as the true Messianism, is that the ancient traditions of Israel hold the clearest universalist aspiration, without any mental reservations, looking toward the subjection of the Gentiles to Mosaism. Today Aime Palliere is a Jew in faith and practice, and he feels that some day the whole world will be likewise.

Surely, no man ever spoke like Jesus. His knowledge of the Scriptures was very profound. His versatility regarding His knowledge is so marked in His many quotations that I will just quote a few. It would be well for the judges of our courts to read Mark 10:6, and get His views of the marriage question as instituted in Eden.

How familiar Jesus was with the history of Elijah and Elisha, even endorsing as truth the miracles performed by them (Luke 4:25-27). Higher critics today consider the book of Jonah as a beautiful allegory—just a parable. Jesus did not; the whole narrative to Him was just as real as the loss of the Titanic on Sunday evening, April 14, 1912, with her fifteen hundred souls finding a watery grave is to us.

Also in this connection Jesus points out that God will judge Israel and many nations now lying in death and forgotten. Look up His reference to Isaiah, especially chapter 61, and see how He applies it (Luke 4:18-22). When He is tempted, persecuted, disowned, or suffering intense agony, it is the same story, a quotation from the Scriptures.

If Jesus was not the Messiah, He who would take away the sin of the world, to whom, then, can these quotations apply? "Think not that I came to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matt. 5:17, 18.

Note this: "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."—Luke 16:16, 17, 31.

Permit me to digress here a moment as I meditate upon the blindness of Israel in rejecting Jesus their true Messiah. I will quote Psalm 122:8, 9. "For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."

Brethren, do you in your prayers, "pray for the peace of Jerusalem, they shall prosper that love thee"? Can it be, brethren, that we are delaying our Lord's return be-

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# The Red God Calls

*By Arlen Marsh*

OVER one hundred forty million miles away, a planet, somewhat smaller than our own, but rejoicing in the distinction of two moons, swings in its slow orbit about the sun, casting an eternal reflection of red light from its oddly scarred surface. Although no close relationship is visible between the two, this world has been compared frequently by imaginative writers with the Roman god of husbandry and war who bore the same name. Usually the metaphor has been drawn because of the color of the orb, a color suggestive of the trade of the mighty ruler over battle.

At the time that the worship of Mars was at its zenith, it was the custom when war broke out for the king to clash the spear and the shield which were dedicated to the deity. In the opinion of the Latin mind the ceremony was indicative of a call to "boots and saddles" by the great red god himself. Under the protective influence of Jupiter and the god of war troops could advance to battle secure in a faith in paternalistic deities.

Divinely inspired Joel, looking forward two thousand, seven hundred years, became the author of a prediction that has been, is being, and will be fulfilled contemporaneously with the present generations. Well he knew that the ardent pleas of the pacifist, who would rather see his nation of free religion go down before atheism and paganism than lift a sword in its defense, would be disregarded. The call of the red god would not be ignored.

"Proclaim ye this," he wrote, "among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong."—Joel 3:9, 10.

Precisely this has happened and is happening. Broad-minded historians are coming to agreement in the thought that the Hohenzollern and Hapsburg regimes were but little, if at all, more responsible for the World War than the government of any other European power. It was unfortunate for Wilhelm that his empire and its allied countries were the cause of bringing to a head the ferment of international conditions. Every great nation was looking and was prepared for war, with the exception of the United States; but it was not expected quite so soon.

Replying to the invitation of the Tsar Nicholas "to consider means of insuring the general peace of the world and of putting a limit to the progressive increase of armaments which weigh upon the nations," representatives of twenty-six governments met in the "House of the Woods" at The Hague, in the Netherlands, in 1899. To reach an agreement regarding armaments was impossible, but a permanent International Court of Arbitration and International Commissions of Inquiry were created. The second inter-

national conference (held at The Hague in 1907) took no definite action save a recommendation for a third convention.

Disregarding the powerless courts established by the conferences of 1899 and 1907, Austria-Hungary and Germany refused to submit the Serbian dispute to arbitration and plunged Russia and France into war upon Serbia's "unacceptable reply" to the ultimatum of July 28, 1914. Invasion of Belgium drew Great Britain into the conflict, "just for a word, 'neutrality'—just for a scrap of paper," as the German Chancellor expressed it. Treaties and arbitration were nugatory in the presence of hatred of nations and the ambitions of autocracy.

The war ended; democracy found itself no safer after four years of destructive horror that it had been before. True, the League of Nations and the World Court were organized; but they have proved to be quite as ineffective in times of stress as the older methods of international government.

Despite the adoption of the Protocol for the Pacific Settlement of International Disputes at Geneva in 1924, despite the fact that an eminent authority has written of that document, "Here we have one of the most vital texts in the world's history, . . . which, whether finally accepted or rejected, is destined to mark an epoch in the history of politics and in the moral outlook of the world," Japan was not "restrained and punished through financial, economic, and military measures applied by the united action of all other nations" during its obvious aggression (according to the definitions of the Protocol) in the Sino-Japanese controversy of the present year. War has not been outlawed. The red god still calls.

Paris, on August 27, 1928, was the scene of an occurrence which has been termed "the greatest event since the Great War." On that date and in that city, the representatives of fifteen world powers appended their signatures to the Kellogg Peace Pact, a treaty designed for a catholicity that would include those nations not subscribing to the declaration issued by the League of Nations (section 741, The Outlawry of War). Essentially the Pact concerned itself with these two articles:

"The High Contracting Parties solemnly declare in the name of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relation with one another.

"The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means." (Over)

An unusual idealism had motivated Secretary of State Frank B. Kellogg in his dream of a treaty to end war, but he met with no greater success than did the international brain-child of President Wilson. Obstinate countries refused to enter into a pact of any strength, and thus Japan was enabled to defy the Kellogg Treaty with impunity. The military party in control of the Oriental monarchy had no desire to resist the call of the red god, while China, a weakling for centuries, fulfilled the words of Joel by a surprisingly strong resistance of well-equipped Japanese troops.

Conferences to limit or to reduce armaments have encountered almost nothing but disaster. Secretary of State Hughes, speaking of the Five-Power Naval Treaty, remarked, "This treaty ends—absolutely ends—the race in competition in naval armament"; but nevertheless, that race is continuing today in fields unaffected by the agreement. The London Naval Conference of 1930 had no material success. So it has been and so it will be with every such convention. Men still are beating their plowshares into swords and their pruninghooks into spears. Rulers yet clash the spear and shield of Mars.

Chief Justice Hughes, formerly Secretary of State, has said, "The building of the institutions of peace is the most distinctive enterprise of our time."

To this optimistic utterance Galsworthy replies, stating with greater candor the actual conditions: "We need to be annually reminded that we have renounced war."

Regardless of that annual reminding, regardless of all the conferences ever held, regardless of a plea for, "Peace! Peace!" there is no peace. The world is as ripe for war today as in the hectic days of German imperialism. Spear and shield are being beaten wildly together by men who hold unconscious brief with Mars. Joel, writer of a divine message, was correct. The red god calls.

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## GOD'S STANDARD OF LOVE

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*By Samuel E. Haney*

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*"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity (love), it profiteth me nothing."—1 Cor. 13:3.*

OUR text is quite crudely understood even by many Christians. The difficulty lies in not discerning the difference, in recent years, between the words charity and love. Love may denote the sublimest and holiest spiritual affection, as when we are taught that "God is love". Charity has so far swung aside from the original meaning that probably it never can be recalled. The Revised Version and perhaps most all other versions use love instead of charity in 1 Corinthians 13 and elsewhere. Again, charity which originally meant the purest love of God and man, is now almost universally applied to some form of almsgiving and is

more limited in meaning than benevolence. Therefore, it should not be strange that the proper understanding of the words, charity and love, is so at variance with the common conception of them.

Let us go to the only source of light and knowledge—God's Word—and learn what Paul meant by the word, love, in our text and how it differs from the usual thought.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he (Christ, R. V.) laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ('how can love to God remain in him?, Moffatt)?"—1 John 3:14-17.

"Beloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."—1 John 4:7, 8.

Peter informs us that this godly love is the result of "being born again". "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."—1 Peter 1:22, 23.

And Paul virtually says that faith in God and all that is involved cannot exist devoid of this godly love: "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."—Galatians 5:6. Then the Apostle in describing the fruits of the Spirit places love at the head of the list, "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—Gal. 5:22, 23.

Charity, whether practiced by Christians or the world, though it be but a cup of water, is commendable and will be duly rewarded. Although Christ-like as charity is, it falls far short of Paul's ideal standard of love, which is unique and confined exclusively to the new creature (new creation); a love that the world knows nought of because it is attainable only through death of the "old man"—the carnal mind (Rom. 6:3, 7; 8:5-8). No one will ever get into God's kingdom on the world's standard of love.

It is worth keeping in mind that Christ died literally that we might have eternal life. Surely we should gladly comply with God's demand that we die figuratively as our part of the covenant, that we might have access to His throne and kingdom as described by Isaiah thus, "A stainless high road shall appear, its name 'The Sacred Way'; no soul unclean shall tread it, no impious foot shall wander o'er it; no lions shall ever haunt it, no wild beast shall leap on it; but on it the redeemed shall walk, those whom the Eternal has set free."—Isa. 35:8, 9, Moffatt.

Christ explains the whole matter in the proverbial nutshell. "Verily, verily, I say unto thee, Except a man be

born again, he cannot see the kingdom of God. I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I say unto thee, Ye must be born again."—John 3:3, 5, 6, 7. This is fiat and final. No other way for Jew or Gentile to ever obtain and practice God's standard of love and to get into His kingdom. We are all sinners by birth, and unless we attain to God's love according to His *modus operandi* we are likely to be deceived and to become unconsciously sinners by choice.

It is difficult, if at all possible, to describe fallen nature's conception of love, for its love is really a misnomer when compared with godly love which is motivated by the Holy Spirit. Even Christendom's standard of love is a crude counterfeit of God's love in these last days. Dividends for instance have become the chief object of most hospitals, sanitariums, and other so-called charitable institutions.

The world's greed for profit has superseded its once superlative standard of love, and its mockery suggests a passive love which is often used to camouflage toleration and hate. Like the spider and the fly—love with a baited hook and line attached.

Paul doubtless was a lovable character before his conversion to Christianity, who would have bestowed all his goods to feed the poor and would have given his body to be burned to sustain a sacred principle. And yet, as he later came to know, he had been deficient of that love emanating only from God. The great Apostle's lamentable remarks in behalf of Israel after the flesh, are pertinent for many noble isolated Christians these last days, be they Jews or Gentiles by birth or nationality, as both are pronounced "Israelites indeed" by Jesus in John 1:44-47; Gal. 3:22-29; Rom. 2:28, 29; Rev. 2:9; 3:9.

Paul's words are, "Oh for their salvation, brothers! That is my heart's desire and prayer to God! I can vouch for their zeal for God; only, it is not zeal with knowledge. They would not surrender to the righteousness of God, because they were ignorant of his righteousness and therefore essayed to set up a righteousness of their own".—Rom. 10:1-3, Moffatt.

Self-righteousness has become almost a universal criterion with Christendom.

God's standard of love! How wantonly ignorant and unconcerned the unregenerate world is of it! How inappreciable it is of God's great sacrifice of His dear Son in the world's behalf! And now as God's pending wrath is plainly in evidence to all peoples and nations, drunken humanity goes hilariously on to its inevitable doom, giving no heed to His love so copiously exemplified in Jesus Christ's ignominious and excruciating death in fallen man's behalf, that they might repent and accept and obey the beseeching Savior and thereby escape their eternal doom. The Holy Spirit cries out: "Today if you hear his voice, harden not your hearts!" "Today" means this gospel age, while the "Door" is open.

## THE DOOM OF THE WICKED

By J. G. Haupt

THE Old Testament has many references to the punishment that God will eventually mete out to the wicked. In Job we find, in the third chapter and seventeenth verse, that the time will come when the wicked will cease from troubling and the weary will be at rest. In 8:22, it shows that all the wicked shall come to naught. In 8:5, it says that the light of the wicked shall be put out. In 21:30, it says that the wicked are reserved to the day of destruction; they shall be brought forth to the day of wrath. In 31:3, we read, "Is not destruction to the wicked? and a strange punishment to the workers of iniquity?" Psalm 37:10 says, "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Psalm 37:20 says, "But the wicked shall perish and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Psalm 68:2 says, "As smoke is driven away, so drive them away; as wax melteth before fire, so let the wicked perish at the presence of God."

In several passages of the Psalms we find that the pit will be dug for the wicked, that the end of the wicked will come, that righteousness will triumph over the wicked. Psalm 101:8 says, "I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord." The later Psalms have quite a number of verses that tell of the destruction that is to come upon the wicked.

Proverbs 2:22 tells us that the wicked shall be cut off from the earth. Proverbs 11:31 says that "behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." The righteous will be recompensed with eternal life; the wicked will be recompensed with destruction, and all other strong expressions, as, wailing and gnashing of teeth.

Ezekiel points out that God has no pleasure in the death of the wicked but desires that he shall become righteous. The wicked shall be as though they had not been. They shall be as hay and stubble, utterly consumed away. The wicked is as the beasts that perish.

The Old Testament is clear that death cometh alike to all. In the Old Testament both just and unjust go to *sheol*, the grave, the pit, any place where the dead may be. From *sheol* as from *hades*, the dead will be called in the one resurrection, the wicked dead in the second resurrection. It was reserved for the New Testament to speak definitely of the glorious first resurrection and the second resurrection to judgment and possibly to the second death, preceded by a period of wailing and gnashing of teeth.

The New Testament references to the doom of the wicked I must leave for another article.



## TO HIM THAT OVERCOMETH

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To him that overcometh now,  
 Our blessed Lord hath said,  
 Of hidden manna he shall eat  
 With Christ our living Head;  
 Of living waters he shall drink,  
 Life's river, sparkling, bright,  
 That pours its limpid waters forth  
 From 'neath God's throne of light.

He who in Christ doth overcome  
 Shall by and by be dressed  
 In shining garments pure and white,  
 The robes of righteousness.  
 His name from off the book of life  
 Shall not be blotted out,  
 When Christ shall be revealed in clouds,  
 With trumpet sound and shout.

Whoever now doth overcome,  
 A pillar shall be made  
 In that new temple of our Lord  
 In purity arrayed.  
 On him God's name shall be inscribed,  
 And new earth's brightest gem,  
 The glorious city soon to come,  
 The New Jerusalem.

To him that here hath overcome  
 And to the Spirit sown,  
 It shall be granted to sit down  
 With Christ upon His throne;  
 And when the kingdoms of this world  
 Are given to our Lord,  
 He'll reign forever on the earth  
 With Christ, as saith His Word.

—Selected.

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## ENTERED INTO THE SHADOW

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THE life of our Lord in Nazareth was uneventful. In quietness of behavior, with openness of mind, and in the spirit of obedience to the enlarging truth as it came to Him through study and companionship with the Father, Jesus grew in wisdom and stature and in favor with God and man. He availed Himself of all opportunities to understand the Scriptures, which were the subject of study in pious homes and in the school of the synagogue. He took up the common tasks of the family and village life.

But one day there came the report of a great work that was proceeding in the south near the Jordan. A Prophet had appeared whose voice was summoning the people of Palestine to a unique interest in ethics and religion. John, the son of Zacharias, was of priestly descent and had re-

ceived the careful education of his order. But disturbed by the evils of the time, both in church and state, he had abandoned the luxury of city life and the prospect of priestly succession, and had gone forth into the wilderness to learn his lesson in the school of silence and of God.

From thence he had returned in the days when Roman insolence had reached its apparent limit; when official corruption among the Herods and the ruling Roman governors set the pattern for degraded luxury and calculated lusts; when priestly pride kept pace with scrupulous formality until religion had lost much of its heart and was in great degree a thing of form and show.

Then came John, and lifting his voice on the margin of the wilderness, between the desert and the town, he called to the nation with such urgency and passion that the people came from every quarter to listen to this new and authoritative messenger from God. From proud Jerusalem, from saintly Hebron, and from smiling Galilee, they hurried to catch the tones of prophecy which had seemed long since dead. And the preacher, with no slackening of speech or choosing of words, denounced the wrath of God against the proud, the arrogant, the cruel, the selfish, and the lovers of evil.

When the echoes of that preaching reached the cities by the Sea of Galilee, Jesus heard and felt within Him the arousal of a new and holy purpose. He did not know Himself yet as the chosen of God, though all His life had been a preparation for that task. But He knew John, and the reports that came left Him in no doubt that the message now echoing in the Jordan valley was from God. To Him personal obedience to the summons of John, the Herald, was obedience to that program of righteousness which God was making known through His servants.

In the waters of baptism He dedicated Himself to whatever duties might await Him. He asked for nothing save the privilege of responding to the call of God. But in that very moment He crossed the frontier of a ministry of which He could only have dreamed before in supreme moments. And as He came up from the waters of the Jordan, He knew that He had entered upon a mission so august and far-reaching that it would employ Him in every moment of His subsequent career, and would set Him for the fall and rising of many in Israel and throughout the world.

With the announcement of His mission ringing in His ears and with the summons of the high task of the kingdom of God upon Him, He hurried away, driven in spirit, to be alone with Himself and with the Father, to contemplate in quiet the tremendous obligation He was assuming, and to prepare Himself for the gigantic task before Him.

And thus at the very beginning of the forty days Jesus entered into the shadow. It was for Him then and there to feel for the first time the importance of the Messianic work, to enter through deepest sympathy into the stressful problems of human life, and so to prepare Himself to come with clearness of vision and preparation of heart to the ministry of which the waiting world was in expectation.

—Selected.

## ISRAEL'S RETURN

*Continued from page 772*

cause of our antipathy towards the Jew? Are David's words in 2 Samuel 19:11, 12, finding their antitype in this? "Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?"

Could Jesus furnish any stronger credentials to Israel purporting Him to be their Messiah than this? Read carefully John 10:19-38. Note how He connotes His wonderful works because of His relationship to God, as the Source and not resulting from His power or accomplishments.

If Jesus was an imposter, then why is it that He appeals to His hearers to verify His words, claims, and performances by their Constitution—that is—the Scriptures? See Matt. 23:3; 22:29; John 5:39; 6:45; Luke 24:27.

What fair-minded person can read Luke 2:45-52, and not feel that this is indeed the Christ? History records the biographies of many youthful prodigies, but never for erudition anything like this. Note upon what line His knowledge revealed itself. Strange to say, it is not included very prominently in the curriculum of the schools and colleges of our day.

"Now about the midst of the feast Jesus went up into the temple and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself."

Here was the acid test, and because of their prejudice they failed to meet it. But He did; here it is: "Did not Moses give you the law; and yet none of you keepeth the law? Why go ye about to kill me?"

I have often wondered why the religious leaders of our Lord's day permitted this statement of His to go unchallenged: "Which of you convinceth me of sin?" Surely, if He had committed sin, they would have known it. But their silence reveals the fact that He only of all the myriads of the human race past, present, and future, could make this statement and accompany it with these words, "And if I say the truth why do ye not believe it?" Wonderful words, and yet how true!

The words quoted from Romans 11:25, 26, are now being fulfilled. Israel is beginning to see, and the words, *Mene, Mene, Tekel, Upharsin*, addressed to Belshazzar, are being again repeated in the passing away and distress of their oppressors, the Gentile nations. As we review in our minds the histories of Egypt, Assyria, Babylon, Persia, Greece, and Rome, both pagan and papal, we shudder as we recall all that Israel has passed through, and yet rejoice that God is faithful. He will ultimately fulfill all His promises.

I read Amos 8, and my blood tingles in my veins as I think of God's remembrance of His chosen people, and just when there is such a cry going up for the hearing the words

of God, that only a few are trying to feed the masses during the famine for God's Word. I thank God that I am one of that "little flock". And then as I recall that memorable day when General Allenby marched into Jerusalem I realize that Jeremiah 4:19-31 was fulfilled. Now God is moving heaven and earth to bring about a condition of blessing and comfort to Zion.

Israel is awaking; Ezekiel 11:16-21 is unfolding. Palestine, to the Jew, is becoming a "little sanctuary". Brethren, quote Jeremiah 32:42 to your Jewish friends. If they hesitate to accept this testimony, quote Isaiah 11:12. Point out that the standard of David is the official flag of Jewry today. When Lord Balfour issued his announcement to the world that Great Britain would establish Palestine as a homeland for Israel, he might just as well have added Jeremiah 31:7 and Ezekiel 36:24. For Great Britain surely is the chief nation herein described.

In conclusion, brethren, compare Isaiah 51:3, with the glowing reports published in our magazines respecting the work now going on in Palestine and in the margin of your Bible mark, "fulfilled." Then read chapter 52, and lift up your heart to God and thank Him that you are living to see those things. Finally, for dessert after your evening's meal, read Amos 9. Paul's words will then be real to you, "And be not drunk with wine, wherein is excess; but be filled with the Spirit." Hallelujah! Amen.

"And now may He who asks us for His own  
Bless you and help you to His glorious throne;  
Guide your feet into His glorious ways,  
Fill your heart and mouth with joy and praise."

## SOME SCRIPTURAL USES OF THE WORDS "FOR EVER"

*Continued from page 771*

there for ever". In verse 28, the identical desire is expressed in other words, "As long as he liveth he shall be granted to the Lord." (R. V.) The same limit of time is also true of 1 Samuel 20:23; 1 Chronicles 23:13, and other passages of like nature.

*Isaiah 32:14, 15.* Here the term, for ever, is limited by the word "until . . ."

In the New Testament, *Mark 11:14* records the words of Christ, "No man shall eat of the fruit of thee for ever." As in the Old Testament the words are limited by the lifetime of the tree and the lifetime of those then living.

*Philemon 15* is almost parallel in instance with *Exodus 21:6* and *Deuteronomy 15:17*. In neither case can the servant be said to be servant to his master now. In each case death terminated their service of labor.

This use of the words is well known and well understood in both secular and religious connections, as is often remarkably illustrated by their use even by those who are the most earnest advocates of eternal torment. As an instance take the following form of devise published in the

official organ of a well known mission: "I give and devise unto the . . . Mission, having offices at . . . , all that certain (here insert description of property) with the appurtenances in fee simple, for the use, benefit, and behalf of said Mission *for ever*; and . . ."

The temporary nature of all human organizations, including missions, is widely recognized. The form of the devise itself and the careful wording of it are eloquent witnesses to the fact that the words, for ever, in relation to things human are limited in their application. Apply this evident scriptural fact to the passages in Revelation, and it becomes apparent that the words "day and night for ever and ever" are here, as elsewhere in Scripture where human life is concerned, limited by the lifetime of the subject.

The Bible describes the subjects of Revelation 14, as having "foreheads" and "hands", and fire and brimstone are the agents of their torment. A careful comparison of the use of language in Revelation will show that the phrases, "the smoke of their torment," and "the smoke of their burning," are equivalent expressions. Further, smoke that comes from burning is itself not only an *emblem* of destruction, but is positive proof of destruction. For there cannot be smoke without the destruction of that which is, or rather was, the cause of the smoke.

The language of Isaiah regarding Idumea is, if anything, stronger than that in Revelation, but the context shows that the judgments were pronounced upon the "people" and upon the "land" of Idumea. The people no longer exist, and the land is no longer theirs.

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## "OUR BONES ARE DRIED UP"

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*Continued from front page*

thee: . . . The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee. . . And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."—Deut. 28:15, 36, 37, 65, 66, 67.

The political life of Israel was gone. The king was dead; the people were in exile under the worst government in the world! Their bones were very dry.

Their bones are still very dry. Their hope seems to be cut off even yet. In spite of all the advance that has been made in the rebuilding of the Jewish homeland, much re-

mains to be hoped for in political and social organization among the Jews. But just as true as is the curse that is heaped upon the whole house of Israel, so is the blessing that shall come.

No one would think that the scattering mentioned applied to the whole of God's people, both Jew and Gentile. No one could say that merely "spiritual Israel" was meant by that scattering. Just as surely as Israel should become a byword among all nations, so she will become a blessing.

Let us read again from Deuteronomy: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee."—Deuteronomy 30:1-3.

One promise is just as sure as the other. God does not send the curse without the blessing.

Let us particularly notice one angle of the matter. Many people say that the Israelites who are returning to their land at the present are doing so in unbelief. I wish to challenge that idea. There is one condition upon which they are to be regathered to their land, and that is their return to God. Not only is it a return to God, but it is and must be a whole hearted thing. No half measures are tolerated in God's plans. And if the conditions are fulfilled, then God will fulfill His part of the bargain; but if the conditions are not fulfilled, then God will not fulfill His part. So, when we contemplate the return of the Jew to Palestine in this the twentieth century, do not be too sure that it is in unbelief. There may be unbelievers among them, as there always are in any group, but surely not all.

Why were the bones of the whole house of Israel dried up? Because of unbelief and disobedience! Why will they be revived? Because of belief and obedience! Those two things are as plain as can be drawn from the words of Ezekiel and of Deuteronomy.

But why should this interest one who is not a Jew? Why should the Gentile worry about what becomes of the Jew? Because it means everything to him. The condition of the Jew is the key to the condition of the world at large, and when we see these things happening to Israel, then we can look for our own salvation to be close at hand. When Palestine is ready for the day of the Lord, then will the rest of the world enact those various parts in the drama which God has set for human kind to play.

Let us, therefore, "pray for the peace of Jerusalem; they shall prosper that love thee." Why? Because when that city shall at last be at peace, then "shall the law go forth from Zion, and the word of the Lord from Jerusalem." "And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again."—Zechariah 2:12.

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"O TASTE AND SEE THAT THE LORD IS GOOD: BLESSED IS THE MAN THAT TRUST-  
ETH IN HIM." — PSALM 34:8.

### IOWA BEREANS

THE editor had the good fortune to be present for four days at the Iowa Conference. All the lessons, sermons, and other services were inspiring, but Berean Day, August 25, was especially interesting.

In the Berean business meeting, the officers were all re-elected, i. e., Esther Sealine, president; Alta King, vice president; Ward Williams, secretary; Blanche Harland, treasurer. Several committees were appointed. It was decided to donate to the National Berean Society one hundred copies of the tract, "How to Study the Bible." The National Society is indeed grateful for this gift.

One notable feature of the Iowa Berean work is the Cradle Roll Department. It is an active part of the organization.

In the afternoon a Berean program was given. After some songs, recitations, and instrumental numbers by very young and older members, the Cradle Roll had its penny march. These small boys and girls gave to the Lord the pennies they had saved during the year.

Bro. G. E. Marsh led a model Berean lesson in the evening, which was well attended and very much appreciated by the young people. Bro. Arlen Marsh gave the Berean sermon.

### ILLINOIS BUSINESS MEETING

The thirty-fifth annual business meeting of the Illinois State Berean Society was called to order by the president, Gerald Cooper of Ripley, Illinois, on August 13, 1932, at Oregon, Illinois, with a short opening session.

The secretary's report was read and accepted. This report showed a decrease in membership and in interest, but we feel that this cannot last long if we work more diligently for new members and an increase in our interest.

The treasurer's report was read and approved. The balance as per report dated July 15, 1931, was \$37.15. Of this balance, \$34.22 is contained in the Manufacturer's National Bank & Trust Co., Rockford, Illinois, which was closed on June 15, 1931. Approximately \$15.75 was received on August 1, 1932, as a dividend from this bank. The expendi-

tures for the past year were \$20.72, and the receipts were \$40.42, leaving a balance on hand on July 31, 1932, of \$19.70. This does not include the dividend received on August 1, 1932.

The reports of local societies were read and accepted. Members of different societies told of the work being done in their localities, thereby helping another society in its study.

One of the main points of discussion was the revision of the Illinois State Berean Constitution. Amendments were suggested by which articles and sections of the constitution are to be changed or else struck out entirely. The secretary was authorized to have three hundred constitutions as amended printed at THE RESTITUTION HERALD plant at Oregon, Illinois.

A motion was made, seconded, and carried that October, 1932, again be set aside as Self-Denial Month.

We then proceeded to the election of officers with the following results:

President, Arlen Marsh, Oregon; first vice president, Gerald Cooper, Ripley; second vice president, Harry Goekler, Marshall; secretary, Elizabeth Ford, 305 E. Fellows St., Dixon; treasurer, Mrs. Esta Starbuck, 624 Grove St., Rockford.

The meeting was then adjourned.

Elizabeth Ford, Secretary.

### INVENTORY

According to the inventory of August 18, 1932, the National Berean Society had on hand the following publications: Senior series, 1921-23, 79; senior series, 1923-25, 530; *Senior Book I*, 1608; *Senior Book II*, 1540; *Junior Book 3*, 161; *Children's Bible Story and Study Book*, 1752; *The Hebrew People*, 904; *Jesus the Light of the World*, 137; constitutions, 2486; and tracts as follows: "Strength" (Lydia Railsback), 850; "Obedience" (F. E. Siple), 1193; "Shall Never Die" (F. E. Siple), 1490; "Essential Truths" (Anna E. Drew), 548; "The Coming of Christ" (S. J. Lindsay), 652; "Our Stewardship" (Jas. A. Patrick), 205.—*Sales Committee*.

## THE CHILDREN'S PAGE



*"The Lord is my light and my salvation; whom shall I fear?"—Psalm 27:1.*

### THE REPORTS OF THE SPIES

**Y**ou know, when we are going to move into a new house or into another town, Father and Mother like to go on ahead before we move and see what our new home may be like. If they take us with them, we are so happy and eager to look all around and see what sort of yard we will have to play in, how far it is to school, and what kind of playmates we will have in this new neighborhood. And we are so excited about it all.

Just so, God told Moses to send twelve men, one from each tribe, to find out what sort of country this was that He had promised them, whether the land was fertile or not, and what kind of people lived there. They were also to discover what trees and plants grew there, and whether the people lived in tents or houses.

These twelve men were gone forty days, and when they returned, to the great surprise of those that were waiting, two men came carrying a single bunch of grapes hanging from a branch. Think of it! Two men to carry one bunch of grapes! And some of the others had figs and pomegranates. It must have been rich land, don't you think, to grow such luscious fruit?

And the spies said that it was; they described it as "flowing with milk and honey," which meant that all good things to eat were to be found in abundance there. But they said giants lived there, and they felt like grasshoppers in comparison!

Now, God had promised this land to the Israelites, and He had helped them along their journey every time they needed help. Don't you think they were cowards to be afraid to go forward and take the land that God had said should be theirs? Especially so since God had shown them that even the deep and dreadful Red Sea was as nothing to Him!

Only two of the twelve, Caleb and Joshua, had courage enough to say, "Let's go ahead and take the land. God will be our Helper." And because they said so, the people became angry and threw stones at them. But God saw that these two had faith enough in Him to do as they were told, and He rewarded them.

But the poor Israelites who were so willing to believe the false report, were punished by being left to wander for forty years in the wilderness. Of all the thousands who

started out only two of the grown-ups reached the promised land. Who were they?

God was so provoked with the others that He said, "How long will it be before these people will believe me? I have showed them so many signs that I will take care of them, and yet they will not believe. They must be punished."

But He also said that some day He would take away their punishment after they had suffered long enough, and then "all the earth shall be filled with the glory of the Lord." For then not only two people will believe God, but everybody will believe Him. Won't that be a wonderful time, and don't we all want to be there?

Then we will all have a beautiful new home, made more beautiful even than the one promised to the Israelites so long ago. And it will be where? — right here on the earth, right where we have so many lovely things to enjoy today. How many of you know a Bible verse that tells you where our eternal home will be?

—Aunt Mame.

### THE BOY JESUS

In a far-away country, so long ago,  
The boys and girls of that olden time  
Had the very best playmate that ever was known,  
Better, I'm sure, than yours or mine.

His face grew sad for another's woe,  
Or was wet with tears of another's pain,  
But never a blow or unkind word  
Was answered by him with its kind again.

A gentle, warm-hearted, generous boy,  
The one perfect pattern for you and me;  
Let us try each year to grow more like  
This perfect playmate of Galilee.

—H. L. Richards.

Wouldn't some of you children like to write a story of Moses' life, telling us how he was saved by God for a special work which he was to do, how he guided the children of Israel through the wilderness, and finally how he was buried by none other than God Himself? Before September 25, send your story to the National Bible Institution, Oregon, Illinois, and the best one will be published. Whose story will be the first?

# With Our Sunday Schools

LESSON 12.—September 18, 1932

## THE REPORTS OF THE SPIES

Numbers 13:1 to 14:45

Devotional Reading: Psalm 95:1-7

### GOLDEN TEXT

The Lord is the strength of my life; of whom shall I be afraid?—Psalm 27:1.

#### A STUDY OF THE SUBJECT

**Topic: Faith in God vs. Faith in Man.**

**Outline:** I. Faith in Man. II. Faith in God. III. Results Contrasted.

**I. Faith in Man.** In spite of multiplied disappointments, men continue to place greater confidence in the wisdom and strength of each other than they do in God. Israel demanded (Deut. 1:19-22) that spies be sent into the promised land to verify the affirmation of Jehovah that it was a land of wonderful richness and to determine the character and the strength of the enemies they would have to meet and overcome. God had already "espied" (Ezek. 20:6) the land and assured them that under His blessing and by His strength they could overcome all opposition and enter successfully into the promised inheritance, but they preferred to trust to the judgment of men rather than to God. For thousands of years men have been trusting to human governments to bring prosperity and lasting peace. Though always disappointed they continue to leave God out of their reckoning.

**II. Faith in God.** Every adult Israelite who trusted in man rather than in God failed to enjoy the blessings of the promised land. The two who brought back a report based on confidence in Jehovah lived to see their faith fully justified. "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?" Cf. Psa. 27:1-5. When the Lord's word has gone forth it is sure to accomplish its purpose (Isa. 55:8-11).

**III. Results Contrasted.** There were more than six hundred thousand men of Israel who "were able to go forth to war" (Num. 1:45, 46) when the tribes went out of Egypt. With this vast force to meet their enemies which were divided into comparatively small bodies, still Israel feared. How different was the attitude of Gideon, who faced fearlessly the great army of the Midianites with but three hundred men! (Judges 7:7.) "The Lord is on my side; I will not fear: what can man do unto me?"—Psa. 118:6. Someone has said that "God and one always make a majority!" Faith in God is never misplaced.

#### PRACTICAL APPLICATIONS

**The Promised Land:** The spies knew that the promised land was a rich country, and in their own language, they said: "It floweth with milk and honey." But they were afraid that the difficulties and obstacles that were in the way were too great and too strong for them to come into possession of the country. They weren't willing to attempt the task. They were defeated before they ever started. There were two, however, that had the vision

of possession and the hope of conquering all enemies in order that they might inherit such a home. Today there are many people who see the glories of the kingdom age, but like the ten spies they are not willing to face the enemies of sin. They say, "I can't do it, no use of trying. I wouldn't hold out." But there are a few who are so anxious to inherit the promised land that they will go forth and overcome until the day when they shall hear the words, "Well done."

#### The Promised Land

- cannot be reached without meeting the forces of sin;
- is for those who are willing to try and keep on trying;
- will eventually be rid of all enemies;
- is to be the home of the redeemed.

**Good Report:** If the children of Israel had believed the evil report they would never have entered the land of Canaan. It is the good report, the true report, the truth about the promised land that we must believe, if we are to enter its borders. It required faith on the part of the people to believe the report of the minority against the majority. It necessitated faith to go up against so many enemies. But faith is powerful; it will lead against unnumbered foes. "This is the victory that overcometh the world, even our faith".

Believe God's report of the promised land and through faith march toward it with the conquering forces of righteousness.—C. E. R.

#### YOUNG PEOPLE AND ADULT

##### How Faith Gives Courage

The courage and accomplishments of persons of faith have been a source of much wonder and amazement to the people of the world. "This is the victory that overcometh the world, even our faith."—1 John 5:4. Every man in the Israelitish army, including King Saul, the largest man in Israel, was afraid to go out and fight the giant Goliath. But a boy filled with faith said, "Who is this uncircumcised Philistine, that he should defy the armies of the living God? Let no man's heart fail because of him; thy servant will go and fight with this Philistine."—1 Samuel 17:26, 32. (See also vv. 45-47.) Three Hebrew men were able to defy the wrath of King Nebuchadnezzar. When he threatened, they replied: "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Daniel 3:17-18. Faith caused the children of Israel to pass through the Red Sea when the water piled up on either side, contrary to nature. Faith gave Peter courage to

walk upon the water with his Master; lack of faith caused him to sink. Faith caused the apostles to suffer afflictions and to march on to violent deaths. Faith has always enabled God's people to disregard personal welfare and to press onward. It is further proof that God will not allow us to be tempted above that we are able to endure.—H. A. S.

#### THE GOLDEN TEXT

"The Lord is the strength of my life; of whom shall I be afraid?"—Psalm 27:1.

Joshua and Caleb believed with David that God was their strength, and they need not fear. With God on their side, the Israelites could have gone into the land as Caleb and Joshua wanted them to do, but for lack of faith they were turned back into the wilderness. They walked by sight, not by faith. God promised, but they were too weak in faith to trust in Him.

Paul was somewhat like Caleb, Joshua, and David, for he says, Philippians 4:13, "I can do all things through Christ which strengtheneth me." If our faith were as strong as these men we, too, could do many things which now we fear to undertake. May our faith be increased to the point where we can say with David, "The Lord is the strength of my life, of whom shall I be afraid?"—L. A. R.

#### PRIMARY CLASS

**Topic: Learning About the New Home.**

**Memory Verse:** "The Lord is my strength."—Psalm 28:7.

Before we move into a new home or to another city or town, we always like to learn all that we can about it. So it was with the children of Israel. They were going to a new and strange country to make their home. So they sent some men ahead of them to look over the land and bring back word about it. The men were gone for forty days; and when they came back they all said it was a most wonderful country, with fine fruits and flowers and grain of many kinds. They brought a great bunch of grapes that took two men to carry. They said they saw some giants there that made them very much afraid. And so the people decided they would not go over into the land which God had told them they could have. But two of the men, Caleb and Joshua, said that as God had promised to be with them they would be perfectly safe and that the giants could not harm them and begged them to start at once. The people were too much frightened to go even when they were told that God would protect them from all danger, and so they were made to stay in the wilderness for forty years. It is always better for us to trust in God, for He can take care of us wherever we go.—G. E. M.

## AMONG THE CHURCHES

### AT RIPLEY, ILLINOIS

Bro. C. E. Lapp will be with the brethren at Ripley and speak for them over the week end of Sept. 11. Services during August were suspended, as is the usual custom, and these meetings should bring out a larger number than ever. Be in your usual place promptly and bring a friend with you.

### EVANGELISTIC MEETINGS AT PLUM RIVER

Bro. F. L. Austin of Chicago, "Back-to-the-Bible" evangelist, will hold services each night and twice on Sunday, beginning on Sept. 11, at the Renner Church, near Lanark and Mt. Carroll, Ill., to continue throughout the month. Special music, Bible drills, and other interesting features are being planned. Your presence is desired at each service. If you hear Bro. Austin once, you will want to hear him again.

### ATTENTION: WORKERS' CLASS

If you want a set of the notes on the Games Leadership Course which was exhibited at the Bible school during General Conference, order at once from M. W. Lyon, 13705 Diana Ave., Cleveland, Ohio. The cost will be 35¢, including postage. If you send stamps, send in 3¢ denomination. This offer is open to anyone who desires these notes, even though you were not in the Workers' Class.

### BARNETT - TIBBETS

A wedding of much interest was solemnized at the Church of God in Holbrook, Nebr., at 8:15 a. m., Sunday, Aug. 28, 1932, when Miss Ethel Mae Tibbets became the bride of Harold L. Barnett. The ceremony was performed by the local pastor, Bro. Grover Gordon. They were attended by Mr. Dale Enlow, of Oxford, and Miss Leona Barnett, sister of the groom. The only other witness was the pastor's wife. Harold is the only son of Mr. and Mrs. H. L. Barnett and is a prosperous young farmer. Miss Ethel is the only child of Mrs. George Volkman and is a young lady of sterling character. Both Harold and Ethel are members of the church and Berean society.

The bridal party left immediately after the ceremony for Estes Park, Denver, and other places of interest in Colorado. After Sept. 5th, they will be at home to their many friends on the Barnett farm, ten miles northwest of Holbrook.

The entire community joins in wishing for them a prosperous and happy married life.

### EDWARD DRAKE

Edward Drake, son of Steven and Alice Drake, was born on Oct. 4, 1887, in Coopers-town township, and departed this life on Aug. 26, 1932, in Culbertson's hospital at Rushville, Ill. He was married in 1907 to Maude Peacock, and two sons were born to them, Loren, who survives, and one who died in infancy. The wife died on Sept. 30, 1913. He is survived, in addition to the son, by his father and mother, and one sister, Mrs. Blanche Adams, of Mt. Sterling. Ed will be missed in our community, as he was always ready with a smile to help anybody in any way. He was loved by all.

Services were conducted by the writer at the family home on August 27, 1932.

Gerald L. Cooper.

### GRAND RAPIDS, MICHIGAN

The Dorcas ladies have been putting on some special activities of late that have brought splendid results. We surely have a capable and faithful group of women workers.

The men, the "Knights of Abraham," have their monthly meeting next Saturday night, September 10. These men, incidentally, are becoming quite adept at handling an indoor ball, as well as at handling Bible questions on Sunday morning.

Next Sunday night, September 11, our fall program of work begins, and from that time forward we have services each Sunday night at 7:30. Special music of different kinds will feature these services.

We ask the earnest prayers of many for the conduct and progress of the work this coming season.

F. E. Siple, Pastor.

### SPECIAL CONTRIBUTIONS

Mary E. Carter	\$ 1.05
Mauertown Sunday School	6.55
Mrs. Lucy Robinson	1.00
Hattie A. Gearhart	1.00
Mr. and Mrs. Sydney E. Magaw	3.50
Delos Andrew	2.00
Total	\$15.10

### CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB

Mr. and Mrs. Chas. M. Updike; Ida Vogel; Mr. and Mrs. Paul C. Johnson; Mary E. Carter; Mr. and Mrs. Harold Starbuck; Mrs. Marjorie Mogle; Mr. and Mrs. Jos. H. Williams; C. E. Randall and family; W. E. Boyer; Dorothy Magaw; Grand Rapids Sunday School.

## BETWEEN YOU AND ME—

Bro. and Sr. Williamson still remain critically ill at Golden Rule Home.

Remember the cost of The Restitution Herald to new subscribers is only \$1.50 per year.

Those interested please note that Bro. and Sr. Sydney Magaw have moved from 403 N. Fourth St. to 243 N. Second St., of Tippencanoe City, Ohio.

The Restitution Herald print shop got out attractive hand bills last week advertising the protracted meetings which Bro. Austin is opening at the Renner Church next Sunday morning.

Conference time is over for another year! The last three conferences of the season, the ones at Omaha, Arkansas City, and Maurertown, closed on Sept. 4. We await with interest reports from these localities.

Rally Day! It will soon be here. No doubt many of our Sunday schools and churches are already laying plans for this day, which should prove to be of inestimable value to all departments of the work. Oregon has set in motion the first plans for its Rally Day. We have taken for our slogan, "Come with us, and we will do you good."

Word comes from Bro. O. J. Parker, of Kokomo, Ind., that he enjoyed a fine Bible study and some excellent sermons with the brethren at Fredericktown, Mo., from August 15 to 25. Last week he assisted Bro. Anderson in the Bible school and conference at Arkansas City. We trust the meetings there were also productive of much good to all in attendance.

Edgar Marsh of Gladbrook, Iowa, is enjoying a visit at the home of his uncle, Bro. G. E. Marsh and family.

The reader will enjoy, we feel sure, the excellent article on Tithing by Bro. A. E. Hoskins, pastor at St. Cloud, Minn., which begins in this issue. Bro. Hoskins brings some very good points forward in a most understandable manner. If funds permit, this will later be published in tract form.

"The Herald is a splendid paper, and its visits mean much to one who is isolated, more now in these troublous times than ever before."—From a sister who has long been a subscriber. Send us names of your friends who may be interested in receiving The Restitution Herald, and we will be glad to send them a sample copy.

In sending her subscription to The Herald for the coming year, a sister writes that she enjoys "our most interesting paper and finds it ever helpful." We are glad to know that The Herald is filling the needs of many in these distressing times. We trust the writers of its pages will keep in mind the need for the true gospel which is the power of God unto salvation.

We glean the following from Bro. Hoskins' weekly church bulletin: Shall we pray for the N. B. I. work and our state conferences? And then give of our best to the Lord for a more intensified effort to spread abroad the news of the coming kingdom of God. Bro. Hoskins says that he is "bubbling over with the good things" he saw and heard at General Conference. This was his first visit to Oregon, and we are sure it will not be his last.



**THE WONDER OF THE BOOK**

One of the first things about the Bible that evokes our wonder is the fact of its existence. Any one who has studied the origin of the divine Word must be overwhelmed with wonderment at the mysterious method of its formation. That it ever was a book, and is today the Book of the modern world, is really a literary miracle. For there never was any order given to any man to plan the Bible, nor was there any concerted plan on the part of the men who wrote to write the Bible. The way in which the Bible gradually grew through the centuries is one of the mysteries of time. Little by little, it came out in disconnected fragments and unrelated portions, written by various men, without any intention so far as we can tell, of anything like concerted arrangement. One man wrote one part in Syria, another man wrote another part in Arabia, a third man wrote in Italy and Greece; some writers wrote hundreds of years after or before the others, and the first part was written about fifteen hundred years before the man who wrote the last part was born. . . (And thus the Bible grew), here a little and there a little of it came on; here a bit of history and there a bit of prophecy; here a poem and there a biography; here a letter and there a treatise; and at last it came forth in completeness.—Dyson Hague.

**HERALD RECEIPTS**

Helen Porter; Hattie A. Gearhart; Mrs. A. P. Leamon; Mrs. G. H. Loudenslager; Gerald Cooper (for another); Lila Lathrop; Earl C. Canfield; Mrs. Lucy Robinson (for others).

**STEVEN CRONKHITE**

Bro. S. Cronkhite was born near Cobourg, Ont., on July 15, 1854, and died at his home on Aug. 20th, 1932. About thirty-five years ago he was married to Ella May Hartwick, who survives him.

A good many years ago Bro. Cronkhite was baptized by Bro. R. S. Weir in one of Canada's many rivers. Bro. Cronkhite has been a firm contender for the faith as it is in Christ Jesus. He never missed an opportunity to witness for the truth. While isolated from those of like faith, yet he was a faithful and constant supporter of his loved church nearest his residence. He remembered his church in life; he remembered it in death. Of late years he had been a constant sufferer of that dreaded disease, tuberculosis, but in his weakened condition would attend our Annual May Meeting at Fonthill whenever possible.

Funeral services were conducted from the home in Brantford by the writer, speaking upon the hope of the life, land, and age when the inhabitant shall not say, "I am sick". We pray the Father's richest blessing to rest upon Sr. Cronkhite and restore to her that choicest blessing, health.

C. E. Randall.

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The RESTITUTION HERALD advocates: the near return 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 to be 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.

**ONE GOD**

By R. H. Judd

**T**HERE are many believers in "conditional immortality" today. They number tens, yes, hundreds of thousands. They are connected and affiliated with almost all the well-known bodies that profess belief in the gospel of Christ. How did they come by that belief? Ask them, and they will tell you, that it was through accepting the plain literal statements of the Word of God regarding man's nature and destiny.

They refused to let the parabolic, the symbolic, and the allegorical, or even the inferential passages, to over-ride that which was obviously meant to be interpreted by the literal meaning of the words contained. They were content to patiently wait until the great Author of the grand old Book should, by His spirit, little by little reveal to them the beautiful harmonies that existed in the seeming discrepancies. And they were not disappointed.

They found that the great Creator could, better than anyone else, describe His own creation; and that in language so plain and so clear, so evidently in accord with facts as they are, that they marveled at their former blindness in not having accepted the record in its literal sense long ago. Scripture after scripture opened up new vistas to their admiring gaze. They saw how GOD did indeed deal with men and women as such, as we know them and see them, and not with some mysterious, immaterial entity of which we know absolutely nothing.

To them the life and death of our Lord Jesus became realities, and the fact of His resurrection, the great center of the world's history and the certain hope of the world's future including their own. They no longer believed that a holy GOD could torment throughout endless ages any creature that He had formed. They learned that God is merciful even in judgment, and that in mercy He withholds life from those who judge themselves unworthy of it, for "He preserveth not the life of the wicked." They believe that the "promise of life"—eternal life—is surely the

unspeakable gift of God through our Lord Jesus Christ, that (in order that) "they might know thee, the only true GOD, and Jesus Christ whom thou hast sent." They believed all this regarding man's past, regarding his present, and regarding his future because the Word of God plainly declares it, and they found new peace and hope, a hope that can and will be realized because God Himself is behind it.

But, strange to say, whilst earnestly enjoining others to accept the Word of God in its literal sense in reference to man and his destiny—often at great loss of fellowship and friendships long cherished—they have failed to apply that same rule to Him who was man's Creator. That "GOD is one", that "there is no GOD besides me", that He is "the only true GOD" is repeatedly and emphatically asserted in language so plain and in such variety of expression that there is left no room for honest doubt on the question. On no other subject (and it is obviously the most important of all) can we find more definite statement or more frequent repetition of it; and yet in spite of this many still cling in mistaken loyalty to the belief in the doctrine of the trinity.

Friends, I beseech you, take your Bibles and study this question. There is, and can be, "but one (true) GOD." When we believe this in all the wealth of the meaning of the words, how much more precious becomes the promise, "I even I am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins". You cannot, friends, apply such words to a trinity, for then their force is divided. Let us believe GOD when He says, "Is there a God beside me?" "Yea, I know not any, there is NO GOD beside ME."

Copies may be had from NATIONAL BIBLE INSTITUTION, OREGON, ILL., U. S. A., or from the author, R. H. Judd, 111 Milverton Blvd., Toronto, Ont., Canada. 1 doz., 10¢; 100, 40¢. Printed in U. S. A. 632

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## THE PRINCIPLE OF TITHING

FINANCIAL PROBLEMS CAN BE SOLVED SCRIPTURALLY WITH THE TITHE

Malachi 3:7-10

By A. E. Hoskins

*"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."—Luke 6:38. "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."—Deut: 16:17. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—Revelation 22:12.*

FIRST of all, I would place emphasis on the tithe system as a regulative principle.

It teaches certainty instead of spasmodic emotion in giving. It inculcates the steadiness of a fixed principle. No, it is not affected by muddy roads, stormy weather, or a Sunday headache. A congregation of tithers will overcome all uncertainty, for this principle develops the greatest liberality; it makes possible the largest offerings. For the poor, if done in love and cheerfully, it is the greatest liberality; but for the well-to-do it is only the minimum—the base line—of blessing. It is the springboard from off which leaps and bounds are made into the open fields of philanthropy.

It is told that a poor man commenced to tithe when he was beating up rock on the road at fifty cents a day. He became wealthy. He jumped from one-tenth to one-third, and then to one-half. Finally he gave all his income of thousands annually to the Lord.

Second, The tithe system commends itself to me because it is a dignified principle.

It is not a begging or a boom for money. It is the training of a life for God. It is a real and unmistakable partnership with God. It is a school of ethics much needed in the Christian's business course. It teaches equity. It is an appeal to conscience for fair and square dealing with God. This principle enables a man to know when he is robbing God, himself, and his neighbor.

A wealthy Christian once heard a sermon on the tithe. He said, "I have been robbing God for years." (How about you? Have you been robbing God for years?) This man not only became a tither from that day, but counted up his tithe for past years and paid it with interest. He is now known throughout his state as one of the happiest and most liberal of givers.

Third, I accept the tithe principle because it is an adequate, educational principle. It has a reach in three directions,

1. It honors God.
2. It blesses God's servant.
3. It will meet the needs of the world, great as they are.

Such injustice is now practiced in every church as would cause revolution in any earthly government. It ought to do so in the church. There is one thing worse than taxation without representation, and that is, representation without taxation. The citizen who uses all the opportunities a good government affords to accumulate wealth and then by hook or crook evades paying his taxes, is an ingrate and deserves the scorn of every honest citizen. God calls that robbery in His kingdom. The tithe principle lets in wholesome light. *Open the windows and let it shine in.*

Friends, I want you to examine the tithe as a *regulative principle*, as a *dignified principle*, as an *educational principle*.

### THE PRACTICE OF THE TITHE PRINCIPLE

This is the best argument, because experience is the final test. The tithe principle has been tried. *It is a success.* I doubt whether it has always had a wise presentation by its advocates, but there is no mistaking the argument of practice. It only asks a fair trial to convince anyone of its blessings. In a practical business age like the present, this ought to suffice. If a principle proves true in practice, the case is closed. If it fails to work, however plausible and beautiful the theory may be, it is set aside.

It was concerning the tithe God said, and still says, *"Prove me now herewith."* It is the New Testament principle, *"Prove all things, hold fast that which is good."* That which proves by experience to be good ought to have weight with good people, and with all who seek good it should find acceptance on the ground of merit. The way Malachi and Jesus teach the tithe may illustrate Old and New Testament usage. The tithes and offerings of Malachi occur as one of seven great items.

Jesus mentions justice, mercy, and faith, and says they are weightier than tithing, but He is careful to show that the detail of tithing even mint, anise, and cumin must not be neglected. It is not everything, but it is *one thing*, and that a necessity.

A man may, under certain conditions, so tithe that, like the Pharisee, he may be cursed with the *"Woe unto you"* of Jesus. I am not dealing with the Pharisaical, Jewish, Mohammedan, Buddhist, Mormon, Seventh Day Adventist, heathen, or Doneyite practice of tithing, but with the Christian practice of tithing.

The miser or covetous man may not be among my readers, and there are perhaps Christian folks who may not need this talk, for they already give much more than the tithe. Many, however, who think they are giving a tenth of their income will find they are giving less when they try it. This is not a good thing to guess on. There are many who do need a proper start toward discharging the debt they owe to God, to themselves, to the church, and to a lost and dying world. *To be continued*

# THE RESTITUTION HERALD

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## GOD'S WARNINGS

By Emma C. Railsback

*"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares."—Luke 21:34.*

THE principal topic of conversation during these days and for some time past is "The Depression." In every newspaper, over the telephone, in one's letters, on the street corners, everywhere—this awful depression!

What does it all mean? When will it end? What is the cause? Are the rulers of the world to blame? Is it because of the oppression of the rich? Is it caused by the universal craze for pleasure? Has the breaking down of the moral standards of society anything to do with it? Has modern invention of machinery brought it about? or the emancipation of women? or the eighteenth amendment in our own country?

These are some of the questions that are discussed in connection with the situation, and all of them, no doubt, are contributing causes for present day conditions. But very few of us seem to be able to grasp the real significance of it all.

The Prophet Amos (chapter 4) tells of God's warnings to Israel by sending hunger, drought, and pestilence among them. He exhorts them to turn from their wickedness and serve Him, or else prepare to meet the judgments that would speedily be sent upon them.

Jehovah says, "I have set watchmen upon thy walls, O Jerusalem."—Isaiah 62:6.

"Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye."—Isaiah 21:11.

Yes, let us enquire of the watchmen—the prophets—for "surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets."—Amos 3:7.

Noah preached warnings to the wicked inhabitants of the earth while the ark was being prepared. Jonah was sent to the city of Nineveh to warn its inhabitants of de-

struction if they did not immediately repent. Ezekiel was commanded to warn the house of Israel to turn from their wicked ways, lest they die speedily in their iniquities. (Ezekiel 3.)

God's warnings are now in the earth, and if the inhabitants heed not the warnings their blood shall be upon their own heads. God's workers should be diligent in sounding out those warnings, calling attention to impending judgments, else they may be found guilty of neglect.

What do God's holy prophets reveal concerning present day conditions and the significance of the distress and political turmoil? The Prophet Daniel (chapter 2) gives an account of Jehovah's revelation to King Nebuchadnezzar in a vision to him of a metallic image, which represented the consecutive universal empires of the world and the present day divided condition as shown by the feet and toes of the image composed part of iron and part of clay.

In Daniel's interpretation of this vision he instructs the king that "in the days of these kings (present day rulers) 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."—Daniel 2:44.

We are now living in the time when the iron of the toes in this vision is rapidly disappearing and the clay is increasing. The stone that was cut out without hands is about to smite the image upon its feet and complete its destruction, and God's kingdom will be established.

But before this takes place what must precede it? The Prophet Zechariah (chapter 8), in describing the time when the Lord will return to Zion and will dwell in the midst of Jerusalem with the joyous inhabitants thereof, when they shall be His people in truth and righteousness, says that

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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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."*—2 Corinthians 1:20.

## The Editor's Prayer

ONCE AGAIN, our Father, we would thank Thee for the material and spiritual blessings Thou hast so graciously bestowed upon us, and pray that these favors, of which we realize our unworthiness, may be continued. Give us understanding minds and responsive hearts, that we may recognize Thy goodness, that we may see Thy hand and Thy love in all that occurs around us and thus be led to glorify Thy name. Draw us ever closer unto Thyself that we may not wander from Thee in these perilous times. Forgive, we beseech Thee, O God, our sins, both of commission and of omission, and strengthen us for every good work in Thy service. In Jesus' name. Amen.

## The Apostles' Creed

IN A RECENT editorial in these columns attention was called to the origin of creeds and of creed making. By request we will enlarge upon this interesting phase of theological development.

As we observed in the former article, the original purpose of the creed was a most worthy one. It was not designed to restrict the spiritual or intellectual growth of anyone; nor was it intended at the beginning that it should become a definite standard of faith for the individual Christian. Its purpose was a much less comprehensive one than that. The creed was formulated to maintain the original Christian faith in its purity and to insure uniformity of teaching in fundamentals. Its restrictive power was applied only to the leaders in their public ministration, in order that serious error might not be introduced that would eventually destroy the divine structure of the church and exchange the "truth of God for a lie." (Rom. 1:25, A.R.V.)

As the activity of the church broadened to take in the entire known world, thousands were drawn into its fellowship from heathen sources. These did not immediately discard all of their former beliefs and practices, and in many instances Gentile converts carried over and incorporated in their new faith many of their earlier religious ideas, however contrary they might be to the teaching of Christ. Thus the church faced an advancing wave of doctrinal error that threatened to overwhelm it.

As early as A. D. 65, the danger from both Gentile and

Judaic influences had become pressing. In a personal letter to Titus written at about that time Paul says, commenting on the qualifications of an elder, "a bishop must be blameless, . . . holding fast the faithful word *as he hath been taught*, that he may be able by sound doctrine both to exhort and convince the gainsayers. For there are many unruly"—who will not submit to the rules governing Christian teaching—"and vain talkers and deceivers, specially they of the circumcision: *whose mouths must be stopped*, who subvert whole houses, teaching things which they ought not. . . Wherefore *rebuke them sharply*, that they may be *sound in the faith*."—Titus 1:7-14.

It is thus evident that Titus was authorized to stop the mouths of those who taught things contrary to what was generally believed among them. They were to be rebuked sharply. The authority of the entire church must be recognized and submitted to by those who would teach in its name. If such action had not been taken the church would soon have become an ineffective mixture of false and true ideas which could not be distinguished one from the other. It was to prevent such an eventuality that creeds were brought into being.

Among the earliest and most renowned of Christian symbols which were compiled and adopted for the purpose of maintaining the gospel in its original purity, was that known as the *Apostles' Creed*. This ancient and revered statement of faith has become so generally known among all Christian bodies that many have even supposed that it is to be found in its familiar form and wording in the Bible. Such of course is not the truth. Nor is it true that it is the production of the apostles of our Lord. The truths it contains are sometimes expressed in the very language of the apostles, but neither in its form nor contents may it be ascribed to them, or to any other inspired source.

That the *Apostles' Creed* appeared at a very early date in something of its present order and arrangement is evident. But that it was actually the work of the immediate followers of our Lord is most positively denied on excellent ground by Bishop John Lightfoot (1602-1673). This able English expounder of the Scriptures asserts that to ascribe its origin to the apostles is "but a presumptuous and false surmise."

Though not of divine origin, there is much of profound interest and value in its history and teaching, which we hope to consider in the near future.

## THE PRINCIPLE OF TITHING

### FINANCIAL PROBLEMS CAN BE SOLVED SCRIPTURALLY WITH THE TITHE

By A. E. Hoskins

Concluded

#### THE PRACTICE OF CHRISTIANS IN THE PAST HISTORY OF THE CHURCH

MANY hold that the Christians of apostolic times and the first century generally tithed. There is some good ground for this belief. While there is no scripture to prove this, it is a fact that the early Jewish and Gentile Christians were perfectly familiar with the tithe principle.

The basis of the tithe being God's ownership of all things, this might be expected to show itself practically among Christians. We know the early church fathers taught that Christians should tithe. The best and most famous preachers of the second and third centuries preached this duty. Eight of the great councils of the church prior to the fifteenth century ordered tithes to be paid by all Christians. The Reformation had strong advocates for tithing in Luther and Calvin. I refer to this merely to show that the tithe has been used by good Christians in all the past centuries of the church. In every age, "The doer shall be blessed in his deeds".

#### HOW TO BEGIN

1. It should begin with the preachers and the officers of the church. All leaders in church work should carefully study the tithe system.

2. It must proceed with the education of the layman. Tracts are helpful. In one church it is said that a lawyer teaches a class on tithing monthly.

3. It should be commenced and carried on in the spirit of prayer. It should be and is a practical, consecration service.

Time and attention should be given to the principle. If the laity will spend half as much time studying and working the tithe system as we spend wrangling and working over deficits and schemes to raise money to meet them, we will have no deficits in local, state, and national expenses, and the treasuries will be full. Such doubtful schemes as ice cream socials, bazaars, fairs, and plays to raise money for the church will never solve the universal needs of the world.

#### OBJECTIONS ANSWERED

*"It is an old Jewish law."*

With this the whole tithe question is turned down. The objector means that it belongs and pertains to the Jews only and as such can be of no use to the Christian. This needs a fair answer and shall have it.

Suppose that it does refer directly only to the Jews, does that reasonably imply that a Christian cannot use it

in any way? Christian preachers and people use freely the principles of the ceremonial institutions of the law of Moses. Why not use this? The tithe was ordained by the Lord as the financial system of the Jews. It has never been amended or revoked.

When the Church of God is pressed so hard for sane and successful ways and means of obtaining money for religious, educational, and benevolent purposes, will it not show wisdom in its members to profit by the most successful financial system the world has ever seen? It is a mistake to think that tithing began with the Jews and pertains to them only. Abraham, five hundred years before Moses, tithed. Jacob tithed three hundred years before the giving of the law. The ancient nations living around the Mediterranean Sea and eastward as far as Babylon and Persia, were tithing at the time of Abraham. This shows that tithing in the earlier history of the world was not exclusively Jewish in origin or practice. It is a groundless assumption that the tithe system was wholly a ceremonial of Judaism.

Not a line in either Old or New Testament is against the tithe, but it is encouraged everywhere there is reference to it.

I conclude, therefore, that the tithe system is not merely an old Jewish law, nor a Jewish rite, ceremony, or type, but that it is a divine principle which Christians ought to use to regulate, educate, and train themselves for the service of Christ and mankind.

*"I cannot afford it."*

This is the heart objection with most people. They do not feel that they can afford so much. "Think what it will mean!" said a husband to his wife who spoke favorably of tithing. He meant that it would mean much larger giving than they were practicing, and that is what it would mean to most Christians. Is that all it would mean? Would it not mean more blessing, more good, more joy, more peace, more Christlikeness, more of heaven on earth? It certainly would!

In very many cases the little giving is the result of the love of money. This often causes that *"I cannot-afford-it feeling"*. This feeling is an answer to covetousness, which is, after all, idolatry.

On the other hand, many honest Christians think that they cannot afford to tithe because of lack of proper teaching and through the habit of small giving. You can afford to tithe because you cannot righteously afford to do less. With greater blessings from God than the Jews received, you cannot afford to be more selfish than they. In view of Jesus' sacrifice given by almighty God for you, you can afford at least one-tenth for Him. You cannot, in view of what others need, afford to eat up, wear out, and spend in selfish luxury more than nine-tenths of what God commits to your trust. The personal blessing is so great, both temporal and spiritual, that you cannot afford to answer a living Christ and a dying world with less than a habit of giving one-tenth, at least, of your ability.

*Continued on page 790*

## THE FATHER'S PITY

Through woof of gloom and sorrow,  
 Through warp of pain and tears,  
 There flashes bright a silver thread  
 Amid the flying years;  
 For as a father pitieth  
 The children of his love,  
 So with compassion failing not,  
 God watches from above,

And sees our need and weakness,  
 And not in vengeful wrath  
 Sends down the dark calamity  
 That blocks the tangled path.  
 But ever wise to guide us,  
 And always full of love,  
 A Father's tender pity seeks  
 To draw our thoughts above.

Sweet, when our hearts are heavy,  
 Clear, though our eyes are dim,  
 The old, old word of blessed trust  
 Which lifts us up to Him.  
 How dear, when flesh is failing,  
 That breath of heavenly dove,  
 Which whispers in the silent hour  
 Of God's paternal love!

Life hath its desert shadow,  
 Its interspace of tears;  
 And yet a sunburst often breaks,  
 And scatters swift our fears.  
 For as a father pitieth  
 The children of his love,  
 So God, our Father, watcheth us  
 With pity from above.

Our feeble frame He knoweth,  
 Remembereth we are dust;  
 And evermore His face is kind;  
 His ways are ever just.  
 In evil and in blindness,  
 Through darkened maze we rove,  
 But still our Father leads us home,  
 By strength of mighty love.

—Margaret E. Sangster.

GIVE THE BIBLE to the people, unadulterated, pure, unaltered, unexplained, uncheapered, and then see it work its wholesome work through the whole nature. It is very difficult indeed for a man or for a boy who knows the Scripture ever to get away from it. It follows him like the memory of his mother. It haunts him like an old song. It reminds him like the word of an old and revered teacher. It forms a part of the warp and woof of his life.—Woodrow Wilson.

## WINNING THE CHILDREN

THE most appealing subject to any Christian is that of how to influence others to become Christians. There are many ways of engaging in this intensely interesting work. One of the most successful is through the medium of the church school. Soul-winning in this department means the salvation, not only of a soul, but of a life as well. Each life won means a longer period of fruit-bearing, a greater number of souls saved because of that life.

There is no more fascinating, satisfying work than that of watching over a group of children from the time they enter the primary department of the church school till they take their places in the Bible class and become the Sunday school teachers, deacons, ministers, evangelists, and missionaries of the church. As they enter each succeeding department, some new phase of their character becomes evident and their teacher is driven anew to his or her knees to seek God's guidance and help.

Often a teacher can keep the confidence of a child through certain periods when a parent has been unable to. And then there are always too many parents who do not have the child's confidence at any time. Yet the child wants a confidant and readily turns to the teacher if given a little encouragement.

A teacher's opportunity of winning souls is often equal to that of the pastor. Just as the pastor requires preparation for his duties, so does a teacher. To be efficient the best educational preparation is none too good. A teacher may speak of Jesus as the Lamb of God and know exactly what he means, but the child may get the idea that Jesus is a lamb such as he has seen on the farm. Therefore, study the art of teaching that you may get your thoughts to the minds of the children in the way that will have the greatest likelihood of controlling their conduct.

If what you have presented to them does not control your own conduct, then you have not truly taught. If you have truly taught you will be a co-worker with Christ in the winning of souls. At times boys and girls become Christians in spite of poor teaching, but never because of it. Christ is the necessary Teacher; learn of Him if you would teach so as to win souls.

The medium of the Bible school appears to many as a rather slow method of soul-winning. It takes such a long time for a child to become an established Christian, they argue. They want immediate results. The quicker methods, however, only seem so; they are not really. A greater percentage of Sunday school children become Christians than of any other group of people presented with the gospel. Then, too, those who yield to the gospel later in life are generally those who were first touched in their church school.

You who would be a successful winner of souls, become a Bible school teacher.—Adapted.

You can never become contented without being thankful.

## RICHES TAKE WINGS

By Arlen Marsh

AS DAYS go by, it becomes more and more difficult for men to maintain the carefully cultivated optimism which editors and speakers laboriously have inculcated in the minds of the people. Of course, textile mills are opening; the furniture business is picking up; and even commerce is displaying some signs of revival; but nevertheless, the public gazes mournfully at the financial wreckage of the last three years. All too many workers have adopted the frame of mind that Henry Van Dyke declared Europe possessed,

"The past is too much with her  
And the future looking back,"

and think so constantly of the failures of bygone days that they do not build upon the possibilities of the present and future, regardless of their ability to do so.

These are the times that cause mankind to make a chorused paraphrase of Solomon's wise words in Proverbs 23:4 and 5: "Labour not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven." Men look longingly back upon the era of booming business, emit morbid sighs, and dolefully dream of dollar bills equipped with the wings of Mercury.

Everywhere the plaintive voices of those who mortgaged all they owned to buy more than they successfully could handle arise in sorrow. "All lost! to prayers! to prayers! all lost!" is the cry of these modern mariners. Like Shakespeare's creatures of "The Tempest" they seek to pray because all things apparently are lost. Pitiful indeed is the case of the atheist who has nowhere to turn; but at least he is consistent.

"World without God!" Such was the title of a sermon delivered at the recent Iowa conference by G. E. Marsh. Its story was a different one from that now being told; but its caption well may be applied to the conditions of 1928, the year in which commerce and industry knew no bounds. Then men stood complacent, self-sufficient in their own conceit. That Jehovah ruled omnipotent among their petty kingdoms was but an inchoate thought buried in the haze of dim memory.

But when the brokers' wires had finished carrying the news of a subversion in the economic world which rivaled even that of Rome in 33 A. D., those who listened to the messages they bore began to feel as the sailors on the storm-tossed vessel in which Jonah peacefully was sleeping. The dim and formless recollection of an all-wise and all-powerful God came to assume a more definite place in their processes of thought. Compelled by force of circumstances to cease from their wisdom, they clutched avidly at the only straw in sight and began to offer earnest prayers to their long-forgotten Deity.

It was not merely the poor who were stricken down by the incomprehensible depression. Of the five hundred-odd individuals who in 1928 had incomes of at least one million dollars a year hardly a one can boast today of such emolument. Socialism has yet to find a firm foundation for its statement that all the wealth that disappeared went into the pockets of the few.

"For the sun," wrote James in the eleventh verse of his first chapter, "is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways."

No seer or crystal-gazer is required to explain to man that riches have taken wings like an eagle and apparently flown heavenward; conditions speak plainly for themselves. The self-satisfaction of man in himself has been proved to be based upon vain egotism which can accomplish nothing. Only in the immortal phraseology of history's wisest man lies the answer to the problem: "By humility and the fear of the Lord are riches, and honour, and life."—Proverbs 22:4.

## CONSCIENCE vs. APPLAUSE

"**W**OE unto you when all men speak well of you." The true test of character is the ability and the willingness to adhere strictly to the path of individual duty, regardless of what the popular conception of that duty might be.

Some men listen to conscience as the monitor which shall guide them from day to day; others are expert in the art of "keeping near to the ground" in determining what the people would approve of and in directing their course accordingly.

The man who expects to get through life without making enemies may expect also that when his life record is closed it will be considered a blank so far as any positive influence is concerned. There is a great deal of deification of goodness in this world. Some of it is quite far-fetched. We know good men who are actually good for nothing. They neither drink nor swear nor chew tobacco, but they would cut off their right hand quicker than express a positive opinion concerning any question upon which there was a division of sentiment in the community in which they live.

Some of the best men we have ever known had a choice collection of enemies. They did their own thinking. They reached their own conclusions. They had the courage at all times to declare where they stood. They were invariably resigned to consequences.

It was the plain teaching of the Master that life's duties seldom lead along the rose-strewn path; that at every turn of the road there would be elements with which it would be necessary to fiercely contend; and Jesus Himself was the great minority leader of His day. The majority was bitterly and cruelly against Him. It was not for Him to seek the lines of least resistance. He preached that which



He believed. He went by the way of the cross to receive His crown.

Those who undertake to gauge their conduct by the tone or the volume of the world's applause may sometimes find that they have been led astray. Public opinion is fickle, and that which is applauded today may be hissed tomorrow. On the other hand, the fellow whom the mob sought to lynch one year ago may now be the recipient of flowers and angel food.

"Woe unto you when all men shall speak well of you."

The largest measure of satisfaction shall be yours when at the end of this journey you can say: "I have fought for the right as God gave me to see the right, and I am content to leave my case in the hands of Him 'who doeth all things well.'"—*Selected.*

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## THE LORD'S SECOND COMING

WHAT THE BIBLE TEACHES

### I. What His Coming Is.

The hope and comfort of the believer. Titus 2:13; 1 John 3:2; Rev. 22:20; 1 Thess. 4:18.

### II. What His Coming Is Not.

(1) Not death, for death is an "enemy." 1 Cor. 15:26; John 21:22, 23. Not our going to Him; He comes for us. John 14:2, 3.

(2) Not the Holy Spirit. John 14:16; 15:26.

(3) Not a spiritual coming to each at conversion. Acts 1:11.

(4) Not the end of the world. He is coming to reign on the throne of David, Luke 1:32, 33, and will reign on the earth with His saints. Rev. 20:4-6; Rev. 5:10.

### III. The Time of His Coming.

Before the world is converted. Matt. 24:30, 37-39; Rev. 1:7; Luke 18:8.

At any hour. "Watch." Matt. 24:42-44; Mark 13:33-35; 1 Thess. 5:2-6.

### IV. Who Will Meet the Coming Lord.

Dead saints raised and living saints changed to meet Him. 1 Thess. 4:14-17; 1 Cor. 15:51, 52.

### V. Christ as a Prophet of His Second Coming.

Luke 12:36-46; John 14:2, 3; Acts 1:11.

### VI. Paul as a Prophet of the Second Coming.

1 Thess. 4:13-17; 2 Thess. 3:5; 1 Cor. 11:26; Phil. 3:20; Col. 3:4; Titus 2:12-14; Heb. 9:28; 10:37; 2 Tim. 4:8.

### VII. Other New Testament Writers as Prophets of the Second Coming.

James 5:7-9; 1 Peter 4:7; 5:4; 2 Peter 3:1-12; 1 John 2:28; 3:2, 3; Jude 14, and throughout Revelation.

### VIII. Till He Come, His People Are

(1) To occupy. Luke 19:13.

(2) To keep the Lord's Supper. 1 Cor. 11:26.

(3) To reserve judgment. 1 Corinthians 4:5.

(4) To watch and be sober. 1 Thessalonians 5:6.

(5) To observe Christian Fellowship. Heb. 10:25.

(6) To be patient. James 5:7-8.

(7) To keep themselves pure. 1 John 3:3.

(8) To abide in Christ. 1 John 2:28.

### IX. When He Comes.

(1) Resurrection of the dead saints. 1 Cor. 15:23-52.

(2) Bodies of living saints changed. Phil. 3:21.

(3) Meeting of dead and living saints. 1 Corinthians 15:51, 52.

(4) The faithful shall receive a crown of righteousness. 2 Tim. 4:8. A crown of glory. 1 Peter 5:4.

(5) They shall be like Him. 1 John 3:1-3.

(6) They shall "ever be with the Lord." 1 Thessalonians 4:17.

### X. While He Tarrys.

(1) The scoffers say, "Where is the promise of his coming?" 2 Peter 3:4.

(2) The unfaithful servant says, "My Lord delayeth his coming." Luke 12:45.

(3) The believer says, "Come, Lord Jesus." Revelation 22:20.—*From a Tract.*

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#### THINK IT OVER

FAITH, like a great ocean liner, heads out to sea in the face of clouds and storms.

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## THE PRINCIPLE OF TITHING

*Continued from page 787*

There are many ways of curing the "cannot-afford-it" feeling, but genuine, intelligent, practical conversion is all that is needed.

"If the tithe system is for Christians, why do we not read more about it in the New Testament?"

I do not know. I have the same feeling about many other things. I wish sometimes there were more in the New Testament about the Lord's day; the sin of drink; building meeting houses and colleges, etc. If I were to attempt to explain the comparative silence of the New Testament on the tithe system, I would say that the Bible of the first Christians was the Old Testament. They were already taught in this system. The Jews and Gentiles knew well its practical working. Christ had nothing to add to this plan of finance save the spiritual motive of love to God and love to man, without which all giving is nothing. The New Testament left the tithe as it found it, to be used to the glory of God through the guiding Spirit and the good, common business sense of consecrated and loyal Christians.

I refer you, my brethren, to the Scriptures thus used in the preceding words as conclusive evidence pertaining to the solution of all financial ailments. May God help us to fully understand, is my prayer.

## FOREWARNED OF THEIR DOOM

GREAT wealth should be a great blessing to men, because it gives them unbounded opportunities for doing good to their fellow men; but too frequently the possession of wealth carries with it a miserly spirit that holds the entrusted talents of money for personal gratification and pleasures. Hence, some of the mightiest warnings in the Bible are directed to men of colossal wealth.

We are all familiar with the utterance of the Savior that it is easier to go through the eye of a needle than for a rich man to enter the kingdom of heaven. The parable of Dives and Lazarus was given by the Christ as a warning to possessors of great wealth, and to show that the greatest poverty is rather to be desired, provided this poor person has confidence in the living God.

But perhaps no more significant warning may be found than the one in the first part of the fifth chapter of James. This scripture is not only a warning, but it is also a prophecy; and it should be studied by everyone with the greatest care, for it gives in the living words of Jehovah a striking picture of world conditions today. The text is as follows:

“Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver is rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you. Be patient over it, until it receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord is at hand. Murmur not, brethren, one against another, that ye be not judged: behold, the Judge standeth before the doors.” James 5:1-9.

The thoughtful man will take the above scripture seriously and will study it carefully. The text calls us to hear the weeping and the howling of the rich, because of the miseries that are coming upon them. These wealthy men have trusted in money, but now their money is of no value. They have gathered this means through corruption; they have satisfied their hearts' desires with garments, but these garments are moth-eaten. They have hoarded their gold until it is rusted, and the rust of this hoarded wealth testifies against them.

But be particular to note that the text specifically says that they laid up this treasure “in the last days.” These wealthy men were enabled to secure such hoards of treasure that it was covered with “rust,” because they had kept back the “hire of the laborers.”

Some very wealthy men trust in the fact that they have paid large wages. Some are trusting in certain generousities and public welfare enterprises in which they have invested

large sums of money. But a thoughtful analysis will show that the big manufacturing and wealth-gaining enterprises not merely of America, but of the entire world, are gradually drawing the money of the world into a very few hands. It is true that the big factory, while it is in full operation, is employing large numbers of men. These men may be well paid, and the product is sent out through the country, where it is placed in the various homes of the land; but each time that a home purchases a product of one of these big factories, be it a radio, an electric refrigerator, or an automobile, quite a percentage of that purchase goes back to the treasury of the manufacturing firm. And very quickly the money of the country is concentrated in these big establishments.

The owners of these vast sums of money are seeking investments here and there, and their money for the most part is held in and hoarded by the large enterprises. Anyone can see that we have now reached a climax in this, where production has reached its limits, at least for the time being, and where we have great armies of men that are pacing the streets, not knowing what they will do, while a few men comparatively have so much money that they do not know what they are going to do with it.

We may have our various theories of finance, but the fact remains that the world has reached a crisis over this question of money. God pointed out some two thousand years ago that such a crisis would be reached “in the last days,” and He calls upon us to hear the weeping and the howling of the men of wealth who are going down beneath the vindictive anger of those who have nothing. If the world could have heard the cries that have been sounding in Russia for the last ten years, what an impression it would have made in every land! Conditions are ripening very fast for those same cries that have filled Russia with terrors to break out all through Europe and Asia, and to spread to the Americas; for the same difficulties that have caused that rein of terror in Russia are a tremendous problem in every land on earth.

When the wealthy live delicately and flaunt their pleasures and show themselves well nourished in the great day of slaughter, as the text indicates, they are drawing upon themselves the wrath of the multitude. There is an injustice here that God will not tolerate, and hence we will not find Him on the side of the great captains of wealth that have hoarded such immense treasures.

Observe that the text holds before us the coming of the Lord as the great door of hope. This coming of the Lord brings relief to the world. The individual who believes the Bible will therefore be patient, and his heart will be established because of the sure promises of Jehovah. Twice over in the scriptures quoted are we exhorted to look to the coming of the Lord as the great door of hope; and the believer in the Bible will not join the murmuring, fighting mob that is wreaking vengeance upon the wealthy. By faith he will behold the great Judge standing before the door. He will be patient and kind, because he trusts in the power of the living God for deliverance. — From *Bible Faith Mission Standard*.

## THE WATCHER ON THE TOWER      DEATH AND RESURRECTION

What dost thou see, lone watcher on the tower?  
Is the day breaking?—comes the wished for hour?  
Tell us the signs and stretch abroad thy hand,  
If the bright morning dawns upon the land.

The stars are clear above me, scarcely one  
Has dimmed its rays in reverence to the sun;  
But yet I see on the horizon's verge,  
Some fair, faint streaks, as if the light would surge.

And is that all, oh! watcher on the tower?  
Look forth again, it must be near the hour;  
Dost thou not see the snowy mountain copes,  
And the green woods beneath them on the slopes?

A mist envelops them; I cannot trace  
Their outline; but the day comes on apace;  
The clouds roll up in gold and amber flakes,  
And all the stars grow dim. The morning breaks.

Again, again—oh, watcher on the tower—  
We thirst for daylight, and we bide the hour,  
Patient, but longing. Tell us, shall it be  
A bright, calm, glorious daylight for the free?

I hope, but cannot tell. I hear a song,  
Vived as day itself, and clear and strong  
As of a lark—young prophet of the noon—  
Pouring in sunlight his seraphic tune.

We thank thee, watcher on the lonely tower,  
For all thou tellest. Sings he of an hour  
When Error shall decay, and Truth grow strong—  
When Right shall rule supreme, and vanquish Wrong?

He sings of brotherhood, and joy and peace;  
Of days when jealousies and hate shall cease;  
When war shall die, and man's progressive mind  
Soar as unfettered as its God designed.

Well done! thou watcher on the lonely tower!  
Is the day breaking? dawns the happy hour?  
We pine to see it. Tell us yet again  
If the broad daylight breaks upon the plain.

It breaks—it comes—the misty shadows fly—  
A rosy radiance gleams upon the sky;  
The mountain tops reflect it calm and clear;  
The plain is yet in shade; but day is near.

—Charles Mackay.

By J. G. Haupt

IN our last treatment we showed that the sun shines, the rain falls, the first death comes alike to the just and unjust. Going to *sheol*, according to the Old Testament, or to *hades*, according to the New, is the same thing. The just dead and the unjust dead all die the same death. From *sheol* and from *hades*, the same place, the resurrection will take place in due order.

The plainest treatment of the subject is given by the Apostle Paul in 1 Corinthians 15. The dead in Christ, in the Messiah, all the dead from Adam to the second coming of the Messiah who have believed and obeyed the truth, will rise in the first resurrection. Blessed are they that will arise at that time. They will be honored helpers of the Messiah, being with Him for a thousand years.

Revelation 20:6 gives these words, "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."

When the thousand years are expired the rest of the dead shall arise, some to everlasting life and the rest to everlasting condemnation. According to the Greek, the wicked dead are cast into the lake of fire and brimstone, which is the second death. There shall be wailing and gnashing of teeth. This will last until the ages of the ages. The King James' translators said it would be forever and forever. The original writer, John the Evangelist, wrote that it would be as stated above and as is given in the margin of the King James. This is according to the original text. The Old Testament statements agree with those in the New, that the wicked shall perish; they shall be as the fat of lambs, or as hay and stubble, utterly consumed away.

Solomon, in Ecclesiastes, informs us that life and death come alike to man and to beasts. "As the one dieth so dieth the other." No one knows the breath of man and the breath of beasts to go to different places. "Thou shalt surely die," said Jehovah. "Ye shall not surely die," said Satan.

According to Luke 9:56, "For the Son of man is not come to destroy men's lives, but to save them." (Not in the sense of saving them from dying, but from utter loss of life.)

Referring to Job we find, "There is hope of a tree if it be cut down; that it will sprout again,—but man dieth and wasteth away, yea man giveth up the breath, and where is he?"

The book of Psalms has in it, "The wicked are like the chaff which the wind driveth away." Another is, "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they shall consume; into smoke shall they consume away."

The Psalmist further says, "His breath goeth forth; he

CHRIST is able to help you and as willing as He is able, Prove Him in every trial; put Him to the test in your present distress.

returneth to the earth; in that very day his thoughts perish."

In Malachi we have, "For, behold, the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root or branch."

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## IN ANSWER TO A QUERY

1 Corinthians 15:29, 30

*By Lyman Booth*

THIS scripture is found in Paul's masterful argument in proof of the necessity and positive certainty of the resurrection of the dead. The first eleven verses are devoted to presenting witnesses in proof of Christ's death, burial, and resurrection. Next follows his discussion whereby he endeavored to convince those who claimed that there could be no resurrection of the dead that they were wrong.

Beginning with the fifty-first verse the Apostle discloses the nature which the righteous will receive when raised from the death state. Then rehearsing the song of victory they will sing, for which he gives thanks to God through our Lord Jesus Christ, he concludes with an exhortation to steadfastness, knowing that their labor in the Lord would not be in vain.

While most people seem to see clearly Paul's meaning, still some are inclined to various interpretations of portions of this chapter. When I was eighteen or twenty years of age I attended a debate for two weeks between J. M. Stephenson and D. P. Hall. The subject was, "Mortal Resurrection." Hall affirmed, and Stephenson denied. Both were able debaters, but Hall's efforts converted only three to his views.

There are those who seem to have great difficulty with the twenty-ninth verse. "Else what shall they do who are baptized for the dead?"

"Clark, after saying this is the most difficult passage in the New Testament and quoting Matthew 20:22, 23; Mark 10:38 and Luke 12:50, where suffering and martyrdom are represented by immersion, sums up the Apostle's meaning as follows: If there be no resurrection of the dead those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no reward, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death, in voluntarily going under the water, so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense."—*Diaglott*.

The twenty-ninth verse is composed of two distinct

questions as follows: "Else what shall they do which are baptized for the dead?" "If the dead rise not at all, why are they then baptized for the dead?" I believe this a better punctuation than King James Version.

The following is the commentary by Ambrose: "Paul, in order to show that the doctrine of the resurrection was perfectly established, quoted the example of those persons who were so secure in a future resurrection that they were even baptized for the dead if one died before having received that rite, fearing either that the deceased would not rise at all or only to condemnation. Thus a living man was baptized in the name of the dead. Whence Paul subjoins, Why are they baptized for them? By this example he did not approve such a custom, if, in fact it was practiced, but by it he wished to show how firm was the faith in a resurrection."

In this Paul speaks of a usage which may have been perfectly well known to the Corinthians. Though absolute proof of the practice is wanting, still the literal sense of the language seems to support it. Paul merely mentions it to show the futility of the act, if there were no resurrection. Likewise, his labors and those of his associates would be folly, and all their sacrifices and self-denials would avail them nothing.

The Scriptures teach that immersion is for the remission of sins and the sealing of the faith of the candidate. It would seem altogether out of reason to say that immersing a living person could effect the remission of the sins of a dead person. The commission which Christ gave His apostles to baptize dealt exclusively with the living.

It was to the living that Paul said, "If the dead rise not, then is not Christ raised." Their faith and their hope were centered in Christ, who alone had the power to give life. He contended that if Christ was not raised, then a sad disappointment awaited them because their faith was deceptive and they were still in their sins; and what was still worse, they were "of all men most miserable," if in this life only they had hope in Christ.

No darker abyss of despair could come before their minds than to realize that their faith in Christ and their hope of eternal life through and by Him should be a failure. If such a destiny awaited them, then all their trials, temptations, and severe afflictions were all in vain. Well might he ask, "Why are we in danger every hour?"

The Apostle then turns the dark picture to the wall and presents another, full of rosy tints of faith, hope, and immortality, bearing in unfading letters the blessed assurance, "Now is Christ risen and become the firstfruits of them that slept." The hope of the resurrection of earth's millions depends upon a risen Lord—an ever-living Savior.

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## PALESTINE IMMIGRATION

DURING the year 1931, 4,075 Jews entered Palestine. Against this, 666 left the land. Some 269 of those who entered Palestine were considered persons of means, having a capital of more than \$5,000.

## GOD'S WARNINGS

*Continued from front page*

"before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction."

This is a very simple, concise description of the present unemployment situation, which the Prophet said would precede the setting up of God's kingdom on this earth. Another warning is found in Luke 21:25, which is the distress of nations very apparent to all at the present time. All want peace, but there is no peace. They are saying, "peace and safety", 1 Thessalonians 5:3, which the Apostle said would precede "sudden destruction". Preparation for this destruction is now going on; it was described by the Prophet Joel (3:9-14) more than twenty-five hundred years ago.

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

Truly, the wickedness of the earth is great. As before the flood, every imagination of the thoughts of men's hearts is only evil continually. They sit down to eat and drink and rise up to play in utter ignorance and indifference to Jehovah. They do not like to retain God in their knowledge, but are sensual, walking after their own lusts. The earth is filled with violence; the perilous times are here. Men are lovers of pleasure more than lovers of God, even professors of Christianity. Scoffers are saying, "Where is the promise of Christ's coming?" and many are departing from the faith. All these and many other conditions have been foretold as signs and warnings of last day conditions.

The Savior, in enumerating many signs that should immediately precede His return to establish His kingdom on the throne of David, said that Jerusalem should be trodden down of the Gentiles until the times of the Gentiles be fulfilled. Jerusalem has been freed from the control of the Turk; and He that scattered His people is now gathering them and will keep them as a shepherd doth his flock (Jeremiah 31:10). Men's hearts are failing them for fear, looking after the things that are coming on the earth, not knowing that beyond this dark night the Sun of righteousness shall arise with healing in His beams.

Ezekiel, in chapters 38 and 39, describes the gathering of the nations against the mountains of Israel. Zechariah tells of the same event. Each gives minute details of the

awful destruction that is coming on the wicked inhabitants of this earth. It is the great tribulation such as was not "since the beginning of the world, no, nor ever shall be" (Matthew 24:21).

Turn ye now from your evil ways, saith the Lord. Call ye upon Him while He is near. Seek Him while He may be found. For "the Lord is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 Peter 3:9.

"But ye, brethren," said the Apostle Paul, "are not in darkness that that day should overtake you as a thief." Therefore let us not sleep as do others, but let us watch and be sober and also be diligent to sound out God's warnings, hoping that some may repent and turn to the Lord.

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## A CHRISTIAN'S FINANCIAL CREED

My money is mine only in trust. It belongs to God just as I do.

God is counting on this money for His work. It is to build His churches and preach His gospel, train His workers and send them out, teach and heal and save His children, and help bring in a new kingdom of righteousness and brotherhood and peace.

To spend my income rightly is one of my first tasks as a Christian. Until I settle this my prayers and confession will be like saying, "Lord, Lord," and not doing the will of my Father.

I should set aside a definite portion of my income for the church and the service of others. I do this in acknowledgment of God's sovereignty over all my material possessions. I do this to guard against my own selfishness. I do this because it is businesslike. Giving by impulse and without system does not accord with the importance of this work—*Harris Franklin Rall*.

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## IN THE MILL

DR. A. T. PIERSON once wrote, "In a paper mill what a contrast between the heap of filthy rags at one end and the pure and spotless white paper at the other! What a trial the rags go through before they emerge in this new form! Torn to pieces and ground to pulp, bleached with chloride of lime till all stains are removed, washed over and over! Submitted to another bleaching by the action of chlorine and alum! Washed again, till the levigated pulp or stuff is white as cream or snowflakes! Caught upon a wire cylinder, after the severe shaking by the Fourdrinier process which crosses the fibers and gives compactness and firmness to the fabric; and then passed between and around the hot surfaces which make the paper smooth and even. How like the Divine discipline by which our filthiness is cleansed away; how like the tribulation out of which all they come up who have washed their robes and made them white in the blood of the Lamb!"

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"LOVE WORKETH NO ILL TO HIS NEIGHBOUR: THEREFORE LOVE IS THE FULFILLING OF THE LAW." — ROMANS 13:10.

### THE LAW OF THE JEWS AND GENTILES

"FOR all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself."—Galatians 5:14. The next verse says that if we bite and devour one another, we shall be consumed.

First let us find out who our neighbor is. Webster says a neighbor is someone to whom we live near. We are trying to live near to Christ; so everyone is our neighbor.

We have a few instructions in Romans 14:13 as to what to do. We are told not to judge one another, but rather judge that we put no stumblingblock or a way to fall in our brother's path. We are told to bless those who curse us and return good for evil. We should hate that which is evil and cleave to that which is good.

May we talk about our neighbors and bear false witness against them? Romans 13:10 tells us that love worketh no ill to his neighbor; so if we do the former, we have violated the latter.

God says that if we love Him, we love our neighbor, and if we love not, we know Him not, for He is love.

"Love thy neighbour as thyself."—Lev. 19:18. Would we talk evil of ourselves? Would we bear false witness against ourselves or judge and condemn ourselves? Then when we do these to our neighbor, we have disobeyed God.

Also we must love our enemies and overcome evil with good. We must not bear a grudge against anyone. We must not deal falsely with our brethren nor rob nor defraud them.

Leviticus 19:16 says, "Thou shalt not go up and down as a talebearer among thy people." But many of us who claim to be Christ's will do that very thing. The old saying, "A rolling stone gathers no moss," is not true in this case. If those who are talebearers would only use stones instead, it would hurt for a little while; then the pain would leave. But a false tale, as it passes from one to another, gathers ideas, and it hurts for a long time after it has stopped rolling.

Proverbs 6:16-18 tells us that God hates a proud look, a tongue that tells lies, and hands that shed innocent blood. Do we have to kill in order to shed the blood of our neighbor? If we talk about him and he bears a grudge or seeks for revenge, we have murdered him, because we have caused

him to lose his reward of immortality with Christ. A heart that thinks of evil things, feet that run to mischief, a tongue which speaks lies, and a person who sows discord, all these make trouble among brethren. So if we do these things, we know not God, for He is love. If we love Him, we love our neighbor and do not do these things.

Charles Martin, Kokomo, Indiana.

The mercies of my God and King  
My tongue shall still pursue:  
Oh happy they who, while they sing  
Those mercies, share them, too!

As bright and lasting as the sun,  
As lofty as the sky,  
From age to age thy word shall run,  
And chance and change defy.

The covenant of the King of kings  
Shall stand forever sure;  
Beneath the shadow of thy wings  
Thy saints repose secure.

—Henry Francis Lyte.

### FOR CHILDREN

The *Children's Bible Story and Study Book* for those of primary age offers to children interesting stories and valuable lessons about biblical characters and events. Prepared by some of the best talent the church affords, it represents one of the best Berean publications. For either class or individual lessons it can hardly be excelled. Isolated children can use it to splendid advantage in connection with the Junior Home Study Committee work, in charge of Mrs. Virginia Kincheloe, Fairfax, Virginia.

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## THE CHILDREN'S PAGE



“The children of Israel wept for Moses in the plains of Moab thirty days.”—Deuteronomy 34:8.

### THE END OF A USEFUL LIFE

WE FIRST made the acquaintance of Moses when he was a tiny baby, you remember, and his mother had to hide him along the river's edge in a little covered basket which she had made, because the wicked king had determined that all the boy babies must be killed. Then you recall, little folks, how the princess found him and adopted him for her own and educated him the very best possible.

But we know he never really became the princess' son at heart, for his sympathies were always with the people of his own race who were slaves to the king. And that very thing, you remember, was what got him into trouble, and he had to hide away in the desert for forty years.

Can you see again, my dears, the bush in the desert, burning but not consumed, and God calling to Moses from the midst of it? Then Moses went back to Egypt once more and rescued his people from the cruel king and started them on their way to the promised land. And here we are now, just outside the country which God had given them for their home, ready to cross the Jordan river and take possession.

For forty years they had wandered in the wilderness, with God caring for them all the time and Moses leading them, telling them all the words of the Lord and trying to get them to obey Him. Blessings were promised them for obedience and punishment for disobedience, just as they are to us today, you know. And it came about just as Moses told them it would.

And now Moses! we would think surely he would be allowed to enter this beautiful land which God had given them! But no, another was chosen to lead the people over Jordan, and his name was Joshua. He, you recall, was one of the honest spies that brought back a true report of the promised land.

However, God allowed Moses to view the home of his people, for one day He told him to go up to Mount Nebo, and from that high spot he looked over into Canaan. God Himself showed Moses the land, from the north to the south and from the east to the west. And then He said, “This is the land which I have promised to the children of Israel for their home forever.”

And then the strangest thing happened! Moses died there on the mountain and God Himself buried him, and

no man knows where his grave is to this day. But God knows where it is, and some day He is going to awaken Moses again, when He calls all His other faithful ones to arise.

We read in God's Book that Moses was a hundred and twenty years old when he died, and his eyes were not dim, and he was as strong as a young man; also, that there never was another like him in all Israel. For the Lord talked to him face to face, as a man talks to his friend. No wonder the people mourned for Moses for thirty days!

And now, my dears, I am waiting for your stories about Moses, and I hope several of you will write. Be sure and give your name and address and your age.—*Aunt Mame.*

### HIS LOVING CARE

God takes care of the little birds  
 'Way up in the treetops tall;  
 He helps the mother bird care for them  
 So that they will not fall.

God takes care of the little flowers  
 That grow in the earth so brown;  
 He gives them the sun to keep them warm  
 And sends the raindrops down.

All day He cares for the little child  
 Till the stars begin to peep;  
 Then He bends His head to hear its prayer,  
 And His angels guard its sleep.—*Sunbeam.*

### INTERESTING THINGS TO REMEMBER

In the times of the apostles there were three special hours of prayer. The first was the third hour, about nine o'clock in the morning; the second was the sixth hour, or noon; the third was the ninth hour, or three o'clock in the afternoon.

Philippi, a city of Macedonia, received its name from Philip of Macedon. There were gold mines in the mountains near Philippi, and the plain in which it was located was very fertile. Philippi was on the main road from Rome to Asia, and it was the first place in Europe where the gospel was preached.

*Alpha* is the first letter of the Greek alphabet, and *Omega* is the last. “I am Alpha and Omega”, means, “I am the beginning and the end.”



# With Our Sunday Schools

LESSON 13.—September 25, 1932

## REVIEW: MOSES HONORED IN HIS DEATH

Deuteronomy 32:48-52; 34:5-8

Devotional Reading: Psalm 116:12-19

### GOLDEN TEXT

Precious in the sight of the Lord is the death of his saints.—Psalm 116:15.

#### A STUDY OF THE SUBJECT

Topic: The Life and Death of Moses.

**Basic Truth:** "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."—Hebrews 11:27.

**Outline:** I. The Birth of Moses. II. The Education of Moses. III. The Spiritual Preparation of Moses. IV. The Work of Moses. V. The Death of Moses.

**I. The Birth of Moses.** The circumstances surrounding the birth of Moses were of such a nature as to assure the thoughtful that some divinely planned service awaited him in the future. He who sees the end from the beginning foresaw the development of those qualities of faith and of leadership which contributed to the success of the great Hebrew leader and which surrounded him from the time of his birth to the close of his career with providential oversight and protection.

**II. The Education of Moses.** Much of Moses' success depended upon his ability to understand men, carnal men. In the court of Pharaoh he was given opportunity to study human nature from the viewpoint of the ruler of a nation. He learned the principles of organization and of government. He acquired ability to meet people of all classes on their own level and to exert a strong and lasting influence over others.

**III. The Spiritual Preparation of Moses.** Having completed his education on the human side as an honored member of the royal court of Egypt, Moses was led into the land of Midian to engage in a most humble occupation, that of a shepherd. There as he watched the flocks of his father-in-law Jethro out under the stars, he found time to meditate on the mystery and glory of God. He was enabled to draw very close to the heavenly Father and to enjoy communion with Him which he had never before known. This was the most vital part of Moses' preparation for service.

**IV. The Work of Moses.** His education and spiritual preparation completed for the time, Moses was now ready to undertake the mighty task which was to be assigned him, the deliverance of the children of Israel from the bondage of Egypt. To impress upon his consciousness the knowledge that the service he was to render was appointed of God, he was given the experience at the burning bush and heard the voice of Jehovah, which he was to hear so many times in the future, speaking audibly to him. I AM THAT I AM was to send him to the children of Israel with the promise of deliverance. The great undefinable God of his fathers was to make Moses His

personal agent in the salvation of His people.

With much reluctance and many protests Moses assumed the responsibility. As we follow him throughout the long, difficult, and faith-testing experience of the exodus, we find him proving ever faithful and equal to the responsibilities that rested so heavily upon him, for "he endured, as seeing him who is invisible." Faith in Jehovah supported him in every hour of disappointment, discouragement, and perplexity.

**V. The Death of Moses.** The life of Moses opens with evidence of God's interest in him and care for him. It closes in the same way. He who had preserved him in life did not forsake him in death. On the lonely height of Mount Nebo, "in the land of Moab, over against Beth-peor", "Moses the servant of the Lord died . . . according to the word of the Lord. And he buried him; . . . but no man knoweth of his sepulchre unto this day."

Surely that was a fitting and a glorious burial for a mighty man of faith! No "man" knows the exact spot where faithful Moses rests from his labors. But God knows! And God will not forget. When the work of life is finished, when the task assigned us is completed, when the time for rest has come at last, what matters it where we sleep so long as God knows where it is? For it is in His keeping that we wait, silently, peacefully, still in His blessed keeping, still under the shadow of His wings, the trumpet-call to immortal life and glory!

### PRACTICAL APPLICATIONS

1. The early training of the child will by no unfriendly chance or bad company be quite lost.
2. God is calling for the person; He will make the character.
3. God warns of judgment and provides a way of escape, but we must obey in detail the plan of deliverance.
4. The Lord delivers those who trust in His leadership.
5. God will supply our every temporal need, but while doing so, He requires our worship.
6. There is only one God to worship, and His name must be held in reverence.
7. Love your parents, your neighbors, if you would love God.
8. You need a meeting place to meet and know God, and it must be used.
9. All owe their offerings to the Lord, but they must be cheerfully given.
10. Christianity requires abstinence as well as temperance and obedience as well as respect for law.
11. The Lord's leadership is safe, and He will do thee good while following Him.

12. Believe God's report of the promised land, and through faith march toward it with the conquering forces of righteousness.

—C. E. R.

### THE GOLDEN TEXT

"Precious in the sight of the Lord is the death of his saints".—Psalm 116:15.

Moses must have been precious to God, for there was no other prophet in Israel that God knew face to face as He did Moses. Moses was honored with a burial by God, and no one knows the burial place.

The Revelator heard a voice which said, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Revelation 14:13. The dead in Christ have the promise of coming forth first at Christ's coming. May it be your lot and mine to be precious in His sight at that time.—L. A. R.

### YOUNG PEOPLE AND ADULT

#### What the World Owes Moses

In the strictest sense we owe little, if anything, to man, but we owe everything to God, who strengthens each one. But since God works only with those who are willing to let Him use them, we can give a certain amount of respect to Moses. Few men have been used by God to the extent that Moses was. God gave to him the law that today forms the basis of all moral and civil law of the nations of the world. To Moses was given the great task of establishing the Israelites in that law. Delivering them was but a small portion of the task assigned to that great leader. They prospered only when they were loyal to the law given to them by God through Moses. The position of honor assigned to Moses by God is revealed in the prophecy that God would raise up unto Israel a prophet like unto Moses, and that one was Christ. Christ and Moses are often compared. Moses was willing to forsake the pleasures of Egypt that he might be with the people of God. He was willing to give up a comfortable life to become the deliverer of God's people. He was willing to cling to that rebellious people when they vexed him sorely by their stubbornness and backsliding. He was faithful to them that he might teach them the law and lead them to God.

Many very valuable lessons might be learned from the life of Moses, lessons of loyalty and devotion. But there is no lesson quite so emphatic as the lesson taught by example. It is in this that Moses has his greatest bid for fame. We owe him much because he chose to teach by example, as well as by precept.

—H. A. S.

## AMONG THE CHURCHES

### RALLY DAY

Your plans and suggestions for Rally Day will be more than welcome for the pages of The Herald. In this way we may be mutually helpful. You may devise an especially beneficial plan which others may be able to adapt for their use. Time is getting short—Rally Day, October 2, is less than three weeks away.

### ATTENTION, PARENTS

For a limited time only, the lesson-story books, The Hebrew People and the Children's Bible Story and Study Book, as well as the story book, Jesus the Light of the World, are on sale at reduced rates. Avail yourselves of this unusual opportunity to purchase gifts for your children, suitable not only for lesson work but for story-telling. The books are adaptable for ages of five to ten or more. See the National Berean Department of this issue for further information or write the National Berean Society, Oregon, Illinois.

### FROM EDEN VALLEY, MINNESOTA

On Sunday afternoon, September fourth, a group of the Eden Valley church people gathered at the shore of Rice Lake and witnessed a beautiful baptismal service conducted by Bro. John Denehfield, when he buried two young ladies in Christian baptism. Before the baptismal service Bro. Denehfield gave a very good talk on the true meaning of being buried with Christ by baptism and what it means to be raised to walk in the newness of a life with Christ.

The ladies taking this noble step were Mildred Kirkpatrick and Myrtle Daily, both of this community.

We rejoice in these days of sin when we see young people coming forth and standing firm in the faith.

Mrs. Herman Ruhn, Sec.

### ST. CLOUD, MINNESOTA

Friday the men of our church and community met for the purpose of organizing a men's club. We realize that we are the only Protestant church in the north and west end of our city; therefore, have a splendid opportunity to render a real service in the community, church, and home. The meeting was a success, and on Friday evening, Sept. 16th, we will complete the organization. Bro. Frank Noyes rendered some splendid thoughts, as well as our visiting brother, Bro. John Denehfield of Eden Valley. Coffee and doughnuts were served by Sisters Spicer and Failles.

It is our purpose to have these meetings once a month with a fitting program and someone to speak on community problems. Also it is the aim to establish a men's Bible class, which is needed. The name, "Knights of Abraham," was proposed but not definitely decided. However, we will give you a complete report after our next meeting.

Our work here and at Mora promises great things in the coming winter months. The young people of St. Cloud have been very faithful this summer in caring for the music for our morning worship. There has been no summer slump as far as they are concerned. As a matter of fact, the work in general has been kept up wonderfully well in all departments. We are looking forward to a great time Rally Day.

A. E. Hoskins.

### SERVICES AT ELDORADO, ILLINOIS

It is with pleasure that we send this report of the Sunday services of Sept. 4th, at this place, conducted by Bro. Harry Goekler. He gave two wonderful sermons which were certainly appreciated by all. A good attendance was present at each service. Five young people, Elmer and Ruth Goekler, Woodrow and Edith Hendrix, and Mae Morgan, drove down with Bro. Goekler for service, and Edith and Ruth gave a special musical number. We were all glad indeed to have them and their help. We can't express how we appreciate these young people. All have been such help at this place, and we thank those who have made it possible.

We have a very interesting Bible study each Tuesday night, though only few in number. We are studying the book of Romans. Sunday school is still on the increase, 51 being present on last Sunday. Mrs. Fred Shain.

### GRAND RAPIDS, MICH.

Bro. A. K. Richardson, for years a loved and respected elder, has been critically ill at the Townsend home but at this writing is some better. Bro. Stickler, formerly of the Millbrook district, is also ill at the home of his daughter, Mrs. Darling. The earnest prayers of loved ones are rising on behalf of these brethren.

Various departments of the church are manifesting activity. There is something inspiring about the enthusiasm which develops at this time of year.

Rex Richardson, of Scranton, Penn., has been visiting his parents, Bro. and Sr. A. K. Richardson and other relatives for a few days.

Following a few summer weeks of having 10 Sunday evening service we began the fall and winter activity with a special effort on Sunday night, Sept. 11. Musical numbers of interest were given, and a sermon entitled, "A Dose of One's Own Medicine," will begin a series of personality sketches of Bible Characters. F. E. Siple, Pastor.

### COMMUNICATION

Dear Sister Gesin: The Restitution Herald is as ever a comfort and help in our home. And we are proud of the progress that the young people of the Training School are making. The past summer has been a trying one for us, as Sr. Curtis has been confined to a dark room most of the time, with inflammation of her eyes, ending in ulceration of one eye. The suffering has been intense at times, but she has been comforted and sustained by God's promises.

Through The Restitution Herald we wish to thank all who have kindly sent flowers, fruit, and cards of sympathy and cheer, and those who have called in person, to brighten the dark hours of suffering. We send greetings to one and all of The Restitution Herald readers and crave an interest in your prayers.

R. A. and A. B. Curtis,  
1825 First Ave., Dayton, Ohio.

### HERALD RECEIPTS

Chas. Netts; David W. Elliott; Mrs. E. C. Railsback; Mrs. Stephen Cronkhite; Thomas Davis; M. J. Osborn; Mrs. Cora Cole; Mrs. Geo. Rahn; Mrs. Henry Fox; Julia A. Updike; Ashby Updike; A. C. Boyer; H. W. Patterson.

### EVANGELISTIC MEETINGS AT PLUM RIVER

Back-to-the-Bible Evangelist, F. L. Austin of Chicago, is preaching the old-fashioned gospel each night, except Monday, at 7:30 and twice on Sundays at the Renner Church, near Plum River and Mt. Carrol, Ill. Bro. Austin is a speaker of unusual power and ability, and we urge all to attend these meetings who find it possible to do so. Every member of the Church of God living within driving distance should be present as often as possible and take their friends with them. Let's Go!

### EXHIBIT COMMITTEE NEEDS COMPLETE FILE OF TRUTH SEEKERS' SUNDAY SCHOOL QUARTERLIES

As a matter of preserving files of all the National Bible Institution work, the Exhibit Committee is in heed of a complete file of Truth Seekers' Sunday School Quarterlies, especially of the early numbers. They began in 1927.

Will you who have saved any or all of them and are willing to favor the committee with your copies, please write to Mrs. F. L. Austin, 5439 Ohio St., Chicago, Ill., stating the number or numbers, or dates of the quarterlies which you can forward. I will then request from different ones the copies which I would like. This system will avoid unnecessary duplications.

It is the purpose of the committee to maintain a complete file for information in future years.

Please help us if you can. Thank you.

Mrs. F. L. Austin, Com. Chairman.

### NEWS FROM LOS ANGELES

Bro. Wayne and Mrs. Levona and Georgia Thompson, of Tulare, drove to Los Angeles the 21st of August in time for morning services. They spent a few days looking around this vicinity and calling on the brethren. We trust they will come again soon.

A letter from Illinois informed us of the serious illness of Sr. Olive Wood, of 3992 Linwood Place, Riverside. We immediately made plans to go to see her. We found that she had returned to her home from the hospital two days previously, much improved, but still in a very weak condition, yet cheerful and hopeful of an early recovery. Sr. Jessie Kauffman, physical culture teacher at the Y. W. C. A. in Riverside, is keeping a watchful eye on Sr. Wood in her illness, which means much to one who is isolated from family and church at such times.

Sr. Mary A. Chapman, of 9811 Mallison St., South Gate, who has been seriously ill, is now much improved, due partially, no doubt, to the careful nursing of her kind and loving daughter-in-law. Sr. Chapman is intensely interested in the fulfillment of the prophetic scriptures, with which she is quite familiar, and she is an inspiration to watchfulness to all who come in contact with her.

At our first Sunday meeting, Sept. 4, Bro. J. E. Hammond gave a much needed exhortation to the Los Angeles church along the line of consecration and devotion in these perilous times. His convictions are that the church is about to enter into a period of fiery trials which will precede the rapture of the church and the great tribulation upon the world. If

the church is to be without spot or wrinkle, holy and without blemish, true consecration and humility must enter into each life. The entire service was devoted to exhortations and singing of old favorite hymns, followed by the communion service.

Sr. Mary Calkins, of 3714 Josephine St., Lynwood, passed the eighty-sixth anniversary of her birth on Aug. 31. She was entertained at a party by Mrs. Bigelow, her next-door neighbor. She is remarkable in her activities of caring for her home, garden, and chickens, but seldom gets out to service. However she misses the afternoon services formerly held at the home of Bro. and Sr. Squires.

Sr. Gertrude Johns' father, from Blair, Nebraska, is visiting his children that are living in southern California. Bro. Johns attended church and Berean services with us in August.

**WILLIAM FUNK**

William Funk was born on Sept. 4, 1870, in Powell's Fort Valley where he spent his entire life. He united with the Church of God a number of years ago and remained in the church until his death. Bro. Funk spent much of his life in the lumber woods and was operating his mill on Bro. S. E. Boyer's farm when a huge log crushed him to death, August 15, 1932. He leaves to mourn his death his wife and one son and many friends and brethren.

The writer did not return from General Conference until about four hours after the funeral, which was ably conducted by Mr. Helsely, a minister of the Dunkard Church.

We pray God's comfort and guidance to those who have sustained such a loss. We would call your attention to Paul's comforting words in 1 Thessalonians 4:13-18: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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."

Harry A. Sheets.

**MARY JANE WILLIAMSON**

Mary Jane Williamson was born in Davis County, Iowa, on August 20, 1851, and died at Golden Rule Home in Oregon, Illinois, September 6, 1932. Sr. Williamson was a daughter of John Wesley Crouch and Margaret Ellen Ralston Crouch. On December 8, 1867, she married James Williamson. She was the mother of one daughter and four sons. The daughter, Marion, and two sons, John and Walter, died in infancy. She is survived by her husband, two sons, Oscar and Arthur, the former residing in Nebraska and the latter in Oregon, and by several grandchildren.

She was baptized into the faith of the Church of God in 1893, by Elder Almus Adams. Most of her life was spent in Iowa and Nebraska. On June 30, 1926, she and her husband became residents of Golden Rule Home where they have since remained.

Following her baptism Sr. Williamson remained a zealous advocate and defender of the faith she had endorsed and did much to assist in its advancement in Nebraska. While very decided in her views and in her state-

ment of them, Sr. Williamson exhibited the characteristics of Christian womanhood so fully set forth by Paul in 1 Timothy 5:9, 10, for she was faithful to her husband and well reported of for good works. After a long life of toil she rests, awaiting the Master's call to eternal life and glory.

The funeral service was conducted by the pastor of the Oregon Church of God and burial was made in the plot of the Golden Rule Home in Daysville.

**SPECIAL CONTRIBUTIONS**

Mrs. Levona Thompson	\$50.00
A Friend	25.00
Mrs. Mary F. Cook	5.00
Mr. and Mrs. Arthur Gilbey	3.00
Mrs. E. C. Railsback	3.00
Harry Huffman	1.00
<b>Total</b>	<b>\$87.00</b>

**CONTRIBUTIONS TO DOLLAR-A-MONTH CLUB**

Silas M. Claypool; Conrad Dickel; Mr. and Mrs. F. L. Austin; Albert Siple; Ella Siple; Ruchie Alexander; Lillian A. Greiner; Leota B. Hanson; Mrs. Arra Hanson; Florence Hanson; Eva H. M. Fletcher; Helen M. Chisholm; Mrs. M. A. Woodward; Gladys French; Mr. and Mrs. Arthur Gilbey; Mr. and Mrs. Chas. Netts; Mrs. D. F. Beck; Lawrenceville Church, Lawrenceville, Ohio; Sunshine Class of Lawrenceville Church; Mr. and Mrs. Glyn Starbuck; Frances Wynne.

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**BETWEEN YOU AND ME—**

Be sure to read the request of Sr. Austin, of the Exhibit Committee, on the opposite page.

Sr. Alice Gesin, of Oregon, is assisting Bro. Austin, as pianist, at the Plum River meetings.

On September 17, a dear old gentleman, well known to our family of Herald readers, will be ninety years young. If you would like to remind him of the fact, address A. J. Eychaner, Cedar Heights, Cedar Falls, Iowa.

Bros. Hoskins and Denchfield, of Minnesota, are planning a Fall Conference to be held at Lester Prairie, on Oct. 7, 8, 9. Surely, other workers are needed in that busy state. The fields are white for harvest.

We were all happy to have the youngest member of our Oregon Sunday school, little Louise Mae Johnson, present again after a very severe illness of three weeks. Louise had almost a year's record of perfect attendance when she was taken sick.

Wednesday night, Sept. 14, will be "Oregon night" at the meetings now being held by Bro. Austin at the Renner Churel, near Plum River, Ill. A half dozen cars will go over, and the Oregon choir is preparing some special music for the occasion.

From Sr. E. C. Railsback we learn of the gradual return to health of Sr. Olive Wood of Riverside, Calif. Sr. Wood was formerly of Chicago, Ill., and has many friends in the east as well as the west, and this news will be gratifying to them.

Bro. Hoskins, of St. Cloud, is cooperating with the office in sending names of those in his locality who are not subscribers to The Herald. These are receiving sample copies in the hope they will decide to become permanent members of our family of readers. We will be glad to extend this courtesy to all your friends.

Bro. Harvey Krogh and Sr. Mary Reynolds, the latter of the Oregon congregation, returned on the 7th, from the conferences at Holbrook and Omaha, Nebr., and a visit with Bro. Harvey's family at Blair. Sr. Mary is the efficient secretary of our Oregon Sunday school.

Bro. Marsh has begun a new series of Sunday night sermons at Oregon, entitled, "The Judgment Seat of History," which gave promise of unusual interest at the initial sermon last Sunday night.

Bro. Levi Mick, of Golden Rule Home, was called to Indiana last week to attend the funeral services of his eldest brother, who had been in ill health for some time past.

Bro. and Sr. Thayer, son Lyle, and Bro. C. E. Lapp returned from the Virginia conference in time to enjoy the last two or three hours of the Northern Illinois church picnic at Oregon on Labor Day. They reported a fine trip and good conference and Bible school.

Notice the Berean offer of children's story and lesson books at reduced prices. Any of these would make an acceptable gift for Christmas or birthday for a child. These should be especially appealing to those of our own faith, and they are compiled in such a way as to be attractive to all, regardless of denomination.

Our own poet, Sr. Alice Curtis of Dayton, Ohio, whose beautiful verses have often cheered and inspired our Herald readers, has been undergoing a period of severe suffering, as you will learn from Bro. Curtis' letter on the opposite page. Let's remember dear Sr. Curtis in our petitions to our heavenly Father, who is ever watchful of His own.

Sr. Williamson, of Golden Rule Home, passed away on Sept. 6, after a short but acute illness, though for many years she had been in poor health. Bro. Williamson continues to be very ill, not being aware of his wife's death. Services for Sr. Williamson were held by Bro. Marsh on Sept. 9 at the Home.

The officers and workers of the Oregon church, in all its departments, met with the pastor, Bro. Marsh, on the evening of Sept. 9, at which time committees were appointed to complete plans for Rally Day. Two of our goals in the Sunday school are—every member of every class present on Rally Day and every regular church attendant a member of the Sunday school. We have several other goals which we hope also to attain, ever keeping in mind the primary purpose of the day—that of bringing honor to God and His Son.

## ACCORDING TO HIS WILL

ONE of the greatest hindrances to believing prayer with many is undoubtedly this: they know not if what they ask is according to the will of God. As long as they are in doubt on this point, they cannot have the boldness to ask in the assurance that they certainly shall receive. And they soon begin to think that, if once they have made known their requests and receive no answer, it is best to leave it to God to do according to His good pleasure.

The words of John, "If we ask any thing according to his will, he heareth us," as they understand them, make certainty as to answer to prayer impossible, because they cannot be sure of what really may be the will of God. They think of God's will as His hidden counsel—how should man be able to fathom what really may be the purpose of the all-wise God?

This is the very opposite of what John aimed at in writing thus. He wished to rouse us to boldness, to confidence, to full assurance of faith in prayer. On this account he adds at once, "If we know that he heareth us whatsoever we ask, we know," through this faith, "that we have," that now while we pray we receive "the petition," the special things we have asked of Him.

John supposes that when we pray we first find out if our prayers are according to the will of God. They may be according to His will and yet not come at once or without the persevering prayer of faith. It is to give us courage thus to persevere and to be strong in faith that he tells us: this gives us boldness or confidence in prayer—if we ask anything according to His will, He heareth us. It is evident that if it be a matter of uncertainty to us whether our petitions be according to His will, we cannot have the comfort that we know that we have the petitions which we have asked of Him.

But just this is the difficulty. More than one believer says, "I do not know if what I desire be according to the will of God. God's will is the purpose of His infinite wisdom: it is impossible for me to know whether He may count something else better for me than what I desire, or may not have some reason for withholding what I ask."

Everyone feels how with such thoughts of prayer, the prayer of faith becomes an impossibility. There may be the prayer of submission and of trust in God's wisdom; there cannot be the prayer of faith.

The great mistake is that God's children do not really believe it is possible to know God's will. Or, if they believe this, they do not take the time and trouble to find it out. What we need is to see clearly in what way it is that the Father leads His waiting teachable child to know that his petition is according to His will. It is through God's holy Word, kept in the heart, the life, the will, and through His Holy Spirit that we shall learn to know that our petitions are according to His will.

*Through the Word.* There is a secret will of God with which we often fear that our prayers may be at variance. It is not with this will of God, but with His revealed will

that we have to do in prayer. Our notions of that secret will are mostly erroneous, at best.

Childlike faith as to what He is willing to do for His children, simply keeps to the Father's assurance that it is His will to hear prayer and to do what faith in His Word desires and accepts. In His Word the Father has revealed in general promises the great principles of His will for His people. The child has to take the promise and apply it to the special circumstance in his life to which it has reference. As faith becomes strong and bold enough to claim the fulfillment of the general promise in the special case, we may have the assurance that our prayers are heard: they are according to God's will.

But this apprehension of God's will is something spiritually discerned. It is not a matter of logic that we can argue out: God has said; I must have it. Nor has every Christian the same gift or calling. While the general will revealed in the promise is the same for all, there is for each one a special, different will according to God's purpose.

And herein is the wisdom of the saints, to know this special will of God for each, and so to ask in prayer just what God has prepared and made possible for each. The personal application of the general promises of the Word to our special needs—it is for this that the leading of the Holy Spirit is given us.

Some seek the will of God in an inner feeling or conviction and would have the Spirit lead them without the Word. Others seek it in the Word, without the living leading of the Spirit. The two must be united. The Word must dwell, must abide in us; heart and life must be under its influence. From within comes the quickening of the Word by the Spirit. He who yields himself in his whole life to the supremacy of the Word and the will of God can expect to discern what that Word and will permit him boldly to ask. He who lives in the will of God by doing it, will know how to pray according to that will in the confidence that He hears us.

But God wills to His children a great deal of blessing which never comes to them. He wills it most earnestly, but they do not, and it cannot come to them. God has made the execution of His will, in many cases, dependent on the will of man. So much will be fulfilled as our faith accepts. Prayer is the power by which that comes to pass which otherwise would not take place. And faith is the power by which it is decided how much of God's will shall be done in us.

Large water pipes carry water over hill and dale from a mountain stream to a town a distance away. The pipes do not make the water willing to flow down from the hills; nor do they give it its power of blessing. All they do is decide its direction.

Just so, God's love longs to come downward with its quickening and refreshing streams. But He has left it to prayer to say where the blessing shall come. The will of God to bless is dependent upon the will of man to say where the blessing shall descend. "Such honour have all his saints."—Adapted from *With Christ* by Murray.

# THE RESTITUTION HERALD

VOLUME 21

OREGON, ILLINOIS, SEPTEMBER 20, 1932

NUMBER 51

## The Way, the Truth, and the Life

*By Harry Goekler*

THE disciples had just partaken of the last supper with their Lord and Master and had heard Him declare that one of their number should betray Him. He had also declared that never again should they partake of this supper until they ate of it anew in His kingdom. Naturally the disciples were depressed and feeling a little sorrowful, and Jesus, perceiving this, endeavored to comfort them by the well-known words recorded in John 14:1-3.

Thomas, always the doubting one, after hearing Jesus say that they knew where He was going and the way thereof, immediately spoke up and said they did not know where He was going, therefore, how could they know the way. Then followed the words of Jesus, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Jesus' answer was emphatic, concise, clear. No room for doubt. "I am the way," He declared. Not some other way, not some other method, or person but, "I am the way."

The Christ, in an earlier period of His teaching, made a statement teaching practically the same thought. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."—John 10:1.

Christ is the good Shepherd. It is only through Him that we can ever enjoy the fruits of our Christian labors. Yet there are many people today who think they can be saved by their social activities or their good moral works. But Jesus says, "I am the way."

Peter substantiates this thought by his statement in Acts 4:12, where speaking of Jesus he says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Not only did Jesus declare that He was the way, but He also said He was the truth. There was nothing false connected with the teaching of Jesus. By His very life and works He demonstrated that He was the truth. Pilate,

while trying the case of Jesus asked the question, "What is truth?" Jesus answered, "I am the truth."

In the eighth chapter of John, verses thirty-one and thirty-two, we find the Savior conversing with the Jews. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Free from what? Paul gives us the answer—Romans 6:18, 22—"Being then made free from sin, ye became the servants of righteousness. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

When were they made free from sin? Why, the moment they believed in Jesus and were baptized in His name. Yes, Jesus says, "Know the truth, and the truth shall make you free." And who is the truth? Listen again to the words of Jesus, "I am the truth."

Once again we refer to our text, and we find our Savior saying, "I am the life." He has declared that He is the way and the truth, and now He continues the statement by saying He is the life.

There are two phases of our present life—earthly and spiritual. Our earthly life consists of those things calculated to give us fame and fortune in this life only. It is true that many individuals receive great honor and fame. They become rich and enjoy all the pleasures available. They are having what they call a good time and are trusting solely upon their wealth and influence to pull them through any difficulty. They are ignoring the solemn warning of our Savior, Matthew 6:19, 20, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

*Continued on page 810*

# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

*"The Lord shall deliver me from every evil work, and preserve me unto his heavenly kingdom."*—2 Timothy 4:18.

## Two Prayers

Only for these I pray,  
Pray with assurance strong;  
Light to discover the way,  
Power to follow it long.

Let me have light to see,  
Light to be sure and know;  
When the road is clear to me  
Willingly I will go.

Let me have power to do,  
Power of the brain and nerve;  
Though the task is heavy and new  
Willingly I will serve.

My prayers are lesser than three,  
Nothing I pray but two;  
Let me have light to see,  
Let me have power to do.

—Selected.

## The Scriptures of the Apostles

THE HOLY SCRIPTURES as we know them today consist of sixty-six books and letters, separated into two major divisions which we call the Old and New Testaments. In the time of Christ, however, and, in fact, until near the close of the apostolic period, the Old Testament alone was in existence and recognized as the inspired Word of God.

In our study of the Bible it is important that we should keep this fact in mind: Whenever Jesus or the apostles referred to the Scriptures, they were appealing to the Old Testament as the standard of their faith and teaching. They taught nothing that was contrary to the recognized sacred writings of the Hebrews. It was not necessary that they should do so in order to present the gospel in its fulness.

In his address before Felix, Paul made confession "that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets" (Acts 24:14). And he adds in his statement to Agrippa, "I continue unto this day, . . .

saying none other things than those which the prophets and Moses did say should come" (Acts 26:22).

Writing to Timothy in the third chapter of his second epistle, and fifteenth verse, he reminded his "dearly beloved son" that "the holy scriptures" (Old Testament only), which Timothy had known from childhood, were "able to make (him) wise unto salvation through faith which is in Christ Jesus." No "new revelation" was necessary to provide Timothy with the information required to make him an intelligent and faithful follower of the Lord and to bring to him eternal salvation, if he would "continue in the things which (he had) learned and (had) been assured of."

## Appreciation

LAST Saturday, September 17, 1932, Elder Andrew J. Eychaner, of Cedar Heights, Cedar Falls, Iowa, celebrated the ninetieth anniversary of his birth. No minister of the Church of God has been more widely known, more highly respected, or more greatly beloved by the brotherhood at large than has this venerable soldier of Jesus Christ. It gives the editor a great deal of pleasure to lay this little floral offering of appreciation at the feet of one so worthy to receive it.

Throughout his long and exceedingly active life, Brother Eychaner has placed at the disposal of the church those rare qualities of mind and heart for which he is distinguished; and the service which he has thereby rendered to the cause of Christ cannot be overestimated.

A long, long road of service you have trod;  
But each step led you closer unto God.  
And we who follow humbly day by day  
Are glad that one so worthy mark'd the way.  
Your choice was made in days of early youth  
To go the way of righteousness and truth;  
And now, like beacons gleaming through the night,  
Your years of service fill our path with light.  
No evil dims the record of those years—  
Your life but gladdens, and your mem'ry cheers.  
Your strength is gone, your eye is dim'd with age;  
With falt'ring hand you pen the final page,  
Not in a book where men may write, and boast,  
But in the hearts of those who love you most.



# PALESTINE THRIVING

LANDS NOW BLOOM IN JORDAN VALLEY

By Mary A. Gesin

*"My tabernacle also shall be with them: . . . and th e heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."—Ezekiel 37:27, 28.*

**T**HE Dead Sea is no longer dead. "Unemployment does not exist in Palestine.

"The River Jordan has been harnessed and is supplying electricity for power and light for the surrounding country.

"Where once were waste lands of sand in the *emek* or valley, now are acres and acres of citrus fruit orchards growing in well-irrigated soil.

"These are the outstanding changes of the past five years noted by Rabbi Harry S. Davidowitz of the Jewish Center on his recent trip to Palestine," says a recent *Cleveland Press*.

"Extracting potash and bromide from the Dead Sea," the *Press* continues in reporting the Rabbi's impressions of that territory, "has become a thriving industry at which hundreds of men work. The water is pumped into great vats, where the salt is allowed to settle and the potash is removed from the top layers."

These interesting bits of news but serve to strengthen our faith in the One whose assurances never fail. For we who have studied His Word have long believed that one day certain changes in God's homeland would take place of which these are but a foretaste.

Note, for example, the words of the Prophet in Zechariah 14:8, "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited . . . and men shall dwell in it, and there shall be no more utter destruction."

The Rabbi, in commenting on the progress made during the time that has elapsed since his first visit to Palestine in 1919, says that at that time "neither native nor tourist could pass through the territory because of swamps, mosquitoes, and robber bands."

We read, not from the *Cleveland Press* but from the Book of books, that "the parched ground shall become a pool, and the thirsty land springs of water . . . and an highway shall be there, and a way, and it shall be called the way of holiness."—Isaiah 35:7-9. And the wayfarer shall not come to grief on this highway protected by Jehovah.

Reading further from the Rabbi's interesting remarks as a result of his visit, we learn from the *Press* that his family was one among several thousand American Jews who

went back to Palestine seven years ago "to live and work in an effort to help the country progress." "These American Jews" he reminds us, "did not move to Palestine in the hopes of getting rich, but they are satisfied there. To them it is home."

Turning again to our beloved Bible, we learn that not only shall several thousand of God's people return to their homeland, but the Lord Himself "shall set his hand to recover the remnant of his people . . . from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea . . . and from the four corners of the earth."—Isaiah 11:11, 12.

These changes, which the Rabbi says have made his people realize "their sense of belonging there, gives them a feeling of happiness and security." But well do we who study God's Hour-glass know that happiness and security shall be short-lived. For, speaking through His Prophet Ezekiel, "The land," says Jehovah, "that is brought back from the sword . . . and is brought forth out of the nations," shall become the envy of other nations. And seeing God's people dwelling there in "the land of unwallled villages," these greedy ones shall "think an evil thought" and shall swoop down upon them "to take a spoil," and the carnage and destruction that shall result will be terrifying to all the inhabitants of the earth. (Ezekiel 38.)

But a greater than the mightiest of earth shall fight for Israel and turn the enemy back, for "then shall the Lord go forth, and fight against those nations," Zechariah 14:3, and when the Lord fights victory is always on His side. As a result His people shall once more enjoy happiness and security, a condition that no nation of earth shall be able to disturb, for "the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one," verse 9.

In the day that Jehovah creates "Jerusalem a rejoicing, and her people a joy (Isaiah 65:17) the voice of weeping shall be no more heard in her," and the nations of earth will join with Israel in singing praises to her God. And the words of their song will be these, "Praise the Lord, call upon his name . . . Sing unto the Lord, for he hath done excellent things: this is known in all the earth, Great is the holy one of Israel."—Isaiah 12,



## SHINING LIGHTS

By Jennie Salisbury

O'er the tree tops, through the air,  
Far and near and everywhere;  
Many birds upon the wing  
For their food toil not, but sing;  
From the Father's bounty dine,  
Just by your thought, and by mine.

Out among the throngs we meet  
Some there are with weary feet;  
Cares too heavy, sorrow great;  
God will lift the heavy weight;  
He fulfills His true design  
Just through your deeds, and through mine.

God looks down upon the earth,  
Sees the sorrow, pleasure, mirth,  
Guides the ones who seek for Him  
Out of all the mists so dim  
To the Book of books divine  
Just with your words, and with mine.

Now the world looks on to see  
Faith and hope and charity,  
Reads the promises and law,  
Scans the prophecies with awe;  
But God's attributes must shine  
Just in your life, and in mine.

When the race of life is done,  
And the laurels are all won,  
Will there be some there to say,  
"I was led the narrow way  
To the Savior's love divine,"  
Just by your love, or by mine?

## W H Y ?

By Mary A. Woodward

**I**F God did not desire and expect those who are seeking for eternal life to believe what His inspired apostles wrote, why were these words ever written in 1 Timothy 6:14-16? Read them: "That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords." Now listen: "Who only hath immortality." If He only has it, how does it come that we poor mortal beings can think we have it?

How anxious Timothy was to make these words so emphatic, so plain, that those who read should have a just and right understanding of them! These words were more than a suggestion; they were pointing to one of God's commandments to keep without spot, unrebukeable, until the appearing of our Lord Jesus Christ. A certain time must elapse before He, the Life-giver, shall come to bestow the wonderful gift upon the obedient ones.

What about the thousands who refuse to obey Him and are satisfied with heathen mythology? I have great patience with those who are trying to find the right way, for it took me three years to give up my heathen dogmas and to believe God knew best. My stubborn will refused to believe God, and I had to have many a hard knock before I was willing to take God at His word. It makes the cold chills course down my back even now to think how long I dared stand before God a disbeliever.

Why are people so anxious to believe they have an immortal soul which wings its way to heaven at death? There is not even a hint of such a thing in the Bible? May I tell you just how many times the word "immortal" is found in the Bible? Just once, and then it is speaking of the only wise God. (1 Timothy 1:17.)

One dear searcher for truth came to me saying, "Sister Woodward, I cannot find anything in the Bible about my immortal soul; but the hymn books are full of it."

"Yes," I said, "but they are man's words; God says nothing of the kind."

Will you read each of these texts prayerfully, honestly, and see if you will ever dare say again, "I am immortal"? 1 Corinthians 15:53, 54; 1 Timothy 1:17; 6:16; 2 Timothy 1:10; Romans 2:7.

Now say, "I hope immortality will be mine at the blessed resurrection morning."

Jesus said to His beloved disciples, "I go to prepare a place for you."

He must have a prepared place for this people; and when the place is all ready for the prepared ones, He will surely come for them. God has never asked *us* to come to His throne room. How could the mortal live with the immortal?

O, brother, sister, why stay away from the only One who has the power to save you out of death? We know death is sure, that only the power of God through Christ can release us from death and fill us with life everlasting. Why wait? Christ has planned the way: "He that believeth and is baptized shall be saved."

We remember how Naaman, the leper, refused to go where the Prophet bade him go until his servant said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee wash, and be clean?" Then he obeyed and came out a cleaned, healed man.

So may we come to Christ and be saved, and now is the accepted time. Now is the day of salvation.

We reap results rather than rewards.

## "LET IT CEASE!"

By Arlen Marsh

A POPULAR English teacher of the largest junior high school in an eastern city has as her favorite expression when she overhears whispering or other unnecessary noise in her classes, "Let it cease!" a simple enough thing in itself, but decidedly effective when pronounced in a firm tone. So frequent is her use of it and so seldom does she miss an opportunity to employ it that it has become a by-word among her pupils, who knew her as "Ol' Miss Let-it-cess."

Regardless of the temporary psychological effect the exclamation may have on those reprov'd, it has succeeded for some ten years in maintaining an enviable order in the groups over which this young lady presides. Few indeed are the instructors who are capable of securing the continued quiet that she obtains, and still more few are they who do so without sacrificing the liking of their students; yet both of these she has done satisfactorily.

Any teacher recognizes the necessity for order and discipline in the school room, although each one procures it in his own way; but, as in the case of "everyday English," that which is considered good for school is thought to be too good for church. That the latter institution stands in need of silence far more than the former is ignored.

Many churches open services with instrumental voluntaries. Music occupies as important a part in the worship of God as does the sermon. The time for playing the voluntary or for singing the opening sentence is not a period for general conversation; it is intended to carry the congregation into a worshipful mood, and the congregation must cooperate. If common politeness forbids talking during a lecture, if needed discipline prevents it in the school room, much more should it be avoided in the church. In the words of the popular opening sentence, taken verbatim from Habakkuk 2:20,

"The Lord is in his holy temple:

Let all the earth keep silence before him."

Worship requires peace, and peace comes only with silence. No man can truly worship God while he discusses the price of corn, the latest taxes, or the bill for his wife's new hat; and if he persists in speaking of those things in church, neither can anyone else. It is unfortunate for those who attend church out of devotion to Jehovah that others do not cling to David's statement, "And in his temple doth every one speak of his glory."—Psalm 29:9.

There are other more despicable habits than talking during service, however. One of good breeding does not chew gum, eat crackers, or throw paperwads about during a lecture; yet many think nothing of doing one or all of these in church. Those presented at the court of St. James are not noted for their ability to "crack" Spearmint during the presentation; and they who are presented to God in the church service should exercise far greater care in

their deportment than he who is brought before an earthly potentate.

Reverence, devotion, the results of silent pondering on God, are the requirements for any truly worshipful service. Even though the individual may not be desirous of worshipping, he should be considerate enough of others to maintain silence so that they can worship. Each member of the congregation must remember during service that "the Lord of hosts is with us" and that Jehovah Himself is saying as He said through the Psalmist, "Be still, and know that I am God!"

In our paying tithes alone there is no sacrifice made in simply giving into God's cause that which rightfully belongs to Him, for the tithe is not our property. So, therefore, we can't sacrifice with that which we do not personally own. Offerings have no especially designated place in God's cause, but can be used anywhere to His glory; but tithes do have a special place for use, as evidenced by the words of the Prophet Malachi, in chapter three, verse ten, wherein it reads: "Bring ye all the tithes into the storehouse, that there may be meat in mine house," it is referring to that which pertains to a living for those of His house, or His laborers—those serving in the gospel work.

## THE BOOK

WHEN "The Book" is mentioned all know what Book is meant. It is the Book of books. It is the oldest Book, the best Book, and the most loved Book of all books.

All manner of attempts have been made to destroy this Book, but the more the vengeance wreaked against it, the greater and more prolific does love become for it. This Book is an old Book, yet it can be said that it never grows old. Its message is always new and refreshing. It brings comfort to the sorrowing, cheer to the disheartened, and hope to the hopeless. Its pages can never be read with a sincere mind without its glittering truths enriching the life of the reader. Its every page is enlightening, and every subject considered is a revelation of God's eternal purpose.

The Bible is a Book to be read and used as chart and compass in guiding chosen peoples through the besetting conditions of the world that now is that they may be prepared for the age that is to come. It never was intended as a repository for the safe keeping of receipts, recipes, and other miscellaneous papers; or as a never used ornament.

The people of Berea rightly understood its proper usage, for they searched it daily. Due to their diligent and correct practice they are termed "noble". Acts 17:11. Everyone in our country has free access to its pages and can read it at will. The day is coming when such will not be true. People will search to find it, but it cannot be found. Amos 8:11, 12. Now is the time to read it.

—Church of God Messenger.

## FERMENTED WINE

By George B. Alldridge

*"It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink."—Prov. 31:4.*

OUR delegate, Bro. M. W. Lyon, to the General Conference held recently at Oregon, Illinois, gave us quite an interesting synoptical report of the meetings and also the answers to many of the questions propounded to the ministerial conclave assembled to consider and give us advice relating to our department.

One question he cited, "Was fermented or unfermented wine used by our Lord at the institution of His last supper?" The answer was given, "Fermented wine." Among us are many close Bible students and this answer created a furore and many adverse comments and criticisms.

Wine is defined as "the fermented juice of grapes; intoxication." Will my ministerial brethren please cite chapter and verse where it is said that Jesus served wine upon this occasion?

Matthew says, "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

Mark's account: "And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."

Luke, who in his preface says that the things he was about to declare are most surely believed among us, agrees with the above testimonials. "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."

John is silent regarding this question, but very significantly records his precious sermon upon the true vine, which was given on His way to Gethsemane.

Let us consider what Paul says, who received his account direct from the Lord. "After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—1 Corinthians 11:25, 26.

Of course all Bible students know, or should know, how this use of fermented wine crept into this service in the church. It originated in the doctrine of the mass, practiced today by the great papal system and her many daughters.

Not one of my readers, I think, will dissent from this

statement that the bread used upon these occasions is upon scriptural authority always unleavened. Paul gives us this hint in 1 Corinthians 5:6-8, connecting it up with this very service. "Christ our passover is sacrificed for us"; taking us back to the type in Exodus 12:13, 14.

Jesus distinctly declares that this bread represents His body, which was broken for us. Who provided this body? You say God, in your mind probably quoting Hebrews 10:5, which is correct. Now let us quote also verse ten. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Never mind arguing about "sin in the flesh" and all that. If God provided this body and accepted it as a sacrifice for sin once for all, that quiets my mind, and by faith I thank God for this sacrifice offered upon my behalf, so clean and perfect that upon this body, the only one of the human race, sin had no claim. "Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it," we read in Acts 2:24. So much for our Lord's body; it was free from sin, and as Hebrews 7:26, 27 says, "holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

Paul, how do you view this question? I am glad that you have made your answer so clear in 1 Corinthians 10:16, 17. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread."

Do you remember what Jesus said? Of course you do; who can forget it? "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." So then Jesus was the one corn that was buried in the ground, and the "much fruit" constitutes many corns which make up the one loaf, a part of which, hallelujah, I am one. Hence then the unleavened bread represents the sinless body of Jesus and all the members of His body Hebrews 2:9-18.

But a body without life in it is dead. What will make it alive? You say, Set the heart beating and fill the arteries and veins with blood, for blood is the life of the body. And the Bible confirms this in Genesis 9:4; Lev. 17:10, 11, 14; 19:26, etc.

We have just seen that Jesus represented His body with a symbol—unleavened bread. But His life, which He received from God, you represent by a symbol that has caused and is causing today more lawlessness and crime than any other element in the history of humanity and is the curse of nations. You say, Fermented wine? Brethren, I am glad that God inspired the writers of the Scripture, especially the biography of my Lord and Master in the days of His flesh.

"The fruit of the vine," as the record says it was, is a far different thing from grape juice plus alcohol. It was said the reason they used fermented wine was "because it was not the season of the year for grape juice." I am glad

*Continued on page 810*

## THE CHURCH OF GOD

IN THE BIBLE AND SINCE

By J. G. Haupt

THE church of God was organized on the day of Pentecost through the spiritual light that was then given to the disciples of Christ. The record of the growth of the church is given to us by Luke, in the Acts of the Apostles, Paul, who was miraculously drawn into the faith by a glorious vision, by John, Peter, and James in their epistles, and afterwards carried down the stream of time.

Acts 2:47 tells us that the Lord added to the church daily. Through Acts 14:23, we have a record of the early troubles and organization of the church. Elders and other officials are spoken of as far as Acts 20:28, which states that they appointed overseers to feed the church of God. Romans 16:23 gives interesting words of the Apostle Paul concerning the churches that had been organized under his ministration.

In 1 Corinthians 1:2, Paul writes to the Corinthian church in this manner, "Unto the church of God, which is at Corinth to them that are sanctified in Christ Jesus." To be sanctified in Christ Jesus is to be made holy in Him, to be a faithful believer in Him. All holy people, all sanctified people, trust and obey.

1 Corinthians 10:32 says, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." "Despise ye the church of God?" is said in 1 Corinthians 11:22. In 1 Corinthians 10:9, Paul confesses that he persecuted the church of God.

Ephesians 5:23 says that Christ is the Head of the church. 1 Timothy 3:5 says, "Take care of the church of God." 1 Timothy 3:15 says, "The church of the living God, the pillar and ground of the truth."

Sometime after 1300 A. D. John Wyclif was the greatest preacher of the faith in the British Isles. His name is also written Wycliffe. His followers called themselves members of the church of God, but the world knows them as Ana-Baptists. "Ana" signifies again. Hence they were known as again-baptizers, because they did as Baptists and Adventists, and all others who baptized in water do now, in the case of all who confess and repent and signify a desire to become members of the church. They baptized these in water not recognizing any former act as a proper baptism. Wyclif claimed that he did not baptize again, but that he merely baptized. Wyclif was the first translator of the Greek New Testament into the English language. His translation is recognized as the first Baptist New Testament.

Shortly before 1500 A. D., William Tyndale began his studies of the Scriptures. Throughout the following century he lived a life of great hardships, mostly in foreign lands. He became a martyr to the cause of Christianity, being burned to death at the stake. He claimed adherence

to the church of the New Testament, the church of God, but by the world was known as an Ana-Baptist.

In the early sixteenth century Miguel Servet lived a faithful Christian life in Spain. He was a prolific writer upon Bible themes, mostly in Latin. He is commonly known by his latinized name, Servetus. He wrote the essay *De Trinitatis Eraribus*, the errors concerning the trinity, which showed deep study. He met his death in Geneva, Switzerland, by being burned alive in a slow fire. The orders for the execution were from John Calvin, the great high priest of the Swiss church.

In modern times the church of God has kept its name in all parts of the English speaking world. In general, other names have taken the place of the old Bible name. In the United States congregations are found from the Atlantic to the Pacific and throughout the length of North America and occasionally other regions. In England it has held firmly to the old standard. In the New Zealand Islands it is generally known as the Church of Christ, following the Bible teachings in line with the church of God. The *Christian Standard* of Auckland, New Zealand, is entirely in line with the church of God periodicals in the United States and England.

In the United States a sect of the church of God has sprung up in country regions which is sometimes classed as the Holy Roller Church of God. The trouble seems to have been occasioned by John 3:5, which says, "Except a man be born of water and of the spirit he can not enter into the kingdom of God." From this it has been claimed by some that they were born of the spirit and could not sin. Some time ago a wise man asked the pointed question of whether men are born of water and of the spirit at the same time. The answer was that man is born of water in baptism, but he is not born of the spirit until the resurrection morn. "The wind bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh or whither it goeth. Thus are they that are born of the spirit."

RABBI Solomon B. Freehof, of Chicago, states in the *Stormers of Heaven*, "The personality of Jesus was such that His sonship to God was magnificently evident. The divine spirit seemed manifest in His words and deeds. He impressed Himself upon the world, perhaps more so than other prophets or saints, as a 'child of the living God.' . . . The significant fact is that time has not faded the vividness of His image. Poetry still sings His praise. He is still the living comrade of countless lives. No Moslem ever sings, 'Mohammed, lover of my soul,' nor does any Jew say of Moses, the teacher, 'I need thee every hour.' The genius of Jesus is not one of doctrine nor of organization. These things were added to Him. It is distinctly one of direct influence. He brought God near to men, through His presence. He made the divine personal for millions of worshipers, and posterity in gratitude has made His personality divine."

## HE LEADETH ME

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*"He leadeth me beside still waters."*

In pastures green? Not always; sometimes He  
Who knoweth best, in kindness leadeth me  
In weary ways, where heavy shadows be.

Out of the sunshine, warm and soft and bright,  
Out of the sunshine into darkest night;  
I oft would faint with terror and with fright,

Only for this—I know He holds my hand;  
So, whether in the green or desert land,  
I trust, although I may not understand.

And by still waters? No, not always so;  
Ofttimes the heavy tempests round me blow,  
And o'er my soul the waves and billows go.

But when the storm beats loudest, and I cry  
Aloud for help, the Master standeth by,  
And whispers to my soul, "Lo, it is I!"

Above the tempest wild I hear Him say,  
"Beyond this darkness lies the perfect day;  
In every path of thine I lead the way."

So, whether on the hilltops high and fair  
I dwell, or in the sunless valleys, where  
The shadows lie—what matter? He is there.

And more than this where'er the pathway lead,  
He gives to me no helpless, broken reed,  
But His own hand, sufficient for my need.

So where He leads me I can safely go;  
And in the blest hereafter I shall know  
Why, in His wisdom, He hath led me so.

—Selected by Alice B. Curtis.

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## HOW A FAMILIAR SONG WAS WRITTEN

"BLEST BE THE TIE." Not one in a thousand who sing the old hymn, "Blest be the tie that binds", knows its history. It was written by the Rev. John Fawcett, who in the eighteenth century was the pastor of a poor little church in Yorkshire. In 1772 he felt obliged to accept a call to a London church. His farewell sermon had been preached; six wagons loaded with furniture and books stood by the door. His congregation—men, women, and children—were in agony of tears. Looking up, Mrs. Fawcett said: "Oh, John, I cannot bear this! I know not where to go!" "Nor I," said he, "nor will we go. Unload the wagons and put everything back." His letter of acceptance was recalled, and he wrote this hymn to commemorate the episode.—*The Sunday Companion*.

## WHATSOEVER THY HAND FINDETH TO DO!

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*By Elizabeth Louise May*

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TRUE learning is impossible without love; and all greatness springs from love—all truth, all light. Science itself is only one manifestation of the loving God; no man ever made a great scientific discovery unless inspired by love.

It is a great thing when a man has found himself, his true self, and with firm purpose of conviction resolves that he will not lose the way again. And with the resolution suddenly he finds his heart in a glow and warm with thanksgiving.

Sometimes it comes suddenly, breaking through all barriers. Perhaps we have dreamed of love as an illusion, a kind of fantasy, due to the imagination, making it a gentle infatuation for the time being, as is often the case in our earlier years. We think it is the foremost thing in life. But when real love in its reality is experienced, we realize that whatever else was false, this thing is true.

We may be cold, cynical, and disillusioned over some former experience, and life has become a humdrum, everyday routine. It becomes an uninteresting monotony. Then suddenly life takes on a new meaning, and we welcome the poignancy of a force never imagined, a richness not even dreamed of. Our quest is ended, its fulfillment near at hand, and its incarnation as an image completed swims us up into an atmosphere of being betwixt earth and sky. Of this spiritual force we had no comprehension previously, but we never again question its everlasting truth.

And so whatever things we undertake because we love the doing of them are usually those things we do well, perfectly, we may say, in so much that love is the incentive working within us, mind, body, soul, putting into its accomplishment our individual might, which carries us on to the goal of successful ventures into the world, or, into that atmosphere which for a better name we may speak of as spiritual.

We will realize that we are indeed temples worthy of being tenanted by God's Holy Spirit if we love Him with our whole heart. We may well consider ourselves most fortunate if we reach the high mountains of daily endeavor, if we remember the nobleness with which He has endowed us and strive earnestly through Jesus, His Son, to accomplish the perfection promised to those who love Him, through the doing of those things because of the love which motivates us.

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Dr Caird said, "It is not the fact that a man has riches that keeps him from the kingdom of heaven, but the fact that the riches have him."

## BEHOLD, HE COMETH!

By J. E. Hammond

FOR years God's people have been looking for the second coming of our Lord. He is coming to receive His bride before the close of the present year. But there has been a phase of His coming back to the earth in judgment fire which is now developing, not previously revealed, and which will first directly affect the living members of His body in that an added latter day measure of the Spirit of God is to be manifested. This Spirit will cleanse or purify the living members of Christ's body, which is the temple of the living God, and also give understanding and wisdom of the things immediately to be fulfilled. This cleansing is to begin in local groups of the church, first with the elders, deacons, evangelists, pastors, and teachers, and spread throughout the various congregations and to isolated members in this way.

This giving of an added measure of the Spirit of God in cleansing and awakening power is the added portion of oil which the wise virgins were to have in their vessels when the call goes out recorded in Matthew 25:6: "And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him."

This message has a twofold application, as is true largely throughout the Word of God. The called and faithful of Israel at the beginning were wise virgins. The rest, through self-righteousness, have been blinded until the fullness of the times of the Gentiles. Yet all Israel shall be saved.

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Malachi 3:1-3.

This cleansing and awakening period the church is now entering, is the fulfillment of Daniel 12:12: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." This scripture is now being fulfilled and will shortly be testified to in various groups of God's people.

The altar of incense near the door of admittance to the holy place from the sanctuary in the old tabernacle service, corresponds to prayer in the divine tabernacle that God is building. Even so now, continued humble supplication of His people is the sweet incense that reaches the throne of God. Through this medium God is to cleanse the priesthood and receive them into the holy place where their High Priest is shortly to receive them into the marriage feast,

unobserved by those in the outer court, constituting the nation of Israel, coming also as a thief in the night to the nations of the Gentiles.

After the time of trouble, when a remnant of the nations shall be brought to a place where many shall seek the God of Israel, then shall God's High Priest with His bride, the church of the living God, come forth with blessing for the nations of the earth as promised to Abraham, the blessing coming to the nation of Israel first, when they shall repent of all their evil ways and God shall give them a clean heart.

Dear ones in Christ, this is only the beginning of the glory that shall soon be revealed. I bring this message with fear and trembling, yet with an unspeakable joy, that soon, perhaps even now, may fill the hearts of others. Very soon the people of God shall shout for joy and understand more completely. For eye hath not seen, ear hath not heard, neither hath it entered into the heart of man the things that God hath prepared for them who love Him.

I bow in adoration and praise and in deep humility at the feet of the Son of God, realizing that it is only through the grace of God extended through His worthy Son, who is given power to open the mind and heart to things God has reserved and sealed for His children in these last days. I am utterly confounded and unable to understand why an unworthy vessel as I can be used to magnify and glorify the name of Jehovah, the God of Abraham, Isaac, and Jacob, who is always true and faithful in the keeping of His covenants with His people.

The nations are rapidly grouping themselves for the fulfillment of the ninth chapter of Daniel. A temporary but forced improvement in economic conditions is to be experienced for a short period, only to result in the fulfillment of James five, and many other similar corroborating prophecies which God has spoken "at sundry times and in divers manners" in time past unto the fathers by the prophets.

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."—Zephaniah 2:3.

Many who read this message will not be able to receive it, but all who will set their faces toward God in prayer and heed this admonition of God through His Prophet, Zephaniah, will be unable to contain the blessing that shall be theirs, coming with tear-stained faces because of the love of God that shall be shed abroad in their hearts.

"WHEN tithing becomes universal or even widely prevalent there will be no lack of brainy consecrated young men as candidates for the noblest calling on earth, the Christian ministry. Naturally the standard of admission will rise and only the best will be accepted and they will be paid adequate salaries. Giving will become what it is now to all tithers, a joy. The greatest boon of all will be that a profession of faith in Christ will mean a great deal more than it does today."

## FERMENTED WINE

*Continued from page 806*

that the women folks are voters; they seem to have more sense than the men folks. Any housewife can put up grape juice, which will not ferment, and it will last just as long as her other fruit preserves.

This morning I read Hebrews, using Young's translation. In chapter nine, verses eleven to fourteen read, "And Christ being come chief priest of the coming good things, through the greater and more perfect tabernacle not made with hands—that is, not of this creation—neither through the blood of goats and calves, but through his own blood, did enter in once into the holy places, age during redemption, having obtained: for if the blood of bulls, and goats, and ashes of an heifer, sprinkling those defiled, doth sanctify to the purifying of the flesh, how much more shall the blood of the Christ (who through the age during Spirit did offer himself unblemished to God) purify your conscience from dead works to serve the living God?"

It was because of the purity of this blood that God could seal the new covenant (Hebrews 8:5-7). Also by it He raised Him from the dead.

Listen to these words of Peter: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

My blood and your blood, my brother, may well be symbolized by fermented wine. I do not know of a better symbol. But the precious blood of Jesus can only be symbolized by the pure juice, or as Jesus says the "fruit of the vine."

Noah commenced a new era by drinking fermented wine, and the sons of Ham have suffered because of it ever since. Jesus will have nothing like that in His kingdom. For in that kingdom "they shall not hurt nor destroy . . . for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." We will not need the Eighteenth Amendment, or any other amendment.

Before I try to explain a verse, I always endeavor to familiarize my mind first with the context of the chapter. If you will read Leviticus 10:1-7, you will see what happened to Nadab and Abihu because of offering strange fire before the Lord. God forbade their father or brethren to mourn for them, and in verses eight to eleven we read something that seems to suggest that Nadab and Abihu were under the influence of strong drink. So God warned Aaron in these words, "Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations, and that ye may put difference between holy and unholy, and between unclean and clean." Do you not see that fermented wine is classified with things unclean?

Remember what we read in Hebrews 9:11, about the

perfect tabernacle, which is explained in Hebrews 2:6. So then, if under the type the priests in the house of God were forbidden to drink wine, are you, my dear antitype priests in the Church of God, going to do so and advise others to do likewise?

The more pure the elements used to symbolize my Lord's death at His memorial the more pleased I am to partake, thus discerning the Lord's body. Anything containing leaven or fermentation seems to me quite contrary to our Lord's or Paul's thought.

"In memory of the Savior's love  
We keep this simple feast,  
Where every consecrated heart  
Is made a welcome guest.

"By faith we take the bread of life  
Which this doth symbolize;  
This cup is token of His blood,  
Our costly Sacrifice.

"This cup shall e'er recall the hour  
When Thou shalt set us free;  
Soon with new joy in kingdom power,  
We'll drink it, Lord, with Thee.

"What rapturous joy shall then be ours,  
Forever, Lord, with Thee!  
Clothed with our resurrection powers,  
Thine endless praise shall be."

## THE WAY, THE TRUTH, AND THE LIFE

*Continued from front page*

With all their wealth and power, fame and fortune, pleasures and luxuries, there comes a day for men when all these things are useless, when the honors of this world are forgotten. The great enemy death strikes, and what can these individuals hope to receive in the life to come?

The spiritual life is a life made spiritual by service to humanity, by prayer and devotion, by sacrifice, and by consecration. It is a life filled with joy and peace. Ah, if we could all attain this spiritual state of living!

With Jesus, who said He was the life, as our pattern, we can come to the end of life with the assurance that at the appointed time the great Life-giver will appear in power and glory.

The words, "I am the way, the truth, and the life," were uttered by our Savior nearly two thousand years ago, but they still have the same power and significance today. Jesus is the same, "yesterday, today, and forever". His words still carry the same ringing message that they did then. Thus it is when you or I feel ourselves slipping we should ponder fully the words of Jesus, "I am the way, the truth, and the life."



# National Berean Department

Genniel Carpenter, Editor, Oregon, Illinois

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"IF WE CONFESS OUR SINS, HE IS FAITHFUL AND JUST TO FORGIVE US OUR SINS, AND TO CLEANSE US FROM ALL UNRIGHTEOUSNESS."—1 JOHN 1:9.

### BEREAN NOBLES

A CERTAIN man was going from city to city in the ancient world, proclaiming the good news of the kingdom of God. He always went to the Jews first, because they already were familiar with the promises of God as recorded in the Old Testament and should be prepared to receive this fulfillment so long expected.

But, strange as it may seem, the Jews would have nothing of this man or of his teachings. He went to one city, and they drove him out. He went to another, and they stoned him; to another, and they beat him and cast him into prison. So indeed it was refreshing to come to the city of Berea and be received whole-heartedly by the Jews. When he spoke, "they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Indeed the God who was directing this man Paul was so well pleased with those Bereans that He directed the writer of the Acts to classify them as, "more noble."

It takes high worth and excellent qualities to obtain from the world the distinction of being called a "noble." But how much higher must that be worth, how much more excellent those qualities, to obtain from God such a distinction! And the title came to the Bereans simply because their minds were open to the Word, and they were diligent to search the Scriptures.

The motto of the National Berean Society is, "Search the Scriptures Daily." The desire of every Berean is to keep the mind open to receive the Word of God in its purity. Therefore, if we are true to our Berean ideals it is our privilege to look upon one another as "Berean Nobles," not merely as a designation by man, but as a title conferred by the great Jehovah Himself, and to encourage in every way, both in ourselves and in others, daily searching of the Scriptures of truth.

Therefore, what should be our class methods, what should be our personal preparation as we carry the standard and uphold the honor our title deserves? Surely, the best! God willing, we intend to investigate these points in further articles.

Cecil Smead.

### DENY YOURSELVES!

A little more than a year ago, a bank closed in Chicago, an occurrence not very remarkable, perhaps, for many banks were closing, but one of inestimable importance for the poor of the Church of God. By it, the funds devoted to the relief work of the National Berean Society were lost, temporarily at least. Even the recent payment of a dividend on those funds has failed to relieve the dire need for money to carry on the work.

This, then, is the time of all times for Illinois Bereans to rise nobly to the little sacrifices required by Self-Denial Month, October. Dispense with your gum and candy and ice cream for thirty-one days. As little as ten cents feeds a person for a whole day; so however small an amount you may save, it will be of value. Nor is it necessary to wait for October to save—*begin early so that you will be in practice.*

Arlen Marsh, Illinois Berean President.

### BOOKS FOR CHILDREN

A long felt need for children's literature has been filled by the recent publication of *The Hebrew People*, on sale by the National Berean Society. The book is composed of short stories and lessons, adaptable for ages from five to ten or more. Its title gives the key to its subject matter—it concerns itself with the history of the Israelites and their patriarchs. No more fit companion for the *Children's Bible Story and Study Book* has been devised.

Both of the books named are for sale by the National Berean Society, not the National Bible Institution, at the following reduced rates, effective only for immediate delivery: \$.25 a single copy, \$.22 a copy for 5 to 25 copies to one address, \$.20 a copy for 25 or more copies; postage paid. Avail yourselves of this opportunity to purchase books suitable for gifts, stories, and lessons while the reduction is in force.

Whatever makes men good Christians, makes them good citizens.—*Daniel Webster.*

## THE CHILDREN'S PAGE



“Our Father which art in heaven, Hallowed be thy name.”

### GROWING IN GRACE

WE ARE now ready to begin a new series of lessons in our Sunday schools, and these lessons will teach us how to live more like Jesus our Savior. Each lesson shows us a different way in which we may grow to be more like Him, if we will only take these lessons to ourselves. When we learn how Jesus did, we must not say, “Oh, that means Betty; it doesn’t mean me.”

When you think of a child that you wish you could be like, you think of Jesus, don’t you? We read that He “increased in wisdom and stature, and in favor with God and man.”

And that word, favor, has almost the same meaning as the word, grace. So growing in grace means growing in favor or in love.

How we all want to be loved, don’t we? We have a nice, comfy feeling when we know that Mother or Daddy is pleased with us and loves us. It makes us happy, too, to have God love us. And one way we can grow in favor or grace is by trying to be more like Jesus. Nothing pleases God more.

How do you think Jesus grew in favor with God and man? How nice it would be if all you little ones who read this page were gathered round my knee, and you could each one answer that question for me!

What would you say is the best way to grow in favor with Mother? Why, by finding out what Mother wants you to do and then doing it, I can hear you say.

And that is just the way Jesus grew in favor with His Father. Sometimes He talked to God all night to find out what He wanted Him to do. And we call talking to God, prayer.

You know, we can talk to God, too, no matter how small we are.

Let’s not forget to talk often to God, and then we will grow more and more like Jesus, and God will love us, and our parents and sisters and brothers and all our friends will, too.—*Aunt Mame.*

### SHARING

“We sisters have a lot of fun,  
When we all play together.  
We’d hate to be just only one;  
We’d call that lonesome, rather.”

“Of course, we have to share our things—  
Our candy, dolls, and toys—  
But we have learned that sharing brings  
An increase in our joys.”

### THE LOST KITTEN

Sarah called, “Kitty, kitty,” for the hundredth time, she thought. She was sure that if she kept calling and hunting, she would find her little kitten, her little Whitespot.

So she began again, to call, “Whitespot, Whitespot!” But no fluffy, gray kitten with a white bib came to her call. “Please, dear God, keep Whitespot safe until I find her,” whispered Sarah.

After Sarah had looked everywhere, she stood still and thought.

“If I were a kitty,” she figured, “and wanted to wander about a bit, which way would I wander?”

Sarah went to the front of the house and looked out into the busy street where the cars whizzed by.

“I’d never wander there,” she said.

She went back to the house and looked up and down the well-kept alley. Their house was second from the corner. The house on the corner was empty, and the yard was full of prickly weeds.

“I’d never wander there,” said Sarah.

She looked down the alley.

“I might wander there,” she said.

So Sarah went down the alley. The first house had a big back yard with a cross dog tied by a long rope to a dog house.

“I’d never wander there,” she said.

The next house had a big yard with two boys quarreling over their toys.

“I’d never wander there,” said Sarah.

The third house had a big yard with lovely flower beds of petunias, nasturtiums, larkspur, and marigolds, and in the center of a grassy space stood a doll house, the most beautiful doll house Sarah had ever seen.

“I’d wander there,” smiled Sarah.

There was a little white gate in the neat white fence, and Sarah opened it and wandered in. At that moment a little girl about her own size came dancing from the house.

“Oh,” said Sarah.

“Oh,” echoed the little girl.

*Continued next week*

# With Our Sunday Schools

LESSON 1. — October 2, 1932

## THE CHRISTIAN'S DEVOTIONAL LIFE

Psalm 1:1-6; 119:9-16; Daniel 6:10; Matthew 6:5-15; 2 Timothy 3:14-17.

Devotional Reading: Psalm 122

### GOLDEN TEXT

Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.—  
2 Peter 3:18.

### A STUDY OF THE SUBJECT

#### Topic: The Devotional Life.

**Basic Truth:** "That they should seek the Lord, . . . and find him".—Acts 17:27.

**I. The Devotional Instinct.** Man's desire for God is as natural and instinctive as his desire for food, clothing, and shelter. He feels the need of a power that is more than human; and

"In even savage bosoms

There are longings, yearnings, strivings,  
For the good they comprehend not,  
That the feeble hands and helpless,  
Groping blindly in the darkness,  
Touch God's right hand in the darkness  
And are lifted up and strengthened!"

Paul assured the Athenians that God was not far from every one of us and had created man with a tendency to worship Him. Cf. Acts 17:24-28. We are instinctively aware of God, and our sense of His nearness prompts us to worship.

**II. The Meaning of Devotion.** Devotion in its fullest sense is self-consecration to God. It includes the ideas of love, faith, and worship. Devotion to God grows out of one's faith in Him and is an expression of deep appreciation of God's goodness. True devotion, then, is preceded by an intelligent apprehension of God, a recognition of His being, love, and power. When God is thus known, men instinctively seek some means of showing their affectionate regard for Him.

**III. The Devotional Life.** The devotional spirit is cultivated by meditation on the Word of God (Psa. 1:1-6) which brings one into communion with the Father. The Word becomes a means of cleansing (Psa. 119:6-16; Eph. 5:25-27) from sin and a source of spiritual delight. When we realize the unflinching presence of God in our lives, we lose all sense of fear (1 John 4:18) and, like Daniel, find occasion even in times of greatest danger to praise His name (Dan. 6:10).

God speaks to us in His Word. We speak to Him in prayer. Meditation on the Word, accompanied with earnest secret prayer, brings to the seeker after God a "fulness of joy" which the world cannot possess (Psa. 16:11).

### PRACTICAL APPLICATIONS

**Our Devotional Life:** A close walk with the Lord cannot be had unless we spend a certain and definite amount of time in meditation and devotional worship, and this worship to a large extent should be of a private nature and of regular habit. Away from the world and all that detracts, in such environment what sweet communion one can have

with God! This is secret closet worship. Out of this communion proceeds that meek and quiet spirit which in the sight of God is of great price. Faults are overcome; habits are changed; hatreds are eliminated. Spiritual life is developed when one is closeted with the Lord in whole-hearted, true-hearted prayer and meditation. The great Exemplar of our faith and life often went apart for meditation and prayer; and out of these devotional periods His life became enriched, and He was strengthened for all the varied and strength-sapping tasks that He encountered.

**Growth:** Apart from growth there is little devotion and little growth without devotion. They go hand in hand. A lack of growth is an indication of decadence and retrogression. There is no standing still in the Christian walk of life; we either go forward or we go backward. The tendency among professing Christians today is backward. They are neglecting to study, and where there is no study there is no growth—C. E. R.

### THE GOLDEN TEXT

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

When we begin the Christian life we are but babes in Christ, and as newborn babes, we should desire the "sincere milk of the word" that we may grow thereby. Just as babes must be fed in order to grow, so must Christians feed on the Word of God that they may grow. We must not always stay children and use just milk; but we must grow to the point of using strong meat, for "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.

We must not only grow in knowledge, but we must grow in grace or favor with God. The man or woman who is not a better Christian today than he was when he was a babe in Christ, has not grown in grace as he should have done and has not lived up to his privileges. Prayer is one means by which we can grow. The more closely we follow in the footsteps of the Master, the more we grow in grace or favor with God.—L. A. R.

### YOUNG PEOPLE AND ADULTS

#### The Means of Christian Growth

The ways of carnal man are so contrary to the ways of God that no one can be a true Christian (one who walks "not after the flesh, but after the spirit", Rom. 8:4) unaided by the Father in heaven. Recognition of this fact is the first step in Christian growth. Just as Israel could not escape the Egyptians with-

out God's help at the Red Sea, so we cannot escape sin without divine aid.

Our second necessary step is to open our hearts to God and invite Him to enter. When we can say with David: "With my whole heart have I sought thee", then we will pray as fervently, "O let me not wander from thy commandments."—Psa. 119:11. Saul of Tarsus threw his heart open to God, and though he labored in opposition, he was led to the light and became a servant of righteousness. Cornelius turned to the God of Israel, and Peter was sent to tell him what he ought to do to receive salvation. If invited, God will enter into any heart that is opened to Him.

When a live seed is placed in the ground and comes in contact with God's elements, moisture, heat, and air, it must go to work. A person with God in his heart must work. Earnest and zealous work in all Christian activities are evidences of God in the heart. Such an individual will love the brethren, teach God's Word, support God's work in word and deed, attend all church activities, and encourage all others to do the same.

—H. A. S.

### INTERMEDIATE CLASS

#### Growth in the Christian Life

As you look about you, you see a man here who has become a surgeon of great ability, a woman there who is being recognized as a famous singer, another who is a great leader among men of affairs, and so on. You declare that when you are grown you will equal one of them in your chosen profession. How did each one of these become the success that he is? In a day, a month, or a year even? No, indeed, it takes years of preparation.

Just so is it when once you have chosen to be a Christian. You do not become like our great Example all at once, nor do you develop those traits which you admire so highly by practicing the opposite. For instance, can you come to be charitable and tolerant of others by being selfish and envious? Can you learn to forgive as you would be forgiven by holding a grudge against another?

So we see to develop a character like our Master had, we must study and learn all about Him and then use His life as our example. Luke 6:12, says, "It came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer". Talked to His Father all night? Yes, many, many times! That is the way in which He learned what God wanted Him to do. And we will grow into a likeness of Christ by often talking to God in prayer and by studying His Book daily.—M. G.

## AMONG THE CHURCHES

### ST. CLOUD, MINNESOTA

A men's club has been organized, with seventeen present. Wm. Spicer was elected president, Theo. Erdman, vice pres., and Alvin Telschow, sec. and treas. We will have regular meetings the last Friday of each month.

Out of this beginning a men's Bible class was started, with Bro. Frank Noyes as teacher.

October 16 is Rally Day. A splendid program will be arranged. Our slogan will be, "Every member of every family present."

The best cure for all ailments is to be busy for the Lord. A. E. Hoskins.

### BURR OAK, INDIANA

With pleasure we report that the painting and decorating of the interior of the church building is nearing completion. Also, those driving by will notice a large new sign on the front.

The usual "summer slump" in church activities has not been very much in evidence this year. This is due to various counteracting influences participated in by the members. A campaign to increase attendance has been quite successful.

One Sunday night recently the Junior Bereans conducted the opening services at church. They also asked the pastor to preach on the adventure-filled life of a certain Bible character.

Plans are being made now for interesting Rally Day activities. Those who are able had better plan to spend the day with us. We extend you a most cordial invitation.

In spite of interruptions and static, the following radio program has been kept up quite regularly all summer: Sunday morning at 6:30, Monday afternoon at 1:00, and Monday night at 10:30. These are coming over WCMA, Culver, Indiana. After the first of October the Monday afternoon time will be 3:00. Otherwise the program will be as usual.

Cecil A. Smead, Pastor.

### AN EDITORIAL CHANGE

At the last meeting of the board, the first monthly meeting since General Conference, it was again found necessary to reduce the overhead at the office to meet our diminished income. The editor voluntarily suggested a reduction in his own salary of a little more than thirty percent, which was approved by the board. Further reduction of expenses being required, much to the regret of all, it was decided that we must dispense with our very efficient and faithful associate editor's services until conditions improve. Sister Mary A. Gesin, whose able pen has contributed so much to the success of The Herald in the past, has very graciously accepted the change and has promised to come to our assistance whenever an emergency shall arise.

No one regrets the necessity for making this change more than the writer, who deeply appreciates Sister Gesin's loyal support and ability and who is now compelled to assume reluctantly the supervision of these pages.

G. Eldred Marsh, Editor.

### NOTICE

When writing to the office on N. B. I. business do not address your letters to anyone personally. Sr. Gesin's address is 811 South Fourth St. This will facilitate matters greatly. Thank you.

### RALLY DAY

Just a little more than a week and it will be Rally Day—October 2. That church which puts its youthful members to accomplishing some of the simpler tasks for the Master will be wise. For, in order to maintain interest, youth must have something to do. Let's give them some real, worth while work to do for Rally Day and thereafter.

### FALL OPENING AT CLEVELAND, OHIO

Our fourth anniversary, opening the fall season of work, is believed to have been the most successful we have ever observed, both in point of attendance, and promise for the future. Unusual programs were prepared for Friday the 9th, the actual anniversary, and for the 11th, the Sunday anniversary.

A Homecoming program was arranged for the Friday night observance, with short speeches by representatives of every department of the church giving interesting facts on our growth during the four years, also a resume of the important events in the past forty years' history of the congregation by Bro. H. J. Stadden. There were songs, readings, several special musical numbers, both vocal and instrumental, and a program of travel pictures, of western scenes, contributed by a neighboring pastor, after which light refreshments were served, to an enthusiastic group of between 130 and 150. The Homecoming program was preceded by a short first session of the Berean society, at which about 80 were present, setting a new attendance record for the Bereans.

The Sunday morning service was one of real rejoicing because of the obedience of two more of our adult ladies from the neighborhood, in baptism. Of far more importance than the dedication of buildings is the dedication of lives to the Master, and those two have been studying this step for quite a while, and are both wholehearted in their consecration to the Truth. Their names are: Mrs. Fred Austin, 13608 Othello Ave., and Mrs. Wm. H. Dodge, 13605 Othello Ave. Sr. Austin for a long time has been one of the loyal altos in our choir, and a member of the Ladies' Aid and Berean. Sr. Dodge is the mother of three children who for years have been regular members of the Sunday school, and for the past year she has belonged to the Berean society. May they ever be faithful to the stand they have taken for Christ.

The evening service on September 11 consisted of an illustrated lantern lecture on Fulfilled Prophecies That Prove the Bible. The scenes, in color, showed places and events in Palestine and surrounding countries, coupled with the prophecies they fulfill. The lecture was given by P. H. Wichern, oldest son of E. H. Wichern, whom some may remember seeing at Oregon some years ago. Appreciation by the community of this event was shown in a splendid attendance of 130 or more.

Plans for Rally Day are being made, and we are expecting another group of baptisms that day. Quite a number of new families are manifesting a deep interest in the church, and this, in addition to the spirit of enthusiasm on the part of the membership in general, gives reason for much hope for additional growth during the year just beginning.

M. W. Lyon, Pastor.

### ECHOES FROM RIPLEY

Bro. C. E. Lapp has accepted the pastoral work at Ripley for the coming year, spending the first three weeks of each month at Ripley and going to Eldorado the fourth and fifth Sundays.

We had seventy-nine for Sunday school on Sept. 11. We are hoping for further growth.

On Sunday, Sept. 4, a family reunion was held at Sr. S. T. Long's home. Eighty-nine were present to enjoy a most pleasant day; a picnic dinner at noon, visiting, and eating watermelons, and taking snapshots filled the afternoon. Several settings of four generations were taken. Among those from a distance were Mr. and Mrs. Peter Schafer, Sr. Elna Schafer, Mr. and Mrs. John Lore, a daughter Deloras and son Marion, Mr. and Mrs. Fred Gunn and children of Springfield, Mo. Sr. Helen Schafer remained for a longer stay and was with us for the last week end service conducted by Bro. C. E. Lapp.

Since our last appointment we have three newcomers to introduce: Bro. and Sr. Leonard Robins, a son, Glenn Arthur, born on July 13; Alfred and Mildred Hetrick, a daughter, born on July 21, who will carry the name, Reva Colleen; Bro. Jim Paisley and wife a son, David Arlen, born on Sept. 8.

Sr. Vera Cox and son, of Shreveport, La., and Merle Paisley of Washington, D. C., are here visiting their parents, Mr. and Mrs. Fred Paisley.

Sr. Grace Laning, of Chicago, was home on Labor Day and also attended the reunion at her grandmother's.

Our Sunday school has begun to make plans for Rally Day and the program will appear later.

### GRAND RAPIDS, MICHIGAN

Opening of the school season which brought people back home from the lakes and summer trips is certainly being reflected in our Sunday school. The attendance Sept. 11 was 306, which is an all time record for a regular day having no special attraction. Three classes are now being held outside the church building, which is the only means by which such a number could be properly cared for. The men have their own class building and two classes are held in the home of Bro. and Sr. Phenix, next door to the church.

Sunday night of Sept. 11 was the opening evening service of the season. A full house greeted us and enjoyed the musical numbers, giving careful attention to a character sketch of Haman, entitled, "A Dose of One's Own Medicine." A series of sketches of the lives of Bible characters is being given.

The pastor is to speak over the local radio station next Sunday at 5 p. m. The station is WASH; wave length 1270 and the hour is 5:00 p. m., Eastern Standard time, Sept. 25. This is only a comparatively small station, having the same power as the one at Culver which we as a people have been using for the past nine months, so it will not likely be possible for people at a distance to listen in, but we will be glad to have the ones within a reasonable radius of Grand Rapids worship with us, and would appreciate having different ones write in as to how successfully the broadcast could be received. This would help us materially in drawing conclusions about future efforts of this kind.

Choir practice has been resumed, and all departments of the church are now in full swing. Plans are already laid for a series of meetings the first half of January, and we are working to be ready for that effort.

F. E. Siple, Pastor.

**EVANGELISTIC MEETINGS AT PLUM RIVER**

**BACK TO BIBLE**

One week of the meetings are in the past. Unless one analyzes the local conditions, it might be thought that the effort was unprofitable. But, having knowledge of circumstances, one wonders how much more could be expected, to date.

The membership of the Plum River church, living within 3 to 4 miles, is about 6. One of these is past 80 years of age, one has just entered the Illinois University, one requested to be omitted from membership. This leaves a husband and wife and one young woman who is housekeeper for her father. Besides these there are 6 or 8 who live from 10 to 15 miles distant, and can take little active part.

The comfortable church building has afforded speaking place of several: D. M. Huddler, G. M. Myers, W. M. Whitesett, B. W. Woodward and others, since deceased, and a number who still live, of the latter, probably Sr. M. A. Woodward is the oldest.

The Illinois State Conference has for several years assisted the church to maintain monthly services, but the number of new recruits from the younger generation and from those moving in has not kept pace with deaths and removals of members. Monthly services alone, without some additional, close and constant contact between leader and community is seldom experienced as sufficient to preserve the working strength of a church—to say nothing of increasing the number who hold a living hope in the salvation of Christ.

A Sunday school of about 35 members is maintained. At present a Rally Day campaign is on to increase both the numbers and the value of the Sunday school. This Rally Day effort is to continue till the first Sunday of October, from which time they hope to develop and maintain the gains made in this drive.

Miss Alice Gesin of the Oregon church has assisted at the piano, both the first day of the meetings and over the last week end. Her mother, Sr. Mary Gesin, hopes to be present this week in that important position.

During the first week the meetings have been greatly aided by brethren from a distance. Wednesday evening might have very appropriately been named Oregon Night. Thirty from Oregon drove the fifty miles separating us and filled one section of the room. They also sang a very beautiful anthem and gave two good old gospel songs on trumpet and piano. On Thursday night 9 of the Dixon church surprised us, of whom Sr. Elizabeth Ford presided at the piano. Then Saturday evening was Rockford Night. Nearly 20 from Rockford drove up and down and around the hills, coming a different 50 mile stretch of road. We thank these people, all, for the great assistance thus rendered.

The meetings will continue each evening (except Monday) at 7:30, and Sunday morning at 11:00.

More than all else we appreciate the daily prayers of numbers who have informed us of their daily intercession that God will lead and bless this effort.

F. L. Austin.

**COMMUNICATION**

Dear Herald Readers: After reading "Echoes From General Conference," I am made to rejoice over the splendid times those who were present at the conference have just had. It caused me to want to write and tell you something of the good meeting we had at the Los Angeles church on Sept. 4. Our pastor, Bro. McLeod, decided to vary from the regular order by permitting others to speak, and to sing all old-time hymns for the services.

Bro. Hammond gave a most timely talk, calling to our attention the trials that are coming upon the church, and world, but especially the church, and that it is going to require a great deal of faith and courage in order for us to be able to stand.

Bro. Leonard Brady strengthened what Bro. Hammond had said by saying we must not lose sight of the fact that these trials are for our good, and that we must not try to dump them off on Jehovah.

Sr. Verna Rahn called attention to what

Bro. Marsh and Sr. Gesin have said in regard to our duty to our children. To be able to discern between wholesome and unwholesome pleasure, just where one leaves off and the other begins, is not always so easy.

Sr. Emma Railsback and Bro. Hobart gave instructive talks along lines that were uppermost in their minds.

Bro. McLeod had charge of the communion table, and made a beautiful and befitting talk before serving the emblems. After singing one verse of "God Be With You Till We Meet Again," Bro. McLeod dismissed us with a short prayer. Thus ended a very profitable meeting, and everyone went away feeling that it had been good to be there.

Yours in hope,  
Nettie B. Crundwell.

**HERALD RECEIPTS**

Helen Porter; Mrs. Mae Mick (for another); M. W. Lyon (for others); Mrs. Wm. Hanson; Nancy B. Robison; Mrs. Dora Haggard; Miss Edna Hobart; F. E. Siple; Sarah Dashwood; C. E. Mills; Isabelle Smith.

**BETWEEN YOU AND ME—**

Because of financial stringency at Headquarters, with this issue of The Herald my immediate connection with the work ceases for a time. The association with our editor, Bro. Marsh, has been exceptionally pleasant and harmonious. I wish to express to him and to the writers of The Herald, as well as our large family of readers, my appreciation for the confidence and loyalty which have made my work a privilege and a joy. Though not at my accustomed desk daily, my heart will be in the work and whatever of ability is mine will always be gladly consecrated to the cause we all love so well.

Mary A. Gesin.

Bro. C. E. Lapp's new address is: Mt. Sterling, Illinois, Care Mrs. Nora Mallory.

Illinois Bereans, do not overlook the fact that October is your self-denial month. The president has something to say to you on the subject in the Bureau Department.

The Tithing article on back page was selected and sent to us by Sr. A. J. Chaplin of Arkansas City. It gives us some new thought on this old question.

The first of a series of two or more articles, the first of which is entitled, "O Ye of Little Faith", from the lucid pen of Bro. C. E. Randall, will be published next week.

Do not overlook the radio announcement from Grand Rapids. Bro. F. E. Siple is to speak from station WASH, wave length 1270, next Sunday at five o'clock, Eastern Standard Time. Be sure and "listen in."

We are glad to see that under the able leadership of its pastor, the Church of God in St. Cloud, Minn., continues to forge ahead. May the blessing of God attend the newly formed men's club.

Sr. Sarah Dashwood, of Dunnville, Ontario, requests the prayers of the brotherhood for a loved nephew who is ill. If some of our readers wish to cheer him up, address him as follows: Mr. J. F. Miller, Patient 296, Sanatorium, Hamilton, Ontario.

Sr. Crundwell reports an interesting departure from the usual routine planned by Pastor McLeod of Los Angeles. This may contain a hint for other pastors.

Brethren of Minnesota and all others who can attend, do not forget the conference to be held at Lester Prairie, October 7 to 8, inclusive. It will do you good to be there.

Watch for the splendid admonition of Bro. M. W. Perrine, on the subject of humility, which is to appear in our next issue. It is worthy of prayerful consideration.

We are indebted to Bro. George B. Alldridge of Cleveland for the clipping from which we have quoted in our article on Palestine. Thanks, Bro. Alldridge.

Well are we aware that Sr. Curtis in selecting the poem on page 808, but voices her own experiences and those of many others, as well. How comforting and assuring is the thought that regardless of the circumstances of life which we often do not understand, still "He leadeth."

Herald readers will gladly welcome our budding poet, Sr. Jennie Salisbury of Cleveland, Ohio, who makes her second bow to us in this issue. Isn't there a good thought put into beautiful words in her, "Shining Lights"? Sr. Salisbury read the poem at the Homecoming.

All those acquainted with Bro. C. E. Lapp, and especially his former teachers in the Training School, will rejoice in the new opportunity that has become his in pastoral work at Ripley. May the Father bless his ministry among them, is our prayer.

An interesting letter from Sr. Amy Young, of Seattle, tells us of a Chinese lady who is attending college at Aurora, Ill., in the same class as Sr. Young's niece, Dorothy. This same little lady is also known to Bro. and Sr. Marsh, and one of the interesting things concerning her is that she enjoys the same precious hope that we do, interpreting many Bible passages in the same way.

## THE TITHING QUESTION

**B**ELOVED, if you had been present on the occasion when the Savior sat at meat in the home of a certain Pharisee (Luke 11:37) and He told the Pharisee that they ought to have paid tithes, would you have said, Amen? Why, then, should the Pharisees pay tithes, and not all other peoples? Is God any respecter of persons?

If you would have endorsed the Savior's statement to the Pharisee on that occasion, why not endorse such teaching for this day, for virtually, the Savior is yet speaking. Matthew records the same teaching in his account of the gospel, chapter 23, verse 23. So, then, if in the mouth of two or three witnesses shall every word be established (2 Corinthians 13:1), here we have two witnesses that the Savior taught such in His doctrine.

Read the Apostle Paul's statement in Hebrews 7:1-8, and note especially the eighth verse: "And here men that die receive tithes; . . ." (meaning mortal men—men subject to physical death). If you could "Amen" the Pharisee as having to have paid tithes, how about a real child of God doing as much? Anyway, give the thought a little study to the glory of God.

Look at it from this standpoint. If you are one of those who believe that tithing was confined to the dispensation of the law only (first remember that the paying of tithes was begun before the law was given, Genesis 28:22), here is a man under grace—the host of our Savior—who was carrying the plan of paying tithes from the time of the law on down into the dispensation of grace, and the Savior is telling him it is something which they ought to do.

So, beloved, if Jesus endorsed the paying of tithes under grace—carrying the system on from the days of the law—does not His word hold good in our day, which is only removed from that time by a matter of days, and not a change in the dispensation? So, beloved, if you could have said, "Amen," to the Savior's doctrine at that time, can't you endorse His doctrine today? Surely you do not think that He has changed His teaching from His doctrine of that day!

Now just a few words about the Bible manner of the usage of tithes. No doubt but there are some good people—well-meaning saints of God—who are doing what they call "paying tithes," but they are missing the Bible line in the manner in which they use their tithing. Some have possibly used tithe money to help buy, or to build church property, to meet the expenses of the church or mission, in furnishing lights, or sometimes use such money on their own personal needs, buying something to be used in helping the cause, as song books, or a casing for the car they expect to use in driving to church.

Now, beloved, the Bible plan for the use of the tithe is solely for the support of the ministry—those who are called to the work of the gospel. The Levites had no inheritance with the rest of Israel when they went into Canaan; only the tenth or tithe was given them as their portion for their services in the work for God. They were the priests in the

Lord's house; and they were to the people of that day, the same as the ministry is today. (Read Numbers 18:20-24; 2 Chronicles 31:5; Nehemiah 10:37-38, for proof on tithes belonging to Levites.)

Buying church property, repairing, furnishing, upkeep, etc., should come from offerings. For proof, study 2 Chronicles 24:4-14; Luke 21:1-4. Herein is the opportunity we have for making a sacrifice towards God's cause by giving an offering. Of course, many can give when it does not mean a sacrifice to them: while with others, a very small offering on their part might mean a great sacrifice, as in the case of the poor widow mentioned above in Luke.

Offerings can be, and commonly are used also in the support of the ministry. In freewill offerings taken for a minister, it gives both the Christian and the sinner an opportunity to help support the gospel. Sometimes the local tithing is insufficient to meet this need. So tithes and offerings are both permissible in this respect; and our offering along this line is our opportunity to show our appreciation of the minister, or gospel worker's efforts, as the case may be; and to make a sacrifice towards God's cause in that respect also.

Under the law those who ministered about holy things lived of the things of the temple; and they which waited at the altar were partakers with the altar. (Here was "meat in his house", upon which His workers lived.) Now, then, beloved, if we are going to consider the law as containing a shadow and type of good things that were to come under grace, as the Bible teaches (Hebrews 10), what are we going to do about the example then given us under the law as concerning all the tithes being used in God's cause for the specific purpose of furnishing a living for those who were giving their time as laborers in His cause?

Beloved, it is God's plan down until today, for we hear the Apostle Paul say in 1 Corinthians 9:14, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." So we see that it's a thing ordained of God that those who preach the gospel should live of the gospel, just as those who served in the temple did live of the things of the temple.

But doubtless there are those of today, though they even profess to have all the blessings in their lives, who will suffer the preacher to get by just the best he can; they expect him to be on time to services, and with a good message, and ready to come any time of the day or night to pray for them or some member of their family in case of sickness. And if they do happen to loosen up just a bit towards helping the preacher, there is danger of doing so in about the same spirit in which we have heard of the very stingy man who, carrying out an armful of corn to feed a whole bunch of horses, and giving the corn a scattering sling down the feed trough, said, "Now bust yourselves!"

In conclusion, let us say that tithes are for the support of those laboring in the gospel; offerings for the upkeep of places of worship, buying supplies, etc., or to build up or buy places of worship; and alms is money given to the poor.—*Apostolic Faith Messenger*.



# THE RESTITUTION HERALD

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## The Regeneration of the Earth

By Samuel Wilson

*"This land that was desolate has become like the garden of Eden."—Ezekiel 36:33.*

IN EVERY detail of creation there is evidence of design, and the purpose has invariably been or shall be accomplished, leaving no room for improvements. Witness the wing of a bird, the armor and fins of a fish, the eye of a fly, the protecting shell of a mollusk or a seed, the wonders of the human brain or nervous system, and a thousand other details. So with the earth—it was made as a home for man, and he was given dominion over the earth and over every living creature subordinate to himself. (Gen. 1:26, 28.) The fact that man has failed to fully possess his dominion does not change the design. The fault is in man, and if there are conditions in the earth today that are unfavorable, they may be attributed to the blasting and warping tendencies of human failure to reach up to the divine ideal, and when the cause of the evil is removed, the evil effects will as certainly pass away.

### IMPORTANCE OF THE EARTH

THERE is a tendency among theologians to belittle the earth and to claim the heavens as man's eternal abode. This is an assumption contrary to the teachings of both nature and Revelation. The earth, even under the curse, is better than degenerate man deserves for his habitation, for we may truthfully say that,

"Every prospect pleases,  
And only man is vile."

Following the degeneracy of man came the curse upon the earth for man's sake, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field."

In the garden of Eden we have a miniature of what may be expected when the original design of creation shall have been realized. Today sin rests upon the earth as a deadly miasma, poisoning alike man, and beast, and plant, and atmosphere. When we learn all the laws governing the

workings of nature, with the interworkings between the physical, the mental, and moral, we can better understand how the friction between the ruler of the earth and the divine laws shall have so seriously affected all his dominion. This we do know, that harmony is heaven's first law; and when the will of man became at enmity with the divine will the result was inevitable discord and confusion wherever the domain of man extends. The adjustment of the mechanism of the divine laws is so perfect, and so delicate, that confusion must necessarily result from such an obstruction deflecting the blessings of God which otherwise would have brought gladness to the earth. Thus we can understand how it is that "the earnest expectation of the creation waiteth for the manifestation of the sons of God," and that "the whole creation groaneth and travaileth in pain together until now."

### THE NEW EARTH

THE Scriptures are luminous with promises regarding the perfection of the "new earth wherein dwelleth righteousness." As the degeneration of the earth followed the degeneration of man, so the regeneration shall follow his new birth. The time of regeneration of the earth shall be synchronous with the personal reign of Christ and His saints upon the earth; for, says Jesus to His disciples, "In the regeneration, when the Son of man shall sit upon the throne of his glory ye also shall sit upon twelve thrones judging the twelve tribes of Israel." That this kingdom shall be upon the earth is evident from Daniel's prophecies (Dan. 7:14, 27). The seat of authority shall be in Jerusalem, from whence the laws shall go forth that shall bring blessings to all peoples, nations, and languages.

### PHYSICAL CHANGES

THERE will be numerous physical changes of the topography of the earth during this period. In Palestine

*Continued on back page*



# 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.

G. Eldred Marsh, Editor

Mary A. Gesin, Associate Editor

"Ye know the proof of him, that, as a son with the father, he hath served with me in the gospel."—Philippians 2:22.

## The Editor's Prayer

OUR FATHER which art in heaven, gracious and manifold are the blessings Thou hast bestowed upon us, Thy children. Help us, we pray, to render unto Thee that loving and trustful obedience that flows from faith. And may we in turn show unto our children the love and care Thou hast shown unto us. Teach us to provide first for their spiritual needs, their education in the things of God, and afterward for their material prosperity and comfort. May we lead them gently, even as Thou hast led us, closer unto Thyself, that they, too, may find peace and gladness of heart in their fellowship with Thee for evermore. Amen.

## That Boy of Yours

YOU know the one I mean. It is that tiny morsel of humanity nestling in his mother's arms, whom you see framed in the window when you come hastening home at night. He is the one I mean. *Your boy!* O the wonder and the glory of that possessive pronoun! He's yours—yours and his mother's. No one else can claim him. In the strange, mysterious laboratory of nature your life and her life have been merged into one, one substance, one personality, never to be separated again. In this tender little form you, working with the Creator, have forged the golden link that unites you forever to the one you cherish most—*your wife!* In him is blended your mutual faith and hope and love, "but the greatest of these is love."

Now that you have him, what are you going to do with him? That is the question. His character is just as pliable as his soft little body. It is for you to mold, to build, to strengthen. As he grows older he will become largely a picture of his mother and a reflection of yourself. What kind of a boy will that make him? Will he early learn soft words of endearment for her who bore him, because such words have fallen so often from his father's lips? Will he quickly turn his baby steps into paths of willing service for mother, because he has seen his father's love for her thus shown?

Older grown, will it be father's hand, as well as mother's, that leads him regularly to the house of God? Will he learn that father's lips are more attuned to prayer than to profanity? Will he find that father has a greater

interest in his home and in his church than he has in business or in golf? that the Bible is as dear and true to one parent as to the other?

As boyhood merges into manhood does *that boy of yours* continue to reflect *you* in word and deed, because he knows no other hero more worthy of his following? It is a solemn and a sacred thought that men, by precept and by example, may bring up a child in the nurture and admonition of the Lord, that they may help to form the characters of their sons for time and for eternity!

It is a significant fact that in all the Bible the word "boy" occurs but once, and in the plural form but twice. The reason is found in this: When the Bible speaks of *that boy of yours* it calls him *your son!* It has no other name for him. He is a part of yourself, so much so that neither life nor death can separate him from you.

That tender, intimate word "son" is found more than two thousand, three hundred times in the Word of God, and in its plural form more than a thousand times. So sacred and holy is the relation that a father bears to a son, and a son to a father, that the eternal God has chosen the word "Father" for Himself, and "Son" for the blessed Savior of mankind, and for all others who strive to do the heavenly Father's will!

The Father loved the Son, and yet He gave Him hard duties to perform that taxed His strength of body and mind to the utmost. But as the Son labored to accomplish His Father's purposes, He grew in spirit and in power more like unto His Father. So it will be with *that boy of yours*. Do not hesitate to give him difficult tasks to attempt, heavy burdens to bear, and hard problems to solve. Such will but encourage him to do his best, to use his strength and his ability to the fullest extent in the service of God and of his fellow men. But you must walk beside him all the way. Your presence will cheer as nothing else can do except the presence of God Himself.

And this is the thing for you to seek to do above all other things for *that boy of yours!* Lead him daily closer and closer to the heavenly Father's side. Do not attempt to *drive* him there, that cannot be done, but lead him to lean heavily upon God, to trust Him fully, to serve Him faithfully, and so you will confer upon *that boy of yours*, your son, the richest heritage he can possibly receive from your hands.

# HUMILITY, MEEKNESS

By M. W. Perrine

**T**HIS is one of the characteristics peculiar to our Lord. His calling, like the Christian's, was indeed a high calling. He was to be exalted to the right hand of God, the Father, to be a Prince and a Savior, yet He took a humble position in the world of mankind.

Take note of His humble and lowly birth. Which of you, who claim to be followers of this meek and lowly One, can boast of being born in a stable, where the beasts of burden and kine of the lowly peasant make their abode; or which of you would boast of it were it your misfortune to have been born there?

Jesus neither boasted of nor denied the place of His birth; neither did He deny that His mother was a virgin. Although it gave occasion for ridicule, He laid claim to no earthly father, but said to the Pharisees, "I am from above, ye are from beneath. Ye are of your father the devil."

There was one thing of which He could boast did He so desire, and that was that He was born heir of the world, for God was His Father, "of whom," Paul said, "are all things, and we in him."—1 Corinthians 8:6.

The devil tempted Him, taking Him up into an exceeding high mountain, and offered Him all the kingdoms of the world and the glory of them. But He spurned the glory that this world could offer or that the prince of this world could give Him. He said to Pilate on the day of His trial, "My kingdom is not of this world."—John 18:36.

Jesus, as He prayed, said to the Father, John 17:4: "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." The glory which the world could give had no claim on Him. To do His Father's will was more glorious to Him, and to finish His work in humility.

Paul the Apostle in writing to the Philippians, said, Philippians 2:5, "Let this mind be in you, which was also in Christ Jesus: who being in the form of God thought it not robbery to be equal with God: but made himself of no

reputation, and took upon him the form of a servant, and was made in the likeness of men: 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." The meekness, humility, and self-denial, with

obedience were what brought Jesus His exaltation. He, Himself, said, Matthew 5:5, "Blessed are the meek, for they shall inherit the earth."

Since He has given us such a grand example of meekness and humility, and since we profess to be followers of the meek and lowly One, should we not cultivate a spirit of meekness and humiliation and live it, not exalting ourselves; for the Lord Jesus said, condemning the one who chooses the highest seat at the feast: "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."

All truly great men have a humble spirit. Jesus was the Prophet like unto Moses. Exodus 5:11. Moses, when God would send him to deliver the children of Israel out of the hand of Pharaoh, said, "Who am I, that I should go unto Pharaoh, and

that I should bring forth the children of Israel out of Egypt?" And again, Exodus 4:10, "I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue." He did not exalt himself or boast of his ability or of his qualification to occupy so exalted a position as to be leader of God's chosen people Israel. But God knew his heart, and what God wanted was a meek and obedient spirit. Moses humbled himself in the eyes of his God and for that reason God chose him for His servant and made him His prophet and leader of His people. So Moses was spoken of in the Scripture as the meekest of men and Jesus the

*Continued on back page*

## ONE NEVER KNOWS

"Be ye kind one to another."

One never knows  
How far a word of kindness goes;  
One never sees  
How far a smile of friendship flees.  
Down through the years  
The deed forgotten reappears.

One kindly word  
The souls of many here has stirred.  
Man goes his way  
And tells with every passing day,  
Until life's end,  
"Once unto me he played the friend."

We cannot say  
What lips are praising us today,  
We cannot tell  
Whose prayers ask God to bless us well,  
But kindness lives  
Beyond the memory of him who gives.  
—Selected.

## “O YE OF LITTLE FAITH”

NUMBER 1

By C. E. Randall

ON FOUR occasions did the Master employ the above words. In each instance they are used as a rebuke. The first has to do with our cares and worries of life; and at a time such as we are experiencing at the present, we can find much food for thought and perhaps be inspired to cast all our cares upon Him (1 Peter 5:7), for “he giveth grace to the humble” and strength to the trusting.

The first occurrence of this little message is found in Matthew 6:30: “Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?”

Our heavenly Father knows that we have need of food and clothing. To worry over the possibility of not being able to secure these things is, according to Christ, a lack of faith. He has promised, if we will “seek the kingdom of God, and his righteousness,” to add all “these things” to our blessings. He reminds us in the context of our key verse that He feeds the fowls of the air, which neither sow nor reap, and that we, being much better than these, shall likewise be provided for.

The great Provider that gave the multitudes of Israel its manna and flesh and preserved their clothing for forty years of wilderness sojourn has promised to do much more for us than He does for the fowls of the air, the lilies of the valley, or the grass of the field. It is not a question whether it is His will that we should not be forsaken or begging bread (Psalm 37:25), it is merely taking Him at His word. The promise is there; and it is a sure promise, as are all of His promises. The Gentiles, or nations, may worry about their “daily bread”, but God has instructed us to take Him at His word.

Christ in His trying hours met every temptation with the statement, “It is written.” “But my God shall supply all your need according to his riches in glory by Christ Jesus.”—Philippians 4:19. When our needs arise, we, too, can say, “It is written.”

Of course, our daily needs do not include luxuries or the unnecessary things of life. “And having food and raiment let us be therewith content.”—1 Timothy 6:8. People should not take their money and spend it for the thousand and one non-essentials and then expect God to provide the essentials. All our needs which will produce strength that can be used to the glory of God, our God will supply; for “it is written.”

We need not mentally canvass our friends who we think are Christians to observe if they are having all they need, nor is it necessary to base our faith upon the experiences of the ancient people, but in simplicity and fulness

of faith appropriate the Word of Him that cannot lie to our own individual need. The Christian has no need to complain of misfortune but has every reason to rejoice for the fortune that is locked up in the never-failing Word of God.

God supplied the Israelites’ every need in the wilderness; yet they longed for the fish, cucumbers, melons, leeks, and garlic of Egypt, daily murmuring against God, and were destroyed of the destroyer. (1 Corinthians 10:10.) They had God’s promise but only believed it half-heartedly. We have His promise—are we going to embrace it fully and whole-heartedly or murmur along with the indictment, “O ye of little faith,” charged against us by Him who holds His Word above His name.

Next week we will follow with the next occurrence of the indictment.

## A VOICE FROM THE PAST

GENTLEMEN and Ladies: Come, come take a walk with me around the beautiful city, view its walls, its pearly gates, its streets of pure gold! O, see the Redeemer, as they are standing upon the sunny banks of life’s beautiful river, whose waters are clear as crystal, as they roll majestically along among the verdant hills of the Paradise of God. View them as they walk amid Eden’s beautiful groves, recline themselves among its vine-clad hills, which will be dressed up by a hand that is all divine; their ears are saluted with the sweet notes which will fall from Eden’s feathered songsters, borne along on zephyr’s stainless wing. The victor’s palm they bear; the white robes wear; the conqueror’s song sing. Behold them! The joyful multitudes, purchased by the Redeemer’s blood, standing on the celestial hills of their Eden home. The days of their mourning are ended. They have shed their last tears; they have uttered their last groans; they have heaved their last sigh; songs of everlasting joy are on their heads. A dazzling halo of unfading glory surrounds their once suffering bodies. Smiles of angelic sweetness dance on their glowing faces, and unsullied beauty lingers at their step. O, their sun shall no more go down, nor their moon withdraw its shining. Their saving KING is with them. A crown of righteousness shall ever sparkle on their brow, and harmonious music flows from their gladsome tongues. No devouring curse, no wasting disease, no violence, no swelling floods, no passing storms, no sweeping tornado, no chilling frosts or winds, no blasting mildews or raging fires, no jarring earthquakes, no forked lightnings or rattling thunders, or marring hailstones, or fear, or grief, can enter there! O, see them as they rise higher and higher in glory! And as angels have in past ages visited this earth, these glorified ones may be permitted to visit other parts of the empire of Jehovah! All this the traitor or the sinner deprives himself of, in dying that death from which he can never be revived into life.—R. V. Lyon (1809-1891).

# PAYING OUR DEBT

By Samuel E. Haney

*"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."*

MODERN versions of the above text read thus: And you are not your own, for you have been redeemed at infinite cost (bought for a price, margin). Therefore glorify God in ('with,' Moffatt) your bodies."—Weymouth.

It is logically, legally, and morally true that the Christian having been bought is no longer possessor of himself. He has become the personal property of another; and henceforth his will, ambition, likes, and dislikes must be dominated by his purchaser or owner. In a word, he has become a chattel slave.

The Apostle clarifies matters for all concerned: "You were a slave when you were called? Never mind. Of course, if you do find it possible to get free, you had better avail yourself of the opportunity. But a slave who is called to be in the Lord is a freedman of the Lord. Just as a free-man who is called is a slave of Christ (for you were bought for a price; you must not turn slave to any man)."—1 Corinthians 7:19-24, Moffatt.

There is a phase of the foregoing that is worthy of note. In Paul's day there were both Christian and non-Christian slaves. By omitting the word, legal, we have the same condition in these exceptionably evil days, namely, slaves of sin! Hence, Paul's application: but a slave (to sin) who is called (enlightened) to be in the Lord is a freedman of the Lord, and is therefore privileged to be a "slave of Christ," granting him an opportunity to demonstrate his appreciation and love and to reciprocate, in a measure, for God and Christ's sacrifice for his redemption.

We shall note a few excerpts from Paul's writings to get some idea of the infinite necessary cost to give the unregenerate a chance to escape eternal death, and to become immortal residents of an everlasting kingdom, namely, "There shall not pass over it one who is unclean—no soul unclean shall tread it, no impious foot shall wander o'er it."—Isaiah 35:8, Rotherham and Moffatt.

It was such a kingdom Paul had in mind when he addressed the elders at Miletus, saying, "Take heed to yourselves and to all the flock of which the holy Spirit has appointed you guardians; shepherd the church of the Lord which he has purchased with his own blood."—Acts 20:28, 29, Moffatt.

"Who hath delivered us from the power of darkness, and hath translated (transferred, Moffatt) us into the kingdom of his dear Son; in whom we have redemption (deliverance) through his blood, even the forgiveness of sins."—Colossians 1:13, 14.

"For if the blood of goats and bulls and the ashes of

a heifer, sprinkled on defiled persons, give them a holiness that bears on bodily purity, how much more shall the blood of Christ, who in the spirit of the Eternal offered himself as an unblemished sacrifice to God, cleanse your conscience from dead works to serve a living God?"—Hebrews, 9:13, 14, Moffatt.

It is only too true that we never strike a balance sheet in the heavenly ledger. It is our privilege and undaunted duty however to joyfully do our best that we may have a meritorious showing at least on the credit side of God's bookkeeping. How chagrined we should be to meet our precious Redeemer, who is soon "to judge the quick (living) and the dead" (Acts 10:42; 2 Tim. 4:1; 1 Peter 4:5) with no creditable evidence of appreciation of His great suffering in our behalf, that we might have a chance of sharing in the most precious and desirous thing in the whole universe—*life eternal!*

The following is an authentic narrative of a lawyer who spent nearly a lifetime of labor in liquidating his debts and interest. At middle age he found himself in financial straits; liabilities, nearly \$25,000; his assets, negligible. Twenty years later he settled these debts at a cost of about \$50,000.

More misfortunes brought about more debts which he eventually settled. In every instance he insisted on paying six percent interest, when by a bankruptcy action he would have been absolved from legal liability. When his last debt was paid he decided to invite a few friends to a dinner. One hundred twenty-five attended. Addressing his guests, he said, "Now my debts are paid. I am happy. What else matters?"

Were people who take the name of Christ (Christ-i-a-n) to adopt as strict a code of religious fidelity to God as did this practitioner of the law concerning financial honor there would be no difficulty in balancing church budgets. For by such a method the Holy Spirit would be given an opportunity to act as Treasurer. Besides, such a procedure would cause a reversal of the present trend of financing expenditures. It would then be, Jesus first, others next, ourselves last. Sacrifice of time (Psalm 31:15), money (1 Timothy 6:10), worldly pleasure (2 Timothy 3:4), and of the gratification of "the lust of the eyes" (1 John 2:15, 16) would be the irresistible order of the Royal Exchequer.

Christians, generally speaking, have a dubious way of glorifying God. They seem to insist on having the horse behind instead of in front of the cart. Reverse this order by getting the poor beast hitched up right, then the finan-

cial wheels will cease to be clogged. The same premise, differing only in magnitude, applies to the nations' difficult task of balancing budgets, namely, all of self and none of God and His Christ.

Neither individual nor nation can glorify God while mind and heart are not frankly obedient to Christ's teachings, and are devoid of an unsophisticated love prompted by Calvary's cross—the greatest display of love ever known in heaven or earth.

"Glorify God in (or with) your bodies, and in your spirit." This includes all our faculties, especially our tongues, as James informs us by saying, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (1:26, also chapter 3).

Paul cautions us of the imprudent and dangerous use of our tongues: "Never let any sexual vice or impurity or lust be so much as mentioned by you—that is the proper course for saints to take; no, nor indecent, silly, or scurrilous talk—all that is improper. Rather, voice your thanks to God. Be sure of this, that no one guilty of sexual vice or impurity or lust (that is, an idolater) possesses any inheritance in the realm of Christ and God."—Ephesians 5:3-5, Moffatt.

But these commandments, like scores of others, having become more or less obsolete by the spirit of modernism in these evil days, fall on deaf ears and stony hearts.

The only safe way for a Christian to master his faculties is to keep in mind the fact that he was bought with a price, even the cruel sacrifice of the Lamb of God, thereby completely obliterating every trace of his unavoidable hereditary debt, an indebtedness caused by our first parents' disobedience to God's commandments. (Psalm 103:12.) But notwithstanding all this the Christian is still a debtor to his Creator and Savior. He owes a debt of gratitude that no one can ever pay, either in this life or the eternal life beyond.

What a Judas Iscariot type of an ingrate Christian must he be who makes no attempt to reciprocate such love as God displayed in the gift of His dear Son to die the death of a culprit, being made a curse for him! (Galatians 3:13.)

But Jesus Christ spoke volumes when He said, "Nevertheless when the Son of man cometh, shall he find faith on the earth?"—Luke 18:8.

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## A BETTER DAY IS COMING

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*By Lyman Booth*

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**O**UR life, though it be fourscore years, is but a span, a brief moment. Our years flit past like the flight of an eagle across the sky; like a fading flower or a leaf that falls to earth unnoticed; like the shadow of a cloud sweeping across the plain; like the bright morn to a dismal day;

like the pearly dew that flees before the sun; like the shuttle in the weaver's hand; like a swift speeding arrow from the bow; like a spider's web; like the snow in summer's sun. Such is mortal man.

His thoughts perish; his dreams are forgotten; the blossom will blight, and the rose will fade and waste its sweetness on the air. The arrow's flight is soon spent; the web is easily rent; the snow dissolves and mingles with the dust. Even such is the common fate of mortal man, alive today and dead tomorrow. Today all buoyant with song and gladness, tomorrow may turn joy into a burden of grief that will blight the brightest hope and shade the bravest soul in darkest gloom.

But is this man's only heritage? Is this all there is in store for those who weep and mourn, whose years are filled with doubts and fears, with sighs and tears, with aches and moans, whose walks are shadowed by impenetrable gloom? Is there no relief, no hope, for the depressed and broken-hearted? Is there no peace for the troubled, no comfort for the sorrowing, no pity for the friendless, no freedom from tyrants, no balm for bleeding wounds?

Listen! Before the dim records of antiquity were written the Eternal One gave a faithful and unfailing promise and set His seal that it was true. His faithfulness is written in every word and cannot fail. His mercy is endless, and His truth endureth through the eternal years. His loving-kindness reaches out to all, and in tender tones He invites all suffering humanity, saying, "Come unto me and I will give you rest."

Though sore trials await us and tribulations come, His promise and power can turn them into joy. Though we tread a path of thorns He can heal the sting and lead us on in the King's highway of holiness and peace. Though He may chasten at times, we should remember that His love flows through it all. We should not forego the chastening rod, nor faint when rebuked of Him, for His mercy will lighten every stroke and prove the hidden favors of His love. He orders the way and lends strength to press on from victory to victory.

Yes, there is a glorious hope for those who through passing years have toiled and felt earth's sorrows, woes, and fears. Mansions of beauty are being prepared for their eternal abode. Soon they will enter therein; then with glorious anthems of praise they will make creation vocal with songs of everlasting joy and gladness.

What though tears may dim our eyes, and sorrow weigh heavily on our hearts for a time; what if our strength should fail and our steps grow feeble and slow? One thing we know—God's hand will lead through the night to the dawn of a perfect day, where with enraptured vision we may behold the beauties of paradise and enter into the magnificent city of the great King. There faith and hope will be lost in sight; prayer give place to songs of praise; the cross give way to the crown. Eternal beauties will meet the wondering eye in that city where there is no night, when God's glory shall fill the earth, and His love shall canopy the world.

# "THE GOD OF JESHURUN"

By Norman John McLeod

*"But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation."—Deuteronomy 32:15.*

WHAT an exasperation to a leader the children of Israel must have been. At every turn they tried Moses' patience. At every turn they turned away from his instructions and forgot God. So annoying did they become that at one time Moses lost his temper and took glory to himself instead of giving it to God. He was beside himself with aggravation. No wonder! When he was in the mountain talking with God, they could not wait for his return. When he presented to them the directions of God they would accept them and then go back to their own way. When he sent men to spy out the land of Canaan, they did not have faith enough to believe that God would be able to drive out their enemies before them. When those spies came back with an evil report, the people believed them instead of the two spies that brought back the good report. So all the way along. How much patience Moses must have needed. If he had not been in constant touch with God he could never have been able to lead that people for those long years through their wilderness journey.

At last Moses came to the parting of the way with this people that he had led all these many years. His last message as a leader must be spoken. He is to turn over his people into the hands of an untried leader. What will happen to them? He knows how to bear all their backbiting, all their desertion of his high ideals, all their disloyalty, all their turnings away. What shall he tell them as a final word of warning and exhortation? Briefly he recounts the blessings which God has bestowed upon the children of Israel. Then with the rarest touch of serious humor he compares them to—what?—a mule! "Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat" have they been fed; "and thou didst drink the pure blood of the grape. But Jeshurun"—that pet name for a mule—"waxed fat, and kicked."

"The mule, he is a gentle beast,  
And so is man.  
He's satisfied to be the least,  
And so is man.  
Like man, he may be taught some tricks,  
He does his work from eight to six;  
The mule, when he gets mad, he kicks,  
And so does man.

"The mule, he has his faults, 'tis true,

And so has man.  
He does some things he shouldn't do,  
And so does man.  
Like man, he does not yearn for style,  
But wants contentment all the while;  
The mule, he has a lovely smile,  
And so has man.

"The mule is sometimes kind and good,  
And so is man.  
He eats all kinds of breakfast food,  
And so does man.  
Like man, he holds a patient poise,  
And when his work's done will rejoice,  
The mule, he likes to hear his voice,  
And so does man."

These were probably similar to the thoughts that ran through Moses' mind when he uttered that classic statement: "But Jeshurun waxed fat, and kicked." All ye leaders whose hearts are sometimes weary with the loads there are to bear, turn over those dear old pages of the book of Deuteronomy and read the scathing rebuke of Moses to the people of God, the chosen of the Lord. "They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency of the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them . . . Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." (Deuteronomy 32 and 33, selected verses.)

Some of the same spirit is manifested by Jesus in His parable of the marriage feast to which the favored guests were invited, but refused to come. When Jesus had tried to get those who knew God to come to the marriage supper they all refused. Then, having destroyed their city and put the inhabitants to the sword, He invited all those from

the highways and hedges to come to that feast. Those that came not at the first were not counted worthy because they refused to come. Do we sit complacently in the seat of the Pharisee, O beloved of God? Do we refuse to come to the marriage supper of the Lamb? Sometimes we grow careless of the precious things that God has invited us to share with the redeemed of all ages. If we did not we would not be sitting idly by while there are many around us anxiously waiting word of those precious things from us.

Let us be up and doing. This is no time for idlers. This is no time to show our mulishness. This, we say, is a time when we should be seeking the Lord. Do we show it by our manner of life? Do we zealously seek the Lord? or do we half-heartedly attend to the things of God while all manner of other things demand our attention? Are we living in the *last days*? Then let us show it by our deeds. For "there is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms."

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A HOLY life has a voice. It speaks when the tongue is silent and is either a constant attraction or continual reproof.

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## "WHAT PROFIT IS IT?"

*By Arlen Marsh*

FOUR hundred years before the wise men of the East bowed in worship over the infant Son of God, Malachi uttered in compendious terms a question that twenty-three centuries later was to be the cause of extended and bitter controversy. "Ye have said," ran his inscription, "It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?"—Malachi 3:14.

Judah's purported reply (for these words were set down in reference to the Hebrew kingdom) to God's charge of rebellion and infidelity as given earlier in the chapter quoted was characteristic, not only of the oft-criticised Jews, but of every race that has existed since the dawn of human life. Led by their own preferences to the performance of some act contrary to the dictates of their deity, whatever form he may take, men have been consistent in the query, "What profit is it that we have kept his ordinance?"

The Hebrews had little reason to send up such a question. Throughout their history, they had been protected when they "walked mournfully before the Lord of hosts"; and on no occasion had they had any real cause for complaint. They, however, like the vast majority, felt the fetters which bound them to the law were ferric in composition.

The entire chronology of man's past is dotted with episodes and interrogations similar to these experienced by Judah and Dan, yet never once has mankind had reason to object to divine guidance. Normally, men have rejected God because acceptance would be the ruin of their own ambitious dreams.

Hereker estimated that the decimation of the awful "black death" of the Middle Ages caused the death of at least one quarter of the population of Europe. Only the Jews evaded the plague, which swept from Cathay to the Hispanic Peninsula. In unconscious obedience to laws of sanitation, consequent upon observance of the Mosaic code, they succeeded in equipping themselves against the inroads of that bubonic plague. Suspicion was directed toward them as the result of their escape, and thousands were put to death as workers of the black arts. Keeping Jehovah's ordinance resulted in great profit for them, despite the executions which were made through ignorance.

Modern Voltaires, Ruskins, and Ingersolls frequently propound the ancient question which forms the basis for this exposition with variations. "What," they ask, "has the church done for men? Is not any lie a danger and an evil?"

Assuming for the moment that the erroneous opinions of the agnostic are correct, the church still occupies a place of incalculable value. Women and slaves (once nearly on a par) owe their emancipation to those who walked, mournfully or otherwise, before God. Music history records that the great cantatas, oratorios, and orchestrations were developed through a desire to worship the Creator and that, further, the instruments used were created for the same reason. English literature had its origin in religious treatises. Printing and book-making came about because of the need for Bibles. Architecture attained its glory in the form of temples and cathedrals, and art and sculpture soared to the empyrean under the influence of religion-imbued men. Laws were made equitable and sentences made just as Christianity became better understood. When religious thought reached its lowest ebb, education touched its nadir. The Mosaic law required that the Hebrews teach their children to read and to write when no other race did so.

Disregarding these facts, the psychological effect Christianity has on its believers is invaluable. Suicides are infrequent among those who firmly believe in God, but they are of common occurrence among those who do not. Hope is the inspiration of every activity, and without hope life becomes futile. To all who will accept, the church offers hope for the future; for those who will not accept there is nothing.

Profit, then, is to be found in obedience to God wholly aside from the expectation of eternal life. No depth of thinking, no unusual intelligence, is required to comprehend its importance. Simply enough, the facts may be stated as these: nothing of value for mankind has been developed through any channel other than religion; all inventions and discoveries have resulted from an original effort in behalf of God's work. Such is the profit sought.



## F E A R S

*By Mrs. H. H. Kent*

*"Fear not, little flock"*

**M**ANKIND has many fears and has always had them; but we see them increasing in these days, and our dispositions are being recognized by the fears which the depression seems to be bringing out. Many fears are common to all, and many are unnecessary.

Ungodly men as a rule do not fear God in going through life. Their fears usually come at the end of life. Most of the fears of ungodly men are of their fellow men, lest others get more out of life than they do. They do not fear lest they displease God, neither do they know Him; and they have little regard for their neighbor. Their aim in life is to get money, for money to them means power; and that is what carnal man has always craved. Most of the great (?) men of our times are the product of our present apostate institutions, which usually look at money and the possession of it as their incentive in life. But Christ always attached some warning to the getting and keeping of money, especially for selfish purposes.

The Bible tells us that the fear of man bringeth a snare; and the watchful, waiting servant of God has for a long time seen the growing fear that has been coming upon all nations. Our present internationalism is a result of this growing fear. And only the prophetic student can understand why mankind has recently bound itself together into so many clubs, organizations, conferences, congresses, etc. God is not in their thoughts, so they try to forget Him in their association with others, knowing not that God is gathering, or "binding," as the Word says, "them in bundles to burn them." (Matthew 13:30.)

In our schools there is and has been a tendency to group education, which has its good results in a measure; but it leads to a tendency to get into clubs, unions, lodges, and other organizations, which usually have some principle that sounds Christian-like upon which they build their hopes. Many of these organizations have worldly attractions and entertainments through which Satan allures their members, and there seems to be no end of the varieties of such groups. Those who are too busy to study the Word of God usually get into them at some time or other, unless the power of God restrains them.

These conditions have greatly hastened the great apostasy mentioned in the Bible for the end of the age. It is the great departure from the plain teachings of the Word of God. Groups usually think together, often at a great sacrifice of the truth; otherwise, they are apt to split up from other divisions. As long as they can "keep smiling," nothing matters.

Fear is back of all the worldly organizations, and charity for those that do not agree with them is usually a minus quantity. Since the depression, our leaders, who

have had their own way in regard to controlling affairs of this nation and of others, have had opportunity to see some of the evil effects of their bad management and how the situation has gotten beyond their control, that the depression which they caused is coming back on them as well as on those it was aimed at, the poor and helpless, for it has affected all conditions and classes of society. Instead of trying to acknowledge their mistakes and correcting their wrongs wherever possible, they fear to let the world know of their failures and some have rather, even preferred, their own destruction.

Since money is so hard to earn, the unprincipled criminals will not stop at anything to get it. The rich man who has been prominent is not hard to find; and as money becomes more scarce, he is more and more unsafe, and he is made the target of the criminal. Human life has never been valued very highly by either of these classes; hence, the fears of the wealthy increase, and they increase their bodyguards as the situation grows worse.

Christ said that fear would be one of the evidences of His soon coming. In Luke 21:26 (R. V.), it says, "Men fainting for fear"; and some expositors go to the extent of saying, "falling dead for fear."

These coming judgments are not alone for the rich, but they include all whose hard and stubborn hearts have not yielded to God to show them a way out of their present and future troubles. Some of the scenes that will close this age of tragedies seem to be ready for action, but we do not know the details of God's program and will have to wait on Him for our understanding of it.

The unemployment situation has reached the higher stratum of society, as the world goes; and it seems to be affecting those whose false standards and teachings have corrupted the earth, for the wrath of God is about to fall upon all ungodliness and unrighteousness of men who hold the truth in unrighteousness. (Rom. 1:18.) And when this old sin-cursed earth no longer offers protection to the ungodly, they will flee to the rocks and caves of the earth because they cannot stand to face the conditions, many of which they have made and are responsible for.

The great social upheaval which is sometimes called by students of Scripture, the earthquake of Revelation, is upon us, and the leveling of society has begun; and it will continue until every mountain (those in high society) and island (those who have isolated themselves from the common people) is moved out of its place. (Parentheses are mine.)

The coming of Christ will see the beginning of the establishment of justice and righteousness, and an entirely new order will then begin; but we do not know how long and so must rest in Him and wait patiently for Him as David said. But as we view the present situation, it looks as though this world will have experienced some "fearful sights," as we are told in Luke 21:11. Peter gives us some idea of this program in 2 Peter 3:10-12, concluding with the statement, "The elements (parts of Babylon, such as our capitalistic system with its institutions, no doubt) shall melt with fervent heat."

As an encouragement to those who witness these scenes,

Peter, in speaking to the saints, says, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."—2 Peter 3:14.

This peace that Peter mentions here is just the opposite of fear, and it seems to be very rare at this present time. It is such scriptures as, "be ye also ready," "watch and pray," "be ye steadfast, unmoveable," and others like these, that apply to the "little flock" that is patiently and eagerly watching events as they fulfill Scripture. We can only remain steadfast and be unmoved by the things that are going on about us as we retain our union and communion with Christ.

So often fears come because we permit our imaginations to carry us away from the simple, childlike, trusting of our heavenly Father for a way out of every difficulty; and fears and cares that act as snares seem to be contagious, for everyone seems to be easily upset these days. But how comforting after our failures to learn that God has given us so many promises to rest upon which will fit every occasion in life and that there is no need to fear so long as we are faithfully trusting Him! This position, however, is not easy to attain and to maintain. This is the goal Paul had in mind in Philippians 3:14.

God tells us in Psalm 27:5 that in a time of trouble He will hide us in His pavilion. A pavilion is usually a good place to view the situation that lies before one. He also tells us in the same verse that He will lift us upon a rock (R. V.). A rock is a solid foundation where we will be secure. God tells His children to "fear not," and no doubt from a human standpoint there may be many things to fear; but by faithfully trusting Him, there will always be a way out of every difficulty. In the end, we will find our fears were unnecessary, and may show our lack of faith.

Discouragement and unfaithfulness are two of the things that we are warned against. As an encouragement, God says, "In due season we shall reap, if we faint not."—Galatians 6:9. "Ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy."—John 16:20. "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."—Hebrews 4:1.

How searching this is! These scriptures were given to increase our faith, as the inspired writers knew the temptations and snares of Satan. They should increase our faith until there is no need of fear.

There is usually a warning that follows the promises. Let us heed the warning. "For God is not unrighteous to forget your work and labour of love."—Hebrews 6:10.

## THE SUMMER IS GONE

By Gerald T. Cooper

*"The harvest is past, the summer is ended, and we are not saved."—Jeremiah 8:20.*

LAST winter when snow was flying thickly and the bitter cold kept them confined to an enclosure, I heard several men say: "My! how glad I'll be when summer comes. There are so many things to do." Now, I will venture to assert, if those same men were together they would say: "Where has the summer gone? I haven't done half of what I wanted to do."

In Jeremiah 8:20 we find the following words: "The harvest is past, the summer is ended, and we are not saved."

Is not our summer almost ended? Almost two thousand years ago Jesus the Christ lived and died on this earth. Before He died He gave the great commission, Mark 16:15, 16, and then ascended to His Father.

Then the disciples ventured forth into the world to promulgate a new teaching. It was not very well received at first but those that accepted were faithful workers. Finally the Catholic (all embracing) Church was founded and became the first organized church. Man corrupted its teachings and practices and many with an eye for truth were dissatisfied. This caused the breaking off into denominations. Today there are well over two hundred denominations of Christian churches.

Now if we who read our Bibles and study them can read aright, the dispensation of this age is about to be terminated. The summer is going; the harvest is passing. Are you saved? Not long will there be an opportunity to come to Christ and reap everlasting glory. But just as the men plan to do something next summer and fail to do it, so do men plan to become Christians and fail to do so.

Imagine, if you can, the awful wail that will arise after Christ takes away His bride, the church, or the faithful ones. There will be in that group left behind many who today are practical, not spiritual, church leaders. Then they, as well as others, can meditate on the saying of Jeremiah—"The harvest is past, the summer is ended, and we are not saved." Then they will realize that they are not to be chosen as part of the bride of Christ. Will it not be a shameful as well as a painful feeling they will have?

The time for choosing is short. Choose which you will serve, Christ or the world. Choose Christ and reap eternal life. Choose the world and reap death.

"GREAT men, taken up in any way, are profitable company. We cannot look, however imperfectly, upon a great man, without gaining something by him. He is the living light-fountain, which it is good and pleasant to be near," declared Carlyle. How wondrously true this is of *the greatest of men*, the Lord Jesus Christ.

"A better day is coming, a morning promised long,  
When truth and right,  
With holy might,  
Shall overthrow the wrong."—Auntie Wince.

# National Berean Department

Genniell Carpenter, Editor, Oregon, Illinois

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"THE LAW OF THE LORD IS PERFECT, CONVERTING THE SOUL: THE TESTIMONY OF THE LORD IS SURE, MAKING WISE THE SIMPLE." — PSALM 19:7.

### OVER THE HURDLES

AS THE time for Rally Day approaches, church workers are doing their best to devise new ways of hurdling the obstacles presented by the indifference of the people toward religious work. Especially is some plan for an effective rally necessary in the Berean society, since children and young people are notoriously uninterested in church. Further, the work of classes discontinued for the summer must be placed upon a good operating basis again.

Local conditions usually affect to a great extent the methods used in overcoming the habit formed of staying away from class; so a discussion of means would be largely valueless. It should be urged, however, that churches, Sunday schools, and Berean societies cooperate to the extent of their ability in preparing for Rally Day, not only to avoid duplication of effort, but to secure the best results.

But—and this is something to be remembered—if, as in some few cases, the Berean society is slowly dying and cannot be revived, drop it! Surprising advice this is, perhaps; but such a condition is due normally to an unnecessary overlapping of labor and the overworking of a few. If your Berean class is not accomplishing something, it is wasted effort to continue it. Trying to take a horse over a jump too high for it is no worse than attempting to inspire a Berean class to do unneeded labor. If the Sunday school can do the work effectively and the society cannot, then let the Sunday school do it. The only place for a dead body is the grave.

Arlen Marsh.

### SENIOR BOOKS

THE question of supplying lessons in those classes that have finished *Senior Books I and II* is an acute one. The National Berean Society has in stock a supply of old senior books (series of 1921-23 and 1923-25) which may well be used to fill the vacancy. They sell at ten cents a copy, pre-paid.

These books, although old, are filled with excellent lesson material. They are in first class condition. The lessons they contain are somewhat easier than those in the

later senior books, which may recommend them to some of the beginning classes. A variety of subjects is covered by each book. The books are old enough that they will be new for most Bereans.

Orders should be addressed to the National Berean Society, Oregon, Illinois.

### JUNIORS AT BURR OAK

THE Junior Bereans took charge of the evening services on Sunday, September 4. Two of the boys, Michael and Howard Baumann, acted as ushers. Eleven juniors sang in the choir, which rendered a special number. We also had a duet by Virginia Laser and Marjorie Hatten. Prayer was offered by Elisabeth Zechiel; and the subject, "Moses," was given in a very interesting manner by our pastor, C. A. Smead, and was enjoyed by both young and old.

Elisabeth Zechiel, Sec., Burr Oak (Ind.) Bereans.

### LIGHT SHINING OUT OF DARKNESS

God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea,  
And rides upon the storm.

Deep in unfathomable mines  
Of never-failing skill,  
He treasures up His bright designs  
And works His sovereign will.

Ye fearful saints, fresh courage take,  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head.

Blind unbelief is sure to err,  
And scan His work in vain:  
God is His own interpreter,  
And He will make it plain.

—William Cowper.

## THE CHILDREN'S PAGE

PREPARED BY MARY A. GESIN



*"From a child thou hast known the holy scriptures."*

### WHERE CHRISTIAN GROWTH SHOULD START

ALL you little folks who are learning verses from the Bible each week, attending Sunday school and junior Berean classes, listening to Mother every night tell the beautiful stories of the Old and New Testaments, are storing up in your minds something that will be of far more value to you than any of the sciences, languages, or other advanced courses that you may take later on in life.

This knowledge, if used rightly, will fit you not only for your life work, but for eternal life. That is, it will make of you just the sort of person you must be to have a place with Jesus in the kingdom which will be His in the new earth.

You know, Jesus knew the Old Testament, which was the only Bible they had then, from cover to cover. And what use did He make of that knowledge? I can hear one of you boys say, "When He was tempted to do wrong He answered with a verse of Scripture."

Yes, that was one of the best ways in which He used His knowledge—He knew just what to do when He got into a "pinch," as you say. And that is one of the best uses you can make of the things you learn at Sunday school and church.

That is the finest thing in studying about Jesus—it fits you for whatever you choose as your life work. If as a child you learn just how He did when He came to the hard places in life, when you get to those places you will know just what to do.

Paul told Timothy to continue in the things he had learned as a child, for they would make him "wise unto salvation." And I couldn't wish anything better for each one of you.

#### THE LOST KITTEN

*Continued from last week*

"I'm Sarah Lee, and I'm looking for my kitty."

"I'm Marjory, and we just moved here, and I think I have your kitty."

Marjory went to the doll house, and to Sarah's surprise, took the roof right off, and placed it on the ground.

"We can play with the furniture better," she explained.

Sarah stooped down and looked in. Sure enough, there, on the tiny doll bed, lay a fluff of gray fur. Sarah picked

up the sleeping kitten and petted her lovingly.

"Oh, Whitespot, I am so glad you are safe. But dear little kitty, you are so thin. You must be hungry. I'll take you right home and feed you."

"She isn't nearly so thin as she was this morning," said Marjory rather angrily, "I fed her a whole saucer of milk. She cried until I fed her."

"I'm sorry," said Sarah, "of course kitties are always hungry. And thank you for feeding her. I must go now, but I'll come back and bring kitty."

Sarah hurried home. She met Mother at the door. Why, Mother was holding a little fluff of gray fur! Sarah stared.

"I found Whitespot asleep in my workbasket under your stockings," explained Mother.

Sarah's face dimpled into a happy smile.

"Please, Mother, I'll take this kitty back to Marjory," she said, taking her own Whitespot under the other arm, and fairly flying back down the alley. She could hardly open the white gate in her excitement.

"Marjory," she squealed. "It is your kitten, your very own. Mine was in the workbasket. Oh, aren't you glad? Now we can both play."

"I'll call her Whitedot, and we'll play they are twins."

How Sarah laughed. "And I thought you had not fed her, Marjory. I asked God to keep my kitty safe. And He did."

"And I asked God to bring me a kitty," said Marjory, "and He did. So now let's play house."

—*Little Learner.*

#### MEMORY'S BOOK

How would you like it if every night,  
When you have gone to bed,  
You had to listen to every word,  
That day you had thought or said?

When mother asked you to help her iron,  
And you couldn't go down town,  
When you failed to keep your temper in,  
And spilled red ink on your gown.

If through all the day you say pleasant words,  
And none that will make folks weep,  
At night you can look through memory's book,  
Then happily fall asleep.—*H. O. Spelman.*

# With Our Sunday Schools

LESSON 2. — October 9, 1932

## THE CHRISTIAN IN THE FAMILY

Genesis 50:17-21; Luke 2:40-52; 10:38-42

Devotional Reading: Psalm 101:1-7

### GOLDEN TEXT

I will walk within my house with a perfect heart.—Psalm 101:2.

#### A STUDY OF THE SUBJECT

**Topic: The Christian in the Family.**

**Basic Truth:** "As for me and my house, we will serve the Lord."—Joshua 24:15.

**I. What Is a Christian?** A Christian is a disciple of Christ (Acts 11:26), and a disciple of Christ is one who is "trained" or "taught" by Him. A Christian in the fullest sense is one who learns the doctrine and practice of Christ, and becomes an imitator of Him. One cannot be a Christian without knowing, believing, and doing what Jesus taught.

**II. Christian Unity in the Family.** As has been seen, unity with Christ in faith and practice makes one a Christian. (Gal. 3:28.) As followers of Christ the husband and wife must manifest the same unity in their relation to each other and to their children that Christ manifests toward the church. Eph. 5:19-33. It is much better that the husband and wife should be of the same religious faith rather than of differing convictions. And it is especially important that they both be Christians (1 Cor. 7:10-17); yet failure in this is not ground for separation. Mary and Joseph were united in their anxiety over Jesus' absence and in their love for Him.

**III. Christian Love and Faith in the Home.** The Christian carries his faith and love into the family circle where it sanctifies the entire home life. Mary and Martha enjoyed the actual presence of Christ in their home to act as a Mediator between them in the little difference of opinion that arose. We, too, may have Christ in our homes. He is glad to enter our doors and to remain with us if we will but invite Him to do so. Matt. 18:19, 20; Rev. 3:20. The Christian in the home will exert a constant harmonizing influence over the family; he will exemplify the spirit of Christ-like toleration for the little unintentional lapses of temper on the part of other members of the household; he will be helpful and considerate in little things as well as in matters of greater importance; and in every act and word he will endeavor to show that he recognizes the presence of his Lord within the home.

#### PRACTICAL APPLICATIONS

**Custom:** Jesus' parents went up to Jerusalem every year according to the custom of the feast. This regularity of worship and obedience to divine command gave the child Jesus a home environment that greatly molded and shaped His later life. The parents were true parents and brought the child up in the nurture and admonition of Jehovah. They did not send the child to the place of worship, but they led Him. If parents today would lead their children to church and God instead

of driving them, they would obtain results a hundredfold greater. One of the hardest and most difficult problems of the church is to get the parents to practice what they want their children to do, namely, go to Sunday school and church and learn the way that leads to life eternal. Discuss which you think is the greatest hindrance in winning the child for Christ, the pleasures of the age or disinterested parents.

#### Parents

- walk righteously before your children;
- don't drive, but lead your children to God;
- that are faithless, seldom have faithful children;
- will some day answer for their parent stewardship;
- are the models after which their children pattern.

**The Better Part:** Martha was cumbered with the material things of life, not by force or circumstance, but by choice. She allowed the cares of this life to choke out the Word. She has many followers among nominal Christians. People are allowing everything and not much of anything to come between them and the Lord Jesus. But he who thinks more of any thing or anybody than he does of the Lord is not worthy the name Christian. Mary sought first the kingdom of God and His righteousness, and God added all the necessary blessings.—C. E. R.

#### THE GOLDEN TEXT

"I will walk within my house with a perfect heart."—Psalm 101:2.

David here makes a vow to rule in righteousness, his kingdom being his house; and we find that he "did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite".—1 Kings 15:5.

In the home is the place where the true Christian shines most. In the home is where we can commune daily with the Father. In the home is where one's influence outweighs any other spot. In the home is where our life counts for most. The family ties of the home mean more than words can express; and although David seems to have been talking about his kingdom, if we can walk as nearly perfect in our own homes with our own people, we will have accomplished as much perhaps as David did.—L. A. R.

#### YOUNG PEOPLE AND ADULTS

##### Making the Home Christian

Edgar Guest once wrote: "It takes a heap o' livin' in a house to make it home." We add, It requires a heap of Christian devotion and living in a home to make it Christian. To

achieve this end God's command to Israel could profitably be practiced by God's people now: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them to thy children, and shall talk of them when thou sittest in thine house, and when thou walkest in thy way, and when thou liest down, and when thou risest up".—Deut. 6:6-7. It requires repetition upon repetition to change the wicked heart of flesh to the righteousness of a spiritual being.

A home can be said to be Christian when each member can feel in his heart that "Christ is the Head of this house, the unseen Guest at every meal, the silent Listener to every conversation." Parent and child will then adopt these three rules: "Do nothing that you would not like to be doing when Jesus comes. Go to no place that you would not like to be found when Jesus comes. Say nothing that you would not like to be saying when Jesus comes."

To accomplish the above will not be easy because our carnal nature will war against that which is spiritual. If we strive, under God's direction, we shall win and with Paul say, "With my mind I myself serve the law of God."—Rom. 7:25.—H. A. S.

#### INTERMEDIATE CLASS

##### Being a Christian at Home

How many of you know a person who has two quite opposite sides to his character, one that he shows at home and the other to those outside his family circle? And the latter is so much nicer than the former, isn't it? It is strange, isn't it, that one should show his worst disposition to those he loves the most. We ought to show our very best side to them, for they are the ones who do the most for us, who stand by us no matter what happens, and who forgive every offense. What do you gather from the lesson text as to the sort of child Jesus was in His home? Discuss especially verses 51, 52, in class. Describe other outstanding Bible characters who "grew in favour with God", such as, Timothy (2 Tim. 1:5; 3:14, 15), Samuel (1 Sam. 2:26), and the reasons for it. Compare such growth with development educationally and physically. Do you see that growing in favor with God should include a good education and a well-built body, and that one is not complete without all three? But that the two latter are of little worth without the former? If you do not agree with this thought, discuss it freely in class. In that way do we arrive at truth.

"What would Jesus do?" is a good standard by which to measure our actions at home. Let's each take that for our motto throughout the rest of this year.—M. G.

## AMONG THE CHURCHES

### RIPLEY, ILLINOIS

In the last issue of The Herald the announcement was made that the pastor, Elder C. E. Lapp, would conduct regular services on the first three Sundays of each month. A change has since been thought desirable and the regular meetings will be held on the second, third, and fourth Sundays of the month. The first and fifth Sundays will be given to Eldorado by the pastor.

Sr. Tessa Laning, secretary of the Ripley church, says further: "We are planning on a Rally Day, Oct. 9th, with a program. Our aim is every member present and bring a visitor, a studied lesson, and a liberal offering. Let's boost Rally Day for a record breaker.

"October 6th is 'clean-up day,' and the church yard will be graded and leveled, shrubs set out, and the street in front of the church graveled by the men, while the ladies clean the church thoroughly and provide lunch for all. We trust for a pretty day, as this improving of the surroundings of the church will add much to its appearance."

Sr. Myrtle Cooper remains about the same. She was able to be present at the Long family reunion.

### GRAND RAPIDS, MICHIGAN

Bro. and Sr. A. K. Richardson celebrated their fifty-fifth wedding anniversary on Sept. 20. Bro. Richardson is confined to his bed at the Townsend home, but they were able to receive a number of friends on this anniversary that few couples ever reach. Among the guests were Bro. and Sr. Richard Skeels who soon will observe their own fifty-second anniversary. These two couples have been a wonderful inspiration to us in our local church and work.

Next Sunday, Oct. 2, is to be Rally Day at our church. A program is planned, and the Sunday school and morning church hours will be combined into one service.

The exterior of our little church will soon be showing a very different face to the world. Our wide-awake Dorcas ladies have purchased the paint, and the men are taking lessons in exterior decorating. It is a real delight to work with people who are always ready in every possible way to do whatever they can to advance the cause.

F. E. Siple, Pastor.

### DIXON, ILLINOIS

On Oct. 16th, our Sunday School is planning for Rally Day. Our Superintendent, Bro. Ford, is also making plans for promotion day and some new classes to be added. There will be a short program during the Sunday School hour. Each class shows an increase after the summer vacation, some coming back and also new ones coming. We hope to make it the best Rally Day we have had yet, and that we will have good attendance all through the fall and winter months. Sunday school at 9:45 and preaching services 11:00 a. m. by Bro. Conner.

On Friday Sept. 23rd, the sewing circle met at the country home of Sr. Holzhauer. It was a beautiful day and a good attendance was present. The sewing done was for the relief work of Dixon. The work finished was encouraging. Dresses and bloomers for children were made.

Grace Drew, Sec'y.

### BURR OAK, INDIANA

The Glad Tidings Hour will be on the air every Monday at 2:30 from now on instead of at 1:00. WCMA is at 1400 kilocycles.

C. A. Smead, Pastor.

### MINNESOTA FALL CONFERENCE

The Minnesota fall conference of the Church of God will be held at the Bergen church, three miles southeast of Lester Prairie, commencing Friday, October 7, and continuing over Sunday, October 9.

Mrs. T. M. Savage, Jr., Sec.

### MEETINGS IN ARKANSAS

I have just returned from Arkansas where three meetings were held which resulted in 25 additions to the churches in that state. Their names are as follows:

Otis Milsap and wife, Julia Wells, and Arthur Gibby, all of Cleveland; Dewey Shelton and wife, Carl Parker and wife, Belva Bynum, Ruby Bynum, Mrs. Ashburn Yancy, Elsie Shelton, Alta White, Esta Beck, and Gladys Shelton, all of Driggs; Bondi Foster and wife, Elmer Cherry and wife, Ray Waters, Mrs. Tom Gibbs, Mrs. Irving George, Marie Gray, Willie Ramey, all of Havana.

We recommend these young converts to the brotherhood and wish them much joy in their Christian life.

E. O. Stewart.

### VIRGINIA BIBLE SCHOOL AND CONFERENCE

We have just cause to rejoice over the results of the seventh Virginia Bible School. We feel that we can truthfully say that it was the best we have had yet. The last day the attendance was seventy-nine in the morning and eighty-one in the afternoon. This is a record for Virginia. Our average attendance is the cause of but a small portion of the rejoicing. The degree of cooperation, the timely and valuable lessons, and the spiritual response and advancement are the things that make our hearts so glad.

Bro. Conner and Bro. and Sr. Thayer did some very fine work in their classes. Bro. Lapp took charge of the singing, organized a young people's choir and helped in many ways to make the Bible School the success that it was. A portion of the credit should go to Sr. Charlotte Gardiner, Lancaster, N. Y. Her smile and Christian influence were contributing factors.

On the last Sunday afternoon it was our sacred privilege to baptize Garland Andrews into the saving name of Jesus Christ. Bro. and Sr. J. H. Andrews are taking their duty as parents very seriously and are training their children to trust in God and to look to Jesus as their Savior. Garland is the third one of their four children to become obedient to the call of the gospel. Their little girl is too young to comprehend either the need or significance of baptism.

The election of officers resulted as follows: J. H. Andrews, pres.; C. B. Compton, first vice pres.; H. A. Sheets, sec.; Sr. V. R. Kincheloe, ass't sec.; and W. E. Boyer, treas.

We would close our report with a prayer of thanks to our Father in heaven for the fine Bible School and Conference He granted to us and we pray for His blessing another year.

H. A. Sheets, Secretary.

### BACK TO BIBLE

The "Back to the Bible" services being conducted by Evangelist F. L. Austin, at the Plum River Church of God (Illinois) will continue over Sunday, Oct. 2nd. Last Sunday night thirty-five from the Dixon church were in attendance. They were accompanied by their choir which led splendid song service, including in their program two unusually appealing duets which were much appreciated.

### REPORT OF CONFERENCE AT ARKANSAS CITY

The annual meeting of the Church of God was held at Arkansas City, Kansas, from August 28 to September 5. Elder J. H. Anderson of Michigantown, Ind., was the speaker for the week's meeting. He also assisted Bros. John Fisk and Geo. Hobson in teaching the senior Bible classes. The junior Bible class was under the supervision of O. J. Parker, of Kokomo, Ind. Two Bible classes were held each day, except that on the last three days, instead of the senior Bible class, Elder Anderson gave a sermon at ten o'clock each morning, which we all enjoyed very much.

The attendance this year was not up to the usual attendance here, as many could not come who would like to have attended, and some of our good workers were unable to come because of sickness in the home. The Waters family was unable to attend because of the serious illness of Sr. Waters, who is very sick yet. Many who have been here in the past will remember Sr. Jennie Waters. She was always our chorister, and Bro. Waters has been our Bible class teacher here for a number of years. We all missed them so much, and the church in session hope for a speedy recovery from the serious illness she is passing through. Another who was always with us, if she was able to get here, Sr. Della Kuiff, was not able to come this year. She has been, and yet is a great sufferer, but she never fails to do her part to keep the good work going, and we hope she may receive help that she can at least be comfortable.

Then we had at the very beginning of our meeting a sad event. The seventeen year old sister of Sr. Cornelia Vacinds was hurt on Friday evening in an automobile accident and died Saturday evening. Her mother was to have been our chorister this year. So there was much sadness and gloom at this year's meeting. We all extend sympathy to Sr. Cornelia and her family.

Those elected at the business meeting were: Chas. Morgan, pres.; Hobart Luper, vice pres.; Vernon Chaplin, treas.; Geo. Waters, advisory; Mrs. A. J. Chaplin, sec.

Three meals a day were furnished at the dining room. On the last Sunday 132 meals were served.

One was baptized, Mrs. Mary Garton, of Arkansas City.

Our meeting closed Sunday evening with the largest outside attendance during the entire meeting. Many expressed themselves as well repaid for coming the distance they had to hear Bro. Anderson. He dwelt largely on prophecy, which all were anxious to hear. His last sermon, "Present Conditions, the Cause, and Remedy," was a wonderful sermon.

Fay Morgan, Sec.



**IOWA CONFERENCE REPORT**

The Forty-fifth Annual Conference of the Church of God met at the Waterloo Camp Grounds, Waterloo, Iowa, August 23 to 28, inclusive.

The meetings were held in the new church building, and the meals were served in the basement. This was a very great improvement over the old dining hall and tent.

While the attendance was not so large as in former years, there was keen interest; and a united spirit prevailed. We are thankful for so many young people who attended, taking much interest. This is an evidence that the church is growing. We were also glad to have Bro. J. Arthur Johnson back taking an active part with us again. Many visitors were present, a thing which always adds interest. A young Christian minister, Gordon Smith, from Clarence, Iowa, and his favorable comments especially were appreciated. Sr. Genniel Carpenter of Oregon, Illinois, came with Bros. G. E. and Arlen Marsh.

Forenoon and afternoon Bible lessons, an evening social hour, and afternoon and evening sermons were held.

The adult class studied Job because of the world's need in its present distress, emphasizing justification, prayer, and the problems of evil, under Bro. J. W. Williams. It was recommended to him that he dramatize the book of Job, and he has the matter under advisement. Bros. O. J. Allard and C. W. Howe also held some of the adult sessions.

The young people's class was taught by Bros. G. E. Marsh and H. S. Hunt, studying some types, especially in relation to salvation in Christ.

The junior class took up the early history of Israel with Sr. Alta King, who has an outline of lessons worthy of more extended use and which is recommended for the attention of Bereans and other students.

The primary class was under the capable direction of Hester Berry, who used the kindergarten methods and helps.

The opening sermon was delivered by Bro. J. W. Williams on, "The Preacher's Motto." (Eph. 4:15.) Another was, "Justification by Faith," and he closed the conference with, "The Shepherd's Voice." Because of the uncertainty of his future work, he made it in part a tentative farewell sermon; but he said he did not wish it to be understood as final.

The conference was very fortunate in securing Bro. G. E. Marsh for part of the time. As he preached his first sermon in Iowa, we feel we have a claim on him and were glad to have him back. His sermon subjects were: "Successful Evangelism," as he viewed it; "The World Without God," regarding influence of atheism; and, "If I Should Never Preach Again." (What would you do or say in your last moments?)

Bro. Hunt, the conference president, gave a very good dedication sermon Sunday forenoon on "The New Temple," a study of the typical significance of Solomon's temple. Bro. Howe's sermon was on "Toleration," pleading for charity among those who differ.

The Berean Day program was well rendered by the young folks, indeed, some of them very young. Bro. Arlen Marsh very ably gave the Berean sermon.

The baptisms during the year were Mrs. Galen Edwards of Waterloo, Cecil and Louis Cronbaugh of Koszta, and Floyd Oaks of Gladbrook.

A communion service was held Sunday afternoon.

The committee presented Resolutions of Gratitude to those who made the conference a success and of condolence to the bereaved ones of the year. Appreciation of the morning prayer service was expressed.

The business meeting went on about as usual, except that the plans of last year for the new church were a reality and reports were made concerning it. Very interesting little incidents were related, as a story is connected with almost every phase of the structure.

A little change was made in the conference board officers: Bro. H. S. Hunt, president; Bro. C. W. Howe, vice president; Sr. Florence Allard, treasurer; Sr. Esther Sealine, corres-

ponding secretary; and after much refusal by Sr. A. M. Jones to serve as recording secretary, Sr. J. M. Kiger of Marengo was selected for this office.

May the fellowship of this conference linger long in the hearts of those who love the Lord, and may they live closer to Him than ever before. We need much His watchful care, remembering His mercy endureth forever.

Esther Sealine, Corresponding Secretary.

**BETWEEN YOU AND ME—**

As an opening theme The Herald next week will publish a most timely article from the pen of George B. Alldridge, entitled, "Present Blessings." The second number of the series by Bro. Randall will also appear.

Owing to lack of space the obituaries of Thomas Coulter, Eden Valley, Minn.; Frank P. Stickler, Grand Rapids, Mich.; and Enoch Jones, Warrensville, Ohio, are withheld for later publication.

Three interesting conference reports are given in this issue, from Virginia, Arkansas City, Kansas, and Iowa. These reports provide the milestones which indicate the progress that is being made in the various localities.

The Oregon church was glad to again welcome Bro. and Sr. H. S. Bell of LaCrosse, Wis., who were guests at the pastor's home. Bro. and Sr. Bell, though isolated from all others of the faith, remain active and steadfast in the Master's service.

Bro. A. Leonard Brady writes encouragingly of the work in Los Angeles, and comments on the able leadership of Pastor Norman J. McLeod. Los Angeles provides a wide and promising field for activity, and is blessed with consecrated workers.

The Herald joins their many friends in congratulating Bro. and Sr. Richardson of Grand Rapids on the celebration of their 55th wedding anniversary. May these faithful servants of God continue to enjoy life together until the Master comes.

The Herald deeply appreciates the interest our local pastors manifest in securing subscribers to the paper. The St. Cloud bulletin recently contained the following announcement: "Subscribe NOW for The Herald, only \$1.50 (to new subscribers). Each home should have it." Thank you, Bro. Hoskins.

The splendid results that attended Bro. E. O. Stewart's evangelistic campaign in Arkansas should serve to encourage the church everywhere to engage in energetic efforts to spread the truth. The opportunity is greater now for successful work along this line than it has been for many years. Come! Let us press forward in the name of the Lord!

The article appearing on the front page, written by Bro. Samuel Wilson, was published originally in "The Bible Lesson Quarterly" which was an interesting little magazine gotten out by the Illinois State Conference in the year 1900. At that time the officers of the conference consisted of Jas. W. Wilson, president; S. J. Lindsay, vice president; Lyman Booth, secretary; and J. M. Glotfelty, treasurer.

Sr. Mary A. Woodward of Golden Rule Home, beloved of the Church of God everywhere, is still confined to her bed. Pray that she may speedily regain her strength.

The Herald just reprinted the excellent article by Bro. J. G. Haupt which appeared in our columns in the issues of August 16 and 23, 1932, under the caption, "Literal and Figurative Scriptures." Anyone desiring copies of the tract may secure them by addressing the author, J. G. Haupt, Natchitoches, La.

The church at Niagara Falls is planning its Annual Fall Meeting, to be held on Oct. 30th. Three services, with dinner and supper at the church, are the program as announced.

The senior elder of the church at Niagara Falls, New York, Bro. Wm. Moore, recently passed another milestone on the journey of life. Bro. Moore has been a constant source of spiritual inspiration to the congregation at the Falls for many years. We wish for him many more years of fruitful service.

Bro. and Sr. Lasher of Burlington Flats, N. Y., sending in a splendid contribution to the work, write, "We are well and God is blessing us during these depressing times by giving us work and much of His Spirit." What an encouraging testimony that is! They will spend the winter in Florida, God willing.

This issue of The Restitution Herald closes Volume 21. For the second time in its history, last year being the first, the paper has been issued each week without exception. An enormous and varied supply of spiritual food has thus been provided for its many subscribers. Pray for its continued success.

In connection with his evangelistic services Bro. Austin is putting out a four-page newspaper which goes by the name of "Back to the Bible." The first issue of it contains many short and spicy articles on current topics as they pertain to prophecy, as well as longer ones devoted to the conditions of the world in general and its needs of the Savior. The work is being done by The Restitution Herald print shop, and it is a paper of which Bro. Austin may well be proud.

Sr. A. J. Chaplin of Arkansas City, Kan., writes: "Our beloved sister in Christ, Jennie Waters of Newkirk, is in a critical condition. Last Sunday, by request of her husband, Bro. Geo. Waters, the elders of the church were called to her bedside to anoint her in the name of the Lord, and to pray with them for her restoration to health, if it was God's will. She is very low at this time, and they need the prayers of the church. Pray for them in the time of trouble." We are sure all will respond to Sr. Chaplin's plea.



## THE REGENERATION OF THE EARTH

*Continued from front page*

an earthquake shall level the mountains and make a great plain from Geba to Rimmon, and shall open a valley from the Mediterranean Sea to the Dead Sea, letting in the waters that shall cleanse the Dead Sea. This valley shall pass the very gates of Jerusalem, making of that city a seaport and highway of commerce. Where now are barren wastes shall be fertile fields; "for the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose . . . and the parched ground shall become a pool, and the thirsty land springs of water . . . no lion shall be there, nor any ravenous beast."

In that regenerate earth the Lord God "shall open rivers in high places, and fountains in the midst of the valleys; he will make the wilderness a pool of water, and the dry land springs of water. He will plant in the wilderness the cedar, the shittah tree and the myrtle, and the oil tree, and will set in the desert the fir tree, the pine and the box tree together."

There shall be no more curse upon the land, for "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree."

In the regeneration of the earth a blessing shall reach also to the brute creation restoring them to the original harmony of Eden, when "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock."

Universal peace shall reign, and the heavens shall smile upon the people. The fields shall be plenteous with harvest, and free from noxious pests; and "the plowman shall overtake the reaper, and the treader of grapes him that soweth seed." In short, "the whole land shall become as the garden of Eden," a blessed Beulah land. In this regenerated earth peace, prosperity, and happiness shall reign under the beneficent guidance of the Prince of Peace and His glorified saints.

There is nothing unreasonable in any of these scriptural statements. They simply argue that there shall be changes; and, certainly, change is no novelty with this earth. The work of change that began with the first glimmerings of light in the Abiotic age has never ceased. The streams are still wearing away the mountains and building up the plains; glaciers are today grinding down the mountain sides; storms and floods and earthquakes are rending, destroying, and changing the surface of the earth. The tides are wearing into the face of the continents, and new islands are building. The seasons are different each year. Civilization is reclaiming the wilderness and producing changes in climatic conditions. Reasoning from these facts we are justified in concluding, with Hugh Miller, that "we must regard the expectation of new heavens and a new earth wherein dwelleth righteousness, as not unphilosophic,

but, as on the contrary, altogether rational and according to experience."

### A HEAVENLY EARTH

WHAT better heaven can mankind desire than this glorious earth over whose birth the morning stars sang together and all the sons of God shouted for joy? This old earth which God has builded for our home and which He pronounced very good shall be a paradise when the curse of sin shall have been driven away; when universal peace shall obtain; when justice, mercy and love shall reign; when there shall be no rich and poor, no haughty and humble, no tyrants and slaves, no hypocrites and liars; when war shall no longer devastate, famine waste, plagues destroy or rum blast and deprave; when the terrific struggle for pomp and glory, for pleasure and bread shall be over; when "there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him"; "when the tabernacle of God shall be with men and they shall be his people; and God himself shall be with them and be their God; and God shall wipe away all tears, 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."—Revelation 22:3, 4.

## HUMILITY, MEEKNESS

*Continued from page 819*

Prophet like unto him—humble, meek, and lowly.

Peter says: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." This should always be the attitude of the true child of God.

Meekness was a fruit of the Spirit. Jesus said, Luke 6:45, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart the mouth speaketh." "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit"—a spirit of humility, meekness, and love. Let us emulate that spirit.

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